

INDIAN RECORD

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Indian status to terminate

by WILLIAM MORRIS,
in the Toronto Globe & Mail

The federal Government has decided to end the separate status of Canada's Indians, to abolish Indian treaties and to allow Indians to sell their reserves.

Under the policy, Indians would become full citizens of Canada without federal guarantees to protect their lands or their identity.

Within five years, all special programs operating for Indians would end, the Indian Affairs Branch would be terminated, and provincial governments would be expected to treat Indians as ordinary Canadians.

Among programs operated by the federal Government for Indians are: free education up to and including University tuition and residence fees and free medical care.

Mr. Chretien's statement concludes a year-long study of Indian policy during which the government met representatives of all 558 Indian bands across Canada.

The statement marks the beginning of "a process of devolution of federal responsibility for Indians, and the ending of separate and distinct administration of their affairs," he said in a recent interview.

But the sweeping changes he has proposed were not anticipated.

Nor was he expected to confirm the suspicion of many Indians that the Government would not renegotiate Indian treaties. In his statement, Mr. Chretien announces the appointment of a Commissioner to consult with Indian bands to review Indian treaties to see how they can be equitably ended.

His proposal to turn over to Indian bands the control of reserve land so that they could be taxed on the same basis as any other land, mortgaged or sold, goes far beyond requests from Indians that



National Film Board

Indian encampment in the Rocky Mountains.

they be allowed more flexibility in the management of reserve lands.

Financial assistance (\$50,000,000 over five years) for Indians during the transitional period was only vaguely referred to in the Minister's statement.

"The Government hopes to have the bulk of the policy in effect within five years and believes that the necessary financial and other arrangements can be concluded so that Indians will have full access to provincial services within that time."

Church leaders voice protest

WINNIPEG — Leaders of Manitoba's main religions have urged the federal government to consult with Indians before passing a policy paper, tabled in the Commons by Indian Affairs Minister Jean Chretien June 25, suggesting reserve lands be turned over to the Indians

(See p. 2: Protest)

Cultural genocide

OTTAWA — Reawakened Indian nationalism clashed publicly June 26 with the Canadian government's newly-declared intention to encourage the Indians to be citizens just like other Canadians.

"Cultural genocide" and "destruction of a nation of people by legislation," charged the National Indian Brotherhood at a news conference called to comment on the new policy announced by Indians Affairs Minister Jean Chretien.

The essence of the conflict seemed to be that Mr. Chretien intends the Indians to have the same status as other citizens, while the Indians see themselves as "more than just citizens of Canada."

The Indian Brotherhood argues that Mr. Chretien's new policy ignores previous recognition by the federal government that Indians have aboriginal, residual and statu-

(See p. 3: N.I.C.)

EDITORIAL COMMENT:***A breach of promise*****GEORGE MORTIMORE**

on CBC's Preview Commentary,

July 2, 1969

The Federal Government is headed for direct political conflict with Canada's Indians and their allies. During the last year, the government has gone through the motions of consulting the Indians in a series of short superficial meetings about complex legal matters. The announced purpose of the talks was to find out what lands and powers the Indians wanted, but now Indian Affairs Minister Jean Chrétien has dropped the pretence of trying to fill the Indians' wishes.

He told them what the government intends to do, whether they like it or not and they don't like it because what the government proposes to do is exactly the opposite of what the Indians asked for.

A lot of Indians are angry. They reject Mr. Chrétien's proposal to phase out what is left of special Indian rights, discard the traditional Federal responsibility for Indian Affairs, hand over Indian Affairs to the provinces and pressure Indians into giving up their tax exemptions.

Mr. Chrétien's white paper did not state the government's intentions as bluntly as I have done. The white paper is a clever public relations piece. It is ornamented with fancy words about Indian discrimination and setting the Indian people free to control their own destiny. It says the Indians must set their own goals and run their own show and by verbal slight-of-hand it hides the fact that the government is brushing aside what the Indians want and ordering them to do what they are told.

It is a white paper for white people, and many editors and reporters have accepted it at face value. They are hailing it as a statesmanlike document. Most Indians take a different view. The polite Indian leaders say it is well-meant but wrong headed. They give a diplomatic nod towards the government's good intentions.

The outspoken Indian leaders call it a betrayal and a fraud.

They accuse the Trudeau government of lying to them. The Indians gave their answers plainly enough: they wanted an adequate and general restatement of Indian rights. They wanted payment in full for past injustices and a clear guarantee of the special legal position granted them by treaties, law and usage in exchange for three million square miles of land. They wanted their needs as well, but above all they wanted their rights: tax exemption, fish and game rights, and payment for lost land.

Mr. Chrétien promises to hand the Indians over to the provinces with a development fund of five million dollars a year for ten years as a parting gift, not enough to even nibble at the edge of the vast Indian poverty, and alienation.

Some political leaders sincerely believe that they know better than the Indians what is good for them and they sincerely believe that special treatment for any group is a bad principal. This is a tricky point. Should we breach promises because we no longer find it convenient to keep them?

But the key fact is that the government is not really playing the game of participatory democracy at all. It is playing the game of power and is treating the Indians as a conquered people who must be assimilated, despite the fact that in large areas of the north, Indian people are in overwhelming majority. Power is an old and honoured game, but we should strip it of hypocrisy and double-talk and once it is brought out into the open, the Indians will have the power of all minorities to raise a loud voice in public and give Canada a bad name in the eyes of the non-European world. Rightly or wrongly, a lot of Indian leaders are getting angry enough to make a noise that can be heard a long way off.

They may not be such a push-over in the power game as Mr. Chrétien thinks.

Protest . . . (from p. 1)

and the Indians be established on equal footing with other Canadians.

The repeal and abolition of the Indian affairs department within five years also was proposed.

Response from the religious community here has been strong.

In a telegram to Mr. Chretien and Prime Minister Trudeau June 28, George Cardinal Flahiff, Roman Catholic archbishop of Winnipeg, expressed concern over "resulting deterioration of government-Indian relations and over possible grave repercussions."

Cardinal Flahiff recommended government dialogue with the Indians to reconcile differences and establish "common objectives."

His statement was prompted by a Manitoba Indian Brotherhood complaint that the federal policy would lower the Indians to the same status as Manitoba Metis.

Manitoba's Indians have been working with the federal department toward a unique partnership program that Mr. Chretien had considered to be working well.

Cardinal Flahiff's statement was seconded by telegrams from the Anglican Diocese of Rupert's Land and the Manitoba Conference, United Church of Canada.

Rev. F. Edgar Jarvis, president, Manitoba Conference, United Church of Canada, regretted that the government's statement "without prior consultation with Indian leaders" had "blighted" government-Indian relations in the Indian leaders' eyes.

Morally wrong

OHSWEKEN, Ont. — The Long House people of the Six Nations Indians have sent a letter to Prime Minister Trudeau protesting proposed federal legislation which would give Indians full equality with whites, rescind the Indian Act, and transfer responsibilities for Indians to the provinces.

Copies were sent to former prime minister John Diefenbaker, Opposition leader Robert Stanfield, and Frank Howard, NDP member for Skeena.

The letter says "full citizenship" for Indians is "legally and morally wrong."

"Our treaties were made to last as long as the grass grows, the water flows and the sun shines."

It says "compulsory citizenship" is contrary to the United Nations bill of rights and asks an immediate meeting with the government.

INDIAN RECORD

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A trust betrayed

The new Indian policy announced in June by Jean Chrétien can be supported on grounds of logic, efficiency and even, we hope, humanity. The ingredient that is missing at the moment is the one that is essential if the new approach is going to work. It is trust.

But by moving to abolish the Indian affairs department, the government is removing an agency of support for Indians which, if dreadfully inadequate, was at least concrete and visible.

For sound historical reasons, they are not much inclined to believe any promises made to them by governments of white men. It is all too easy for them to see the move, in the chilling words of one Indian, as "a transfer of neglect from one government to another."

The best guarantee that the federal and provincial governments will keep the faith can be provided by the Indians themselves, through the tough, dedicated and politically sophisticated cadre of leaders that the Indian community is now producing. They should be involved in every stage of implementation of the new policy, and they are not likely to be seduced by hollow promises.

(Montreal Star)

Ready to fight

CALGARY, Alta. — Alberta Indians have been advised to use force if necessary to evict any federal officials who enter reserves to negotiate a new policy announced in Ottawa.

Harold Cardinal, president of the Indian Association of Alberta, said that the organization — representing all 42 Indian bands in the province — rejects policy plans to make Indians a responsibility of provincial governments.

"Our advice to bands in this province has been to physically escort federal commissioners off reserves and, if necessary, forcibly evict them," Mr. Cardinal said.

Indian Affairs Minister Jean Chrétien told the House of Commons that federal commissioners would begin immediately to consult Indians on reserves on bringing the new policy into effect.

"The departmental commission announced by Mr. Chrétien to consult with Indians will not be welcome in Alberta," Mr. Cardinal said.

"We will ratify our decision not to meet federal officials until we are absolutely ready," Mr. Cardinal said.

N.I.C.

(from p. 1)

tory rights that make them more than ordinary Canadians.

Central among these rights is the land question, especially in British Columbia where the Nishga tribal council has launched legal action asking the courts to declare that the Indians still legally own all of the province.

SIGNED TREATIES

In Manitoba, Saskatchewan and Alberta, the Indian bands signed treaties with the white man years ago which set aside land tracts owned jointly by band members. Some Ontario and Quebec bands also signed treaties and were assigned reserves.

The Indian brotherhood argues that, as in British Columbia, lands in the Atlantic provinces really belong to them, that the Indian title was never extinguished.

The Brotherhood took a similar stand about the Yukon and Northwest Territories. The Indian affairs department takes the stand that the Indians are entitled to reserves in the territories or to some other settlement of their claims to be determined by negotiation.

Asks full independence

DUNCAN, B.C. — The Indian Affairs Department and its \$120,000,000 business should be abolished and the Indian should be given independence says Duncan's Indian community development worker George Manuel.

"We are aliens in our own country, a state within a state," he told his audience during a series of discussions entitled, "The Contemporary Indians."

"The Indians create a \$120,000,000 business in the Indian Affairs Department and it employs 3,300 people, of whom only 300 are Indians" he said.

Mr. Manuel criticized the Indian Act and said his people were the only ones to have such special status, "We don't have a Chinese Act or Japanese Act," he added. The Indian Affairs Department is doing what it can, he said. But Indians want controls and shackles to be lifted.

Mr. Manuel advocated the reservation system should be preserved, if only because it protects the older generation, who have neither the income nor the educational qualifications to cope without it.

Population grows

OTTAWA — According to Indian Affairs, in a press release, on May 13th, Canada's registered Indian population increased in 1968 to 237,490 from 230,902.

It was also noted that 120,412 Indians are under 17 and that the biggest single age group — 40,073 — is 4 and under.

The infant mortality among Indians is 51 per 1,000 live births compared to the all-Canada rate of 22 per 1,000.

Life expectancy among Indian men is 60, compared to the national male life expectancy of 68.

Population by province and territory (with 1967 figures in brackets):

Prince Edward Island—418(409)

Nova Scotia—4,411 (4,287)

New Brunswick—4,156 (4,039)

Quebec—26,302 (26,650)

Ontario—52,981 (51,731)

Manitoba—33,358 (32,579)

Saskatchewan—33,852 (32,579)

Alberta—27,322 (26,440)

British Columbia—46,046 (45,152)

Yukon—2,562 (2,477)

N.W.T.—6,482 (5,911).

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WINNIPEG 9, Man. — Tel. (204) 489-9593

Gov't takes over residences

OTTAWA — Sixteen hundred employees of church residences for Indian children have become civil servants of the federal government in a move to grant them collective bargaining rights.

Robert Davey, director of education for the Department of Indian Affairs and Northern Development, said the takeover on April 1 involved about 60 residences throughout Canada. Forty had been operated by the Oblate Order of the Catholic Church, 12 by the Anglicans, four by the United Church and two by the Presbyterians.

He said his department had been paying the salaries of these workers in a contractual arrangement with the churches since 1958, so the administrative takeover does not entail greater expenditures by the government.

Mr. Davey said the churches will still have the right to nominate administrators and child care workers for employment by the department. Other personnel at the residences are cooks, laundresses, engineers, watchmen and maintenance workers.

"We still plan to provide opportunities for worship in residences and in the communities near them," said Rev. E. E. M. Joblin, associate secretary of the United Church's Board of Home Missions. "We were down to four. We've been in the process of turning some over to them (the department) for some years."

At one time the United Church had as many as 13, and they were

often used as schools as well as residences. In recent years the department has tried to get Indian students to attend local provincial schools rather than retain separate institutions. The residences serve as their homes during the school year; in the summertime they return to their parents in isolated parts of the country.

Mr. Davey said most of the employees benefited financially by being placed on the federal government's rolls under the Public Service Employment Act. Attempts to extend collective bargaining to the employees under the old arrangement had failed.

The Canadian Churchman, national paper of the Anglican Church, reports in its May issue that 12 Anglican residential schools became government-run this month, and three remaining residential schools on the Mackenzie River will be given over next year.

It says the only function remaining for the church is supplying part-time chaplains to the schools and hostels. Anglican bishops are negotiating with Indian Affairs Minister Jean Chretien to have the government pay half these chaplains' salaries.

Ernest McEwen, executive director of the Indian-Eskimo Association of Canada, called the church withdrawal a positive move. "It would seem that all the churches should withdraw and the Indians should have educational services comparable to other Canadians."

Inter-Church cooperation

WINNIPEG — Thirty Indian and white denominational representatives, including five Mennonites, met at an Inter-Church Institute here in June to discuss the theme, "An enabling ministry in Indian and Metis communities."

The main areas of interest at this conference were: (1) social change and the church, (2) the theology of mission and development of in-church leadership, and (3) inter-personal relations and group dynamics.

It was felt that one of the main contributions of this institute was that of providing an honest confrontation of the various denominations around a common concern.

The group was of the opinion that there needs to be much more cooperation among the various churches and agencies which have similar interests.

The institute decided to appoint a six-man steering committee to draw up a brief for presentation to the churches. The brief, which is to be drawn up in consultation with the Manitoba Indian Brotherhood, the Metis Federation of Manitoba, and other related organizations, will focus on the need for "partners in change" in the socio-economic structures of the Indian communities.

Specific recommendations in the brief will deal with communications between the churches and organizations working with Indian people, communications vehicles such as radio and the press, lay leadership training, and facilities to accommodate training programs.

The steering committee members are David Schroeder, CMBC professor, chairman; Father Guy Lavallee, Winnipeg, secretary-treasurer; Sheina Smith, missionary at Sioux Village, Portage la Prairie; Mr. and Mrs. Stanley McKay, United Church workers with the Indian people in Winnipeg; and Menno Wiebe, executive secretary of the Mennonite Pioneer Mission.

The cost of preparing the brief will be borne by members of the institute themselves to emphasize the importance of new and bold approaches in the churches' work with the Indian community.

'Miles for Millions' brings \$100,000

TORONTO — The major fundraising projects of the Indian-Eskimo Association of Canada during the past year have been the various walkathons that have been held all across Canada. Definite results are not yet available, but Mr. McEwen reported the following to the Association's 1969 annual meeting:

The Ontario Natives Development Fund will receive more than \$100,000 as a result of walkathons held in a number of Ontario cities and towns this spring;

Moccasin Miles in Vancouver has cleared about \$10,000;

A number of Alberta towns are allocating some of the money raised by their various Miles for Millions marches;

The Regina walkathon held in June will contribute 30 per cent of the amount raised to the Saskatchewan Native Development Fund, and similar projects are planned for other Saskatchewan centres in the fall;

IN MANITOBA

The Manitoba Association for World Development will contribute between 20 and 50 per cent of the funds it raises to the Manitoba Development Fund;

FOR THE NWT

Ottawa Miles for Millions is contributing \$60,000 to the Ontario Natives Development Fund, and is expected to make an initial contribution to native development in the Northwest Territories.

New book

POUNDMAKER. Norman Sluman. Ryerson Press, 1967, 301 pp., \$5.95.

Poundmaker was a chief of the Crees, and a great one, who tried to establish peace among the tribes of the Northwest, and to protect them from the whites who threatened their way of life.

Regional director, honorary chief

WINNIPEG — Robert Connelly, regional director for Indian Affairs in Manitoba, has sworn under oath never to speak with forked tongue.

In an ancient Indian ceremony, with pipe of peace, the 38-year-old federal civil servant recently became an honorary chief of Manitoba Indians.

Today, Mr. Connelly is Chief White Thunder Bird — in Saulteaux, Wabi-bi-nais.

"To me, this is worth much more than any promotion I could get from the federal government," said a visibly moved Mr. Connelly.

NO FORKED-TONGUE

"And I am not speaking with forked tongue when I say this."

Before some 600 Indians, Metis and non-Indians attending the closing banquet of the 15th annual Manitoba Indian and Metis conference, Mr. Connelly went through the traditional ceremony of becoming an honorary chief.

He and Manitoba Indian Brotherhood president Dave Courchene walked slowly toward each other across the floor of the Marlborough Hotel's Skyview Ballroom. Each halted, a pipe of peace was lit and Mr. Connelly took the first puff, Mr. Courchene the second.

The new chief took the traditional oath:

"I shall try to attain perfect manhood. I shall use this to help all of my fellow brothers. I shall never speak with a forked tongue, so help me O Great Spirit."

IN PARTNERSHIP

It was the Indian way of saying thanks to a government man who has changed the symbol of federal officialdom in this province from paternalism to partnership.

The Connelly-Courchene team work well together and has provided Manitoba's Indians with some unique freedoms that promise to continue as Indians press their demands for more self-government.

The representative of Manitoba's 51 Indian bands agreed that Mr. Connelly should be made an honorary chief, adding this rider: "Indian Affairs branch officials all across Canada are often looked upon with disdain — even hatred by the Indian people."

Chief White Thunder Bird answered: "I've been assimilated! If you can't beat them, join them!"



(H. I. Bader photo in B.C. Catholic)

WELCOME TO VANCOUVER was extended at the Airport to 33 young Catholic Crowfoot Indians and 6 chaperones by Rev. Hubert Butcher, on behalf of sponsoring group, Inter-Varsity Christian Fellowship, which hosted the visitors to the city for 4-day tour. The Indian students are from St. Joseph's school, Cluny, Alta., conducted by the Oblate Fathers. Welcomed are Rufus Pretty Young Man and Sheila Running Rabbit.

Native culture taught

LEVERN, Alta. — According to Blackfoot legend, Napi — "the old man, trickster, creator and adventurer who started the Indian race" — also put white spots on willow branches.

Children at district reserve schools have been learning about Napi in a program designed to teach them their culture and language.

Bob Black Plume, one of the medicine men on their Blood reservation, teaches legends to the children in their own Blackfoot language.

Rufus Goodstriker, another "resource person," shows them branches of various shrubbery and teaches the Blackfoot names. He also teaches them Indian woodcraft. Other Indians recite them stories and show them bead and leather handicrafts.

Ron Gent, district Indian education supervisor, says the response to the program has been favorable with

more volunteers than the schools are able to handle.

"Many of the children, when they come to school, are shy and won't speak up in a class," said one principal.

"After we started these classes they seemed to come out of their shells and start talking more."

Each child is being asked to write a story about what he has learned. This spring they will be taken to historical points to see what they have been hearing about.

"You know, I've met people on the reserve my own age who don't know anything of their culture," said Derek Lees, principal of schools here and at Stand Off, Alta., about 30 miles southwest of Lethbridge.

Mr. Goodstriker agrees: "The young people know more about those hippie songs and that Tiny Tim fellow than they do about themselves."

Will plan own future

WINNIPEG — Premier Ed Schreyer outlined his proposals for a task force to look into the problems of northern Manitoba communities in a recent address to the founding convention of the National Indian Brotherhood in Winnipeg.

The premier said the task force would start its work in early fall and be composed of six or seven members: "The task force will travel through the north on a fact-finding mission," said the premier. "The report will contain, hopefully, recommendations for possible and practical action by the provincial government."

Premier Schreyer said the task force would be composed of people representing the Indian and Metis communities of the province, and the communities in northern Manitoba, with nominations by the Manitoba Indian Brotherhood and the Metis Federation.

TIMBER LEASES

The premier outlined some areas in which the government is already considering changes. It is proposed to make it easier for Indian people to obtain timber leases, especially where the lumber would be used for improvement of living standards by the building of new homes or businesses.

He added that the government believed that natural resource development should be undertaken by those living close-by, whenever this is practical.

Premier Schreyer also said the history and culture of Canada's native peoples would be given a more prominent place in the province's school curriculum in any meaningful way within the power and financial capacity of the government. Such changes would be made in consultation with the native peoples.

To University Senate

LETHBRIDGE, Alta. — Horace Gladstone, a Blood Indian from southern Alberta, has been appointed to the Senate of the University of Lethbridge. He is the first Indian to hold a position on the University staff.

A development officer for the Blood and Piegan reserves and the first Indian Farm instructor for his reservation, Gladstone is the son of Canada's only Indian senator.



National Film Board

Every summer, Indians of the Canadian prairies gather for sports and dancing festivals.

Handicraft co-op

NORTH BATTLEFORD, Sask. — Native traditions such as bead and leather crafts are also in danger of dying. But about 95 women from nine North Battleford Indian agency reserves are attempting to preserve them while increasing retail production. The women are of all ages. Some do not know how to do the work but are interested in maintaining Indian tradition.

They have formed The Battleford Native Handicraft Co-op Ltd. which joined producers' co-operatives on June 3. The co-op was planned solely by the women with the aid of a small grant and some advice on pricing from the Indian agency and the Saskatchewan department of co-operation. Lisette Ahanekeew is the manager. Her assistants are Linda Swimmer and Mrs. Nighttraveller. A representative from each reserve is on the board of directors. Chairman of the board is Lucy Favel.

A temporary building in Battleford, near Fort Battleford National Historic Park, houses the many-colored bead and leather work. The site was ideally chosen because the stockade in the park has survived numerous Indian battles, contains many of the weapons of a bygone era and was visited by 42,000 tourists in 1968.

The store opened on July 12 and already many tourists have seen its supply of toy birchbark canoes, headdresses, tea mats, beaded or fur necklaces, mukluks, and paintings. Of particular interest is the beaded velvet "moss bag" used to carry babies.

Most of the work is done in the winter because Indians move around in summer, visiting other reserves and attending religious ceremonies.

Much of the material and beading used is bought commercially, but some of the women still skin and tan hides, working meticulously with bone scrapers. Replicas of the scrapers are sold at the handicraft store.

Store hours are 11 a.m. to 9 p.m. during the summer season. If response is good, the store may be reopened during the Christmas holidays.

Official opening was scheduled for July 25 in conjunction with a North Battleford Indian pow-wow.

(Cooperative Consumer)

The Indian revolution

TORONTO — In March the **Pierre Berton Show** ran a five-part series on "The Indian Revolution" which brought the greatest response he has had in his seven years on television. Titles of the shows were: "Why the Indians are Angry," "Hollywood Indians . . . Textbook Indians," (a look at the Indian stereotype as perpetuated by films and textbooks), "The Rape of the Language" (how white schools destroy the Indian language), "Red Power" (featuring Dr. Howard Adams), and "Justifying the White Way" (with Caughnawaga chief Andrew Delisle challenging William Wuttunee).

Because of the wide public interest, transcripts of the programs were prepared and are available to anyone sending a self-addressed envelope to Screen Gems, 72 Carlton Street, Toronto.

CBC expands Indian magazine

TORONTO — Ever since 1964 **Indian Magazine** has been a popular program on the northern shortwave network of the CBC's Northern Service, and since last October it has been heard on the CBC national radio network on Saturday evenings.

Described as Canada's only continuing national forum for the opinions of Indians, Metis, and Eskimos, it links widely separated groups, helping them to find what they have in common.

It also lets non-Indians hear the Indian viewpoint and helps them to understand the loneliness of geographical isolation, prejudice, and misunderstanding.

Co-producers of **Indian Magazine** are non-Indian John Barbarash, and Johnny Yesno, an Ojibway who is also the host. Yesno is best known as the actor who won a special Wilderness Award for his wowing performance in the first **Wojeck** drama, "The Last Man in the World."

His unusual name came from an ancestor who would say nothing but yes or no when the white men negotiated a treaty with him.

Born at Fort Hope in northwestern Ontario, the eldest of eleven children, Johnny went to school in Sioux Lookout and later in Sault Ste. Marie.

Then he studied engineering at Waterloo University and worked as a land surveyor and engineering technician for several years, during which time he rediscovered his heritage and won a national championship for Indian dancing.

A CBC scout saw him dancing and signed him for the **Wojeck** part, and later he played a leading role in a Walt Disney full-length feature film, **Biography of a Grizzly**.

But it is on **Indian Magazine** that he has really found his niche. He enjoys his job so much that he works seven days a week.

John Barbarash comments: "The program has had a fantastic response from Indians. It took us three years to win their trust, but now they confide in us and welcome us into their homes and closed meetings all over the country."

During the past year the Indian-Eskimo Association of Canada noted that many of the CBC's affiliate stations were not carrying **Indian Magazine**. A check showed that only 14 out of a total of 51 stations carried it.

At the request of the Board of Directors, the president wrote to both CBC and CRTC expressing

concern about the failure of the privately owned stations to serve the interests of the local Indian people. Replying to Mr. Currie, Mr. Paul Parent, acting director of CBC Information Service, said that responsibility for **Indian Magazine** is being transferred from Northern Service to the English Radio Network, centered in Toronto, the program is being expanded from its present half-hour length to 50 minutes, and henceforth all affiliated stations will be required to carry it.

The greater length and revised format of the program will allow increased participation by regional centres, enabling listeners to hear news about Indian activities and the views of spokesmen from point all across the country.

It will continue to include profiles of prominent Indian leaders, artists, or writers, samplings of Indian music, discussions of topics of special interest to the Indian community, reports of events affecting Indians, and other varied features that make it interesting.

The highlights of each program are printed in a weekly newsletter which is sent free to all those who request it. If you wish to be placed on the mailing list, write to "INDIAN MAGAZINE," CBC, Box 500, Terminal A, Toronto.

(IEA Bulletin)

Ontario Museum offers position

The Education Department of the Royal Ontario Museum is seeking a well-qualified teacher of Canadian Indian origin, preferably with elementary school experience. Teaching certificates of all provinces will be accepted.

This position has been made possible through an annual grant from the Department of Indian Affairs and Northern Development.

The appointee will be given freedom to work out the programme: to stress, using artifacts from the Museum's collections, the history, as well as the current position, of Canadian Indians.

Applications will be treated confidentially. When a suitable person is found, the Museum is prepared to approach the School Board involved, to work out an arrangement.

Education Department,
Royal Ontario Museum,
100 Queen's Park,
Toronto 5, Ontario, Canada.
Telephone 928-3706-07

Soapstone carving in Manitoba

ISLAND LAKE, Man. — Soapstone carving and ceramics may become a big thing in northern Manitoba if present ideas and development plans can be instituted.

Four Island Lake Indians recently took part in a two-week course at Rankin Inlet to learn various carving and polishing methods. This has stimulated the interest in area residents. Plans to expand the art into a trade are being investigated.

Construction of a factory to house the trade is also under consideration and the Manitoba Branch of the Department of Indian Affairs has expressed interest in pursuing the venture. Representatives have stated that if an organization can be formed and made available to those who desire training in the field, grants could be made available to develop facilities and equipment.

A price range is being established which will allow a fair return to the carvers without curtailing the market.

Trainees at the factory — which will probably be built at Garden Hill — will be instructed primarily by local carvers with assistance from other instructors outside of the Island Lake Agency.

Island Lake Agent Mike Kirkpatrick reports that the interest towards this trade has caught hold and a great many carvings have been completed within the past months.

Guests never leave hungry

The Autobiography of James Sewid,
a Kwakiutl Indian
edited by James P. Spradley

The story of James Sewid, a twentieth-century Kwakiutl Indian chieftain, brings to life the experience of one man caught in conflict as the traditional Kwakiutl culture gave way to the demands of an expanding Western society in British Columbia. Born in 1910 into a disintegrating Indian culture, Sewid was able to adjust to the conflicts of a bicultural environment, becoming a respected participant in the modern Western world while retaining valuable traditions of his native culture. His story offers insights into life in a non-Western society undergoing rapid change by focusing on one individual who adapted successfully to that change. \$10.00.

(Yale University Press)

Foreigners in own native land

OTTAWA — A grim picture of abject poverty compounded by white racism was presented to the special Senate committee on poverty recently by representatives of Canada's Metis population.

The senators were told that conditions among Metis in the northern regions of the Prairie provinces have deteriorated to the point where civil disorders are a real threat.

"Metis are awakening to the discrimination they face and are becoming angry about it," said Dr. Howard Adams, a historian and president of the Metis Society of Saskatchewan. He is a community development worker with the University of Saskatchewan's extension department.

"We are foreigners in our own country," said Canadian Forces Sgt. Tom King of the Manitoba Metis Federation. "If our demands are not

by **THOMAS CLARIDGE, in the Toronto Globe and Mail**

met I'm afraid this country is going to be torn apart like the country to the south of us."

A brief from the Metis Association of Alberta submitted by Mrs. June Stifle, the association's executive secretary, said Metis feel that government representatives are condescending toward them, and their programs "in fact destroy people."

The three provincial organizations told of uniformly distressing circumstances in Metis communities across the Prairies and several senators indicated they had been unaware of the seriousness of the Metis' plight.

Dr. Adams, the most articulate of the Metis speakers, said the communities in northern Saskatchewan "are probably as underdeveloped as any communities in the world."

He suggested that some of the \$300-million a year Canada spends on external aid might be diverted to helping the isolated former Hudson's Bay Company outpost communities help themselves.

When he proposed a system of grants or interest-free loans to permit the Metis to set up light manufacturing industries in the communities, Senator Arthur Roebuck asked whether a better answer wouldn't be relocation of the communities farther south.

Dr. Adams said that while this might be possible in 10 or 20 years an attempt to do it now would have disastrous consequences. "If you want a real revolution on your

hands you'll have it if you try to uproot whole communities."

He said that in a white supremacist society Metis will never gain equality until they develop their own culture by living separately from whites and improving their own lot with government help.

In a bitterly-worded brief to the committee he said Saskatchewan's Metis communities continue to be "occupied by white authorities who govern our lives on a totalitarian basis . . . Any Metis who criticizes the local council or fails to adhere to its authoritarianism is dealt with severely by such means as withdrawal of welfare, harassment by the local police or denial of any local services."

Asked by Senator Edgar Fournier about a remark in the brief on a high dropout rate among Metis school children, Dr. Adams said the education system in Saskatchewan is irrelevant to the Metis.

"The schools are all urban, middle-class and white. The teachers and superintendents are all white and the textbooks are degrading to the Metis. The schools cripple us and immobilize us.

"The birth rate among the poor is high; employment opportunities for the unskilled workers are rapidly dying up; automation is rapidly displacing workers; the cost of living is skyrocketing, while the rate of income of the masses of workers remains either fixed or increases only slightly; and housing is failing to keep pace with demand."

He said the serious deterioration of the economic life of the Metis has been accompanied by an accelerated rate of Metis nationalism.

Glee club visits Disneyland

PORTAGE-LA-PRAIRIE, Man. — A 34-voice choir, under the direction of Gordon Billows and Miss Allison Cameron, was invited to perform at the new Indian Village opening at Disneyland during the Easter Holidays.

Disneyland invited approximately 15 to 20 Indian groups from North America to participate in the official opening. The Portage Indian Glee Club was the only Canadian Indian group invited.

At Disneyland they gave two performances on Easter Sunday. The troupe left Portage April 3 by Greyhound and arrived in Anaheim, California April 5.

The Glee Club was formed in 1965 as an extracurricular activity for the Indian students of the Indian Residence to help the students orientate into a new way of life and to assist them in expressing themselves.

Prior to the invitation to Disneyland, the pinnacle for the Glee Club came when it performed at Expo in 1967.

The Glee Club has cut a record album, entitled "One Hundred Years of Progress."



Progress and Independence for Indians

In his March 24, 1969, address to the 15th annual Indian & Metis Conference in Winnipeg, Manitoba, Indian Brotherhood President Dave Courchene reviewed the past and made an eloquent plea for governments — Federal and Provincial — to recognize their moral and legal obligations in respect to the Indians.

Our organization has completed a year of significant and progressive change, of determined effort, of learning and of developing new relationships. This year has given us new insights and understanding of the past, a better understanding of the present and new hope for tomorrow. I would like to examine the impact of the past, its relationship to today and our expectations for tomorrow.

While we would prefer to dismiss the past and the unhappiness, frustration and discouragement, we cannot. The effects of the past live with us today and will affect our progress tomorrow unless there are substantial changes in prevailing attitudes in both the Indian and the non-Indian community and revolutionary changes in public sector programming.

100 YEARS OF SUBMISSION

A hundred years of submission and servitude, of protectionism and paternalism, have created physiological barriers for Indian people that are far more difficult to break down and conquer than are the problems of economic and social poverty. Paternalistic programs of the past, based largely on the idea that we must shelter and protect the ignorant savage, have created complex problems to those who want to shelter and protect themselves.

The result of the whiteman's misguided interpretation of our needs has been to destroy our society, to tear asunder our self-reliance and to deny us the benefit of human equality and compassionate understanding.

These programs, predicated on the belief that we must protect the ignorant, were themselves based largely on ignorance. The failure of government to solve the problems is too often construed as failure of Indians rather than failure of government.

While Indians today seek equality of opportunity, we face discouragement and discrimination. We must reap the harvest of failure expectations sown by succeeding generations of well meaning government agents and Church missionaries.

These failure expectations are primarily the white man's; Indians, having been told over and over again that they cannot succeed, find it difficult to try.

At every turn we must face a barrage of discouraging comments from the so-called enlightened society, ranging from the judiciary to local farmers, who, in their own opinion, are experts on all matters relating to Indian society.

This kind of social discrimination born in ignorance though it is, is one of the major reasons that there are serious stirrings of discontent throughout Indian communities and across this country. These feelings of discontent are real, not imagined. They will grow, possibly beyond the boundaries of reason if we are not ful.

BREAKDOWN AND FRAGMENTATION

There is more than ample evidence of the physiological breakdown and increasing elements of social fragmentation. The increasing numbers of native people in our jails, increased tension within our native communities, increasing pressure for "red power" action are clear indications of the dissatisfaction of Indian people with their lot.

While discontent is a factor we must contend with, we must also recognize that the "winds of change" are indeed blowing throughout the country. This is particularly true of the department of Indian Affairs.

Through the efforts of the Manitoba Indian Brotherhood strongly supported by the Indian Affairs regional director, Mr. R. M. Connelly, a new program and a new approach to Indian-Government relationships is being tried in Manitoba. It consists of a new partnership relationship where decisions will be a joint responsibility.

The approach is progressive, the concept imaginative, the effectiveness unknown. Many problems will face both Indians and Government in creating an effective partnership.

We must accept that to participate effectively will require considerable

training for Indian people. Training in a wide spectrum of skills, attitudes, aptitudes. As Indian people we recognize this need and are impatiently waiting to proceed.

Other critical problems will have to be dealt with. Internal problems of attitude, ingrained paternalism, inflexible employees in an inflexible employment structure.

NEW CONCEPTS AND APPROACHES

We are dealing in new concepts and new approaches. To implement these effectively will require more than a commitment from the top of the government structure, it will require a total commitment by the structure. Those who cannot accept change must themselves be changed. We cannot hope to be effective without major dislocation of historic attitudes and employment patterns within the government service.

If the Indian is expected to "shape up" conversely the Indian has a right to expect that those whose function is to serve rather than be served must also "shape up" or "shut up."

A true partnership requires nothing less than a commitment by both parties to the same objective. There is no room for dissent or divergent objectives. The new partnership leaves no room for paternalism and self-perpetuation.

In the present consultations for the revision of the Indian Act, the Federal Government has predetermined what changes will be made, and are seemingly of the belief that the Indian people of Manitoba can interpret the act with qualified perception.

I suggest that the government is highly over-complimentary in their expectations that our people be legal experts on the Indian Act, and that a redraft requires only minimum concentration in minimum time on our behalf.

Indeed, it is ironic that even though the act is legislation applicable solely to the Indian, they are not granted access to their own appointed expertise and sufficient financial resources. It is the govern-

(Continued on p. 10)

Society must be committed . . .

ment which possesses the availability of these professional and legal resources.

We have once again been raped of our blossoming hope in an area reserved for progress. Therefore, do not be gullible to propaganda that the government and the Indian people have had meaningful consultations — for I submit that the meetings will be a farce if we do not get access to the required financial and professional resources.

SOCIETY MUST BE COMMITTED

We are confident, in spite of these concerns, that the new programs will usher in a new age of Indian self-determination and will result in a narrowing of the present boundaries of inequality. We are confident that Government is sincere and will, regardless of the difficulties, live up to their new commitment. But what of the rest of society — what about a commitment from them? Let us take the churches and their relationships.

In the past we had two paternalistic elements to deal with:

The Government who told what we could and could not do, and the Church, who told us what we should and should not do.

What the Church has attempted in the past has been to be the conscience of the people. What they may well have accomplished is to deny us an understanding of our own conscience.

We do not wish to deny the sincerity and motives of many within the churches who contributed much, some a lifetime, to their efforts to help Indian people. What we do suggest, however, is that when we cried out in isolation they did not hear — when we expressed our needs they did not respond.

JOIN IN PARTNERSHIP

Often, in their desire for conversion and service to God, they created antagonism among men—not “love” and “respect” for man. Just as we have invited the government to join us in partnership we now ask the Church to join with us — not lead us — but join with us.

We ask that the churches define for themselves a new role. A role of increased understanding of the hopes and aspirations of Indian people. That the Church help bridge the communications gap between Indian people and the public and private sectors.

The Church, because of its unique

role in society can do much to create an atmosphere of understanding. It must, however, be attuned to our needs — not basing their opinions on their own interpretation of our needs.

The church must be prepared to be “active” public supporters. They must not continue to be passive. Pulpit paternalism is not enough. It is time that the Church gave up its role of armchair quarterback and got in the game with the players on the field.

THE YOUNG STUDENTS ARE AT FAULT

There is another group who are not growing in influence. That is the young student sector. This group has made many contributions to world betterment in the last few years.

It is unfortunate that this group of people who can be so concerned with underprivileged people in countries far from Canada have not been able to recognize the seriousness of the plight of underprivileged Canadians at home.

The fault may not be entirely their own. The educational system has always been careful to avoid disclosure of the more unfortunate side of Canadian history. We cannot but expect that our young will be ignorant of the facts when the educational structure itself deliberately ignores the facts or worse — deliberately misinterprets the facts.

A question often placed before us by the ambitious, and even sometimes impatient, young student is: “What can we do in the immediate future?” This time we have a concrete, immediate answer. The native people are setting up a native development fund, which is urgently needed if we are to progress. Give us self-government, resources and expertise, but yet we will not progress until we have the capital. We ask all students in Manitoba who want to do something for the human element of this province to join us in a march for funds. Make it known to us that you want to march for this urgent need for funds. This request we place before you.

The curriculum content of the educational system with respect to native Canadians is both discriminatory and prejudiced. It is discriminatory because it portrays the Indian as a savage, scalper, and Jesuit killer, prejudicial because it ignores the acts of the victors.

REAL HISTORY REMAINS UNTOLD

We would challenge the educators to develop a more realistic and objective view of Indian society. That they recognize that Indians too have made contributions to this society. It is not that real history of Indian people is not known. It is just not being told.

Someone once said that “education is the cradle of future leadership.” The truth of this cannot be argued. However, the overall attitude of the student towards education and leadership is the determining factor — wherein I should comment briefly on our own Indian students.

The appeal of the trend to radicalism is powerful in today's high schools and universities. Like any average youth, our Indian youth is attracted to the trend of screaming, “fascist, racist, and capitalist pig,” but only in a different way. Due to the inexperience of our youth to reality we have the accepted minority who label Indian leaders all across Canada as “Uncle Tomahawks” or “Puppets of the Power Structure.” Unfortunate as it may be, some revert to the extreme of views and in a flurry for sensationalism advocate what they term “red power.”

Violence is not a word to be found in the brotherhood dictionary because our work for progress and independence is based on democratic and humanitarian principles. Throughout early to contemporary history we find that violent revolt inflicts too many wounds on innocents — men, women, and children — that the wounds are not easily healed.

Education is the golden key to the future and the educated is its protector. To our Indian students I say that you must take advantage of all the education offered you because our forefathers gave up the entire country so that right would be yours. Our people need you like never before. You have an entrusted obligation to return to their midst, prepared to fight for the cause — your weapon being education and your shield being determination.

Take a long, hard look at the plight of our native brothers and sisters, destroy the cracked crutch of liquor and similar vices, stop rationalizing your selfish motives and fulfill our people's dream. We have placed a sacred trust in you — with education, positive views, and constructive action you have an obliga-

Equal recognition sought . . .

tion to prepare our people for the exodus to independence.

THEY MUST NOT FAIL

This challenge we place upon your shoulders. Do not fail us by your swift adherence to violent advocations, by becoming your own image of "uncle tomahawks" or puppets. If you are our cause for disappointment, our motivation is destroyed — our identity harder to regain.

There is a prevalent attitude in this country that the Indian is a responsibility of, and is looked after by, the Government of Canada. This is partly true. Certain commitments were made at the time of Treaty that specify certain responsibilities by Government, contractual obligations if you will. These obligations by government do not in any way constitute complete purchase rights to Indian souls, nor can they be construed by citizens of this country as payment in lieu of conscience and responsibility on their part.

The Indians has not given up rights to citizenship and participation. He, in fact, demands today, the equality that has been denied.

NO CHEAP LABOUR FORCE

The private business sector must share responsibility for the cause of many of the Indian problems today. Exploitation of Indians, while less common today than in the past, does still exist, particularly in the North. This exploitation must end.

The business community must now, as must other members of the community at large, recognize its responsibility to help find solutions to the problems that have been created. The business community should seek ways and means of learning to understand Indian people, their hopes and aspirations, their potential and their accomplishments. The attitude of business must be more responsive.

Stop looking on Indians as a cheap labour force. Stop exploiting our lands primarily for your own benefit. Open your doors to a responsible relationship built on understanding and, hopefully, mutual trust.

PLIGHT OF METIS

I have deliberately left one important sector for the last, and that is the Government of the Province of Manitoba.

The history of concern by the province of Manitoba for the well-being and advancement of native people can be described as nothing less than apathetic and tragic. While

the plight of the Indian under federal responsibility is bad, the plight of the Metis is worse.

The only time, or the only circumstance under which the provincial government concerns itself with Indian people is when the Federal Government pays the bill. They have consistently denied the extension of provincial services to Indian people. They constantly ignore the fact that Indians are tax-paying citizens of this province and have, over the years, paid millions of dollars in indirect taxation to provincial coffers.

If our status is unique in terms of our relationship with the federal government, that uniqueness has been used against us by the province to deny us the basic services that are the God given right of every citizen of this province.

INDIANS NOT RECOGNIZED

The denial of recognition to Indian people has not just been harmful to Indians, but has been harmful to society as a whole. Thirty thousand citizens of this province have been denied an opportunity to contribute to the well-being and advancement of Manitoba. This is a shortsighted and discriminatory attitude on the part of the Government of Manitoba.

While on the one hand they deny responsibility for Indian people, on the other they plan programs affecting the lives of Indian people in isolation from the people.

The province today is expanding its game preserves into areas of historic Indian hunting. They deny, by legislation, rights given to Indians by Treaty. They take away from those who need game for food and give to those who want game for fun.

The Manitoba Government recently has shown its total disregard for the rights of people and have displayed, for all to see, its autocratic attitude and would impose its will in spite of people. The South Indian Lake situation is a perfect example of the "might is right" approach of government.

The Manitoba Government, not having made its case at the public hearings, now seeks to deny "right of recourse" to the courts, by hiding behind its majority in the Legislature.

A more flagrant denial of public examination of a government program can hardly be imagined. It will undoubtedly rank with the great social disasters of history.

While native people fight to ratio-

nalize their relationship with one bureaucracy, the Manitoba Government has created another in the Department of Northern Affairs. This Department is now setting up committees in northern communities by appointment, without consultation with local people. They are administering programs again in isolation from local people.

NO RESPONSE TO REQUESTS

During the past year the Manitoba Indian Brotherhood has submitted a number of programs to the Provincial Government for consideration. The Province has been singularly unresponsive to our requests.

We requested financial support for our organization. This they gave within the limits of Federal participation under the Arda Program. Not one cent of provincial assistance has been given.

We requested that a task force of Indian people be set up to study ways and means of achieving greater involvement of Indian people . . . no response. We requested a greater access to the resources of the Province, particularly in the fields of fishing, forestry, tourism, etc. . . no response.

The time has come for the Manitoba Government and all political parties to recognize that we are citizens of this Province — every day of the year — not just at election time.

The Manitoba Government makes much of their theme — "Growing to beat '70." To Indian people they seem to be "Going to beat 1870." They have yet to catch up on the last hundred years.

What then, are our expectations for tomorrow:

- We expect that all governments and the community at large will recognize the unique situation that Indian people are in.
- We want governments at both levels to stop treating us as pawns in the federal-provincial chess game.
- We expect both governments to meet their full moral and legal obligations to us, as native people, and to us as citizens of Canada and the province of Manitoba.
- We expect to play an increasingly effective and active role in the decisions affecting our lives and our future.
- We will be increasingly involved with, and making use of the facilities and services of the private sector.
- We are prepared to face our social responsibilities . . . We expect you will face yours.

Prize-winning essay

Alcohol and alcoholism

WINNIPEG — The Alcoholism Foundation of Manitoba has held a program on Alcoholism with Junior High students in Grade VII and VIII for the past two years. Earl Duncan, Counselor of the AFM, with the school committee and school staff, organized an Essay Contest on Alcoholism. Cash prizes were given to three winners.

The following essay by INGRID FONTAINE, Grade VIII, Junior Day School, Fort Alexander, was the 1st prize winner.

In commencement, one may initiate the questions, "What is alcohol? Are there really any beneficial usages of alcohol? What are the effects of over-indulgence? These are wise questions that come to the minds of ordinary people. However, I agree with the explanations given in many science texts that alcohol is a depressant. That is, it depresses the nervous system from properly functioning. Physically, alcohol enters the channels of the blood stream, thus lowering body purposes. From this information we can see why it is extremely improper for someone to drive while under the influence of alcohol.

What about its beneficial uses? Alcohol has many good uses in medical applications. It is used in many instances to reduce infection. It can be used in body massaging for relaxation. In foreign countries such as Spain and Italy, alcohol is used as an appetizer just before meals.

But what makes alcohol so sadistic? When we think of alcohol we seem to imply that it is our number one enemy. Could it be over-indulgence or the mismanagement we make of alcohol. In explanation to this we could say, "Alcohol is like a person. If we respect it, it respects us. If we disrespect it, it disrespects."

As we enter the topic of over-indulgence and alcoholism we find that many define an alcoholic as one who makes excessive use of alcohol. I can only partially agree, for in my opinion it is the effect that alcohol has on an individual which constitutes an alcoholic. We can also go further to mention that an alcoholic can not control his drinking whereas,

the moderate social drinker can do so. When drinkers reach the line of alcoholism, they have reached the line of no return . . . Once an alcoholic, always an alcoholic.

Alcoholism is a progressive disease that affects the body, mind and soul. An ordinary social drinker may have a couple to begin with. Next week he may have four and eight the next. This is what we mean by progressive.

An alcoholic experiences many disastrous results in life. Alcoholism may degrade him, send him to jail or even kill him. In records, it was seen that a good percentage of the crimes committed were done under the influence of alcohol. A good percentage of highway accidents were due to alcohol. Alcoholism doesn't affect the alcoholic alone. The disease affects the alcoholic's environment. His influence may fall upon his family, his friends and his relatives. It may ruin his business or the business of another thus lowering production rate.

It seems rather hopeless now to think "What chances has an alcoholic to recover?" There is opportunity, however, for the sick person to recover. The alcoholic may

never be cured, though his disease can be arrested. There was one program founded in 1935 for this purpose. It is called Alcoholics Anonymous. This program was founded for the definite purpose of recovery for each individual who is willing to step out of his misery. Here is their definition of the program:

"Alcoholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may share their common problems and help others to recover from alcoholism."

In summary, I hope you remember that alcohol is not our number one enemy . . . But, it may be tomorrow if we give it the chance today.

In conclusion, there is one prayer which fascinates me, contained in the program of Alcoholics Anonymous:

"God grant me the Serenity to Accept the things I cannot change, Courage to change the things I can, And Wisdom to know the difference."

* * *

For further information regarding program, please contact:

Mr. Earl Duncan,
Alcoholism Foundation of Man.,
124 Nassau Street,
Winnipeg 13, Man.

Indian-Eskimo course

Starting in September, Trent University at Peterborough will set up a program of Indian-Eskimo studies designed to provide a deeper understanding of the life, history, and culture of Canadian Indians, Metis, and Eskimos. It is being planned in consultation with representatives of the native groups and government officials.



U.S.A.**Navajos found own college**

by Linda Mathews

MANY FARMS, Ariz. — Robert A. Roessel Jr. may be the only college president in the United States who wears cowboy boots to the office.

His apparel is appropriate, for the school he commands — 5-month-old Navaho Community College here — is as unusual as its president.

It is the first institution of higher learning on an Indian reservation, the first college established and controlled by Indians and, some educators think, the first sign that the Navahos and other tribes are charting a course of self-determinism that may lift them out of their 100-year-old cycle of poverty and illiteracy.

"Education has cheated the Navaho, cheated them badly," says Mr. Roessel, who came to teach on the reservation 20 years ago and stayed to marry a Navaho girl — daughter of a noted medicine man — and father of five children.

"For years, the white man's schools — and that's what the Indians call them — have educated the Indianness out of these people, taught the young people that the hogan is dirty, that their parents were ignorant.

"The result is a group of bleached Indian youth, who are miserable on the reservation but rarely learn to adjust when they leave for the big city. They are neither Anglo nor Indian but just full of self-hatred."

Top students in each graduating class at the high schools run by the bureau of Indian affairs have for years been awarded college scholarships by the tribe, Mr. Roessel points out, and every year, 90 per cent of these students — "90 per cent of the

cream of the crop" — have flunked out of college.

The community college has now become the Mecca for Navaho talent. Its faculty includes the first Navaho PhD, who teaches courses in agriculture and soil gemistry, as well as several Navaho language teachers, a young Navaho artist and the 73-year-old former chief who holds the seat of "distinguished professor of Navaho culture and history."

Overseeing the entire operation is a 10-man Navaho board of regents, elected from all parts of the reservation.

The regents rule with a firm hand, doing all hiring and firing and directing the search for a permanent source of income. A student is a voting member of the board.

For all its promise and all the promises it has made its students, this college has its problems — bringing educationally deprived students up to standard after years of neglect, retaining teachers whose wives may resent hardship conditions, finding permanent funding for an enterprise that is literally located in the middle of nowhere.

"Typing is difficult for these students," says Robert Westover, the typing teacher, "especially for the dropouts. They work hard — I don't mean to question their motivation. But to be able to type, you have to be able to read."

Not far from Mr. Westover's classroom, in the biology lab, Jerold Judd has found that his students are sometimes stumped by written tests. Fully aware that they know the material, he has tested them orally.

Holding faculty members, many of whom have wives and children, is another matter. Six staff members (of 40) will leave this year, in many cases because the women — not as committed to the project as their husbands — develop "desert fever," a desire to be any place in the world except Many Farms.

Some teachers express uneasiness about funds, since next year's million-dollar budget is tied firmly to federal financing and it is feared the Nixon administration will cut social welfare funds.

Mr. Roessel brushes aside such protestations. "I don't worry about our funding under Nixon because I don't believe there is any partisanship with regard to Indian matters."

"And besides," he adds, "being against Indian self-help is like being against motherhood and God."

Autonomy planned

WASHINGTON, DC—The Bureau of Indian Affairs proposes to turn many of the services and activities concerning Indians over to the tribes themselves, including decisions on school operations. This comes from testimony before a House appropriations committee held early this year, and released yesterday.

Robert L. Bennett, commissioner of the Bureau of Indian Affairs (since resigned when not reappointed by President Nixon) outlined these proposals to the committee:

—Convert the Bureau into the "American Indian Development and Professional Services Agency," as a "strictly professional organization."

—That all non-professional services be contracted to the individual tribes, groups of Indians or individual Indians, under the "Buy Indian" act of 1910; the services would include custodial, janitorial, feeding, housing, road-building and other services.

—That all Bureau installations be turned over to the tribes or their housing authorities in a management plan contingent on enactment by the tribes of proper zoning and law enforcement and other community ordinances.

—That responsibility for control over local Bureau schools be transferred to local school boards.

New books

RED RUNS THE RIVER. John Tebbel. Hawthorn, 1966, junior, \$3.50. A well-written story about the rebellion of Pontiac.

* * *

EDGE OF TWO WORLDS. Weyman Jones. Dial, 1968, junior, \$3.95. A "different story about Sequoyah in search of the origins of his people.

* * *

DAKOTA INDIAN LORE. Darrel Woodyard. Naylor, 1968, 164 pp., \$3.95. Written in poetic style, the author presents a selection of beautiful traditions.

* * *

INDIAN COSTUMES. Robert Hofsinde. Morrow, 1968, junior, illus., \$2.95. Indian tribes dressed differently, and the author shows how.

* * *

ROSEBUD, S.D. — The Working Indians Civil Association has published a complete Sioux-English dictionary, giving the Indian word for the English equivalent.

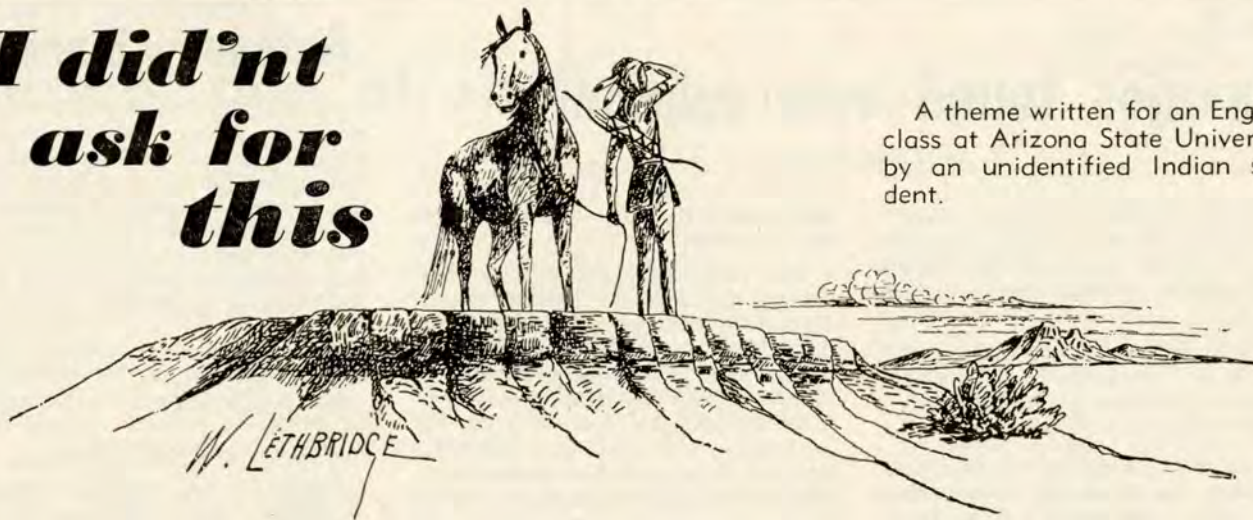
Indian curriculum

MINNEAPOLIS, Minn. — The University of Minnesota is appointing a committee to prepare a proposal for an interdepartmental program leading to a bachelor's degree in American Indian studies.

The committee will include Indian students and will have its proposal ready for implementation next fall.

The proposal could include new courses — in Indian languages, for example—as well as coordination of existing courses such as several in anthropology, archaeology, and history which deal partially or exclusively with American Indians.

I didn't ask for this



A theme written for an English class at Arizona State University by an unidentified Indian student.

From what little I've had of education, I've become more strongly convinced that the system used here in the U.S. surpasses that of many other countries.

I remember when I first entered kindergarten. In one big step I entered into an entirely new world which I had heard about previously. From then on, year in and year out, I lived in two different worlds, two different cultures.

You wake up in the morning — does mother come into the bedroom and brush a little soft kiss on your cheek, whispering in your ear it's time to get up? No, mother doesn't come into the bedroom — because there's only one room, a whole open space where the family sleeps. Nobody comes to wake you up. It's very shameful to sleep late. You have to get up early, no later than five o'clock.

You get up, go wash your face, not with warm running water, but with a pan of cold water. You dry yourself and go outside, chop some firewood for breakfast, bring extra buckets of water so the family can have an ample supply for use later in the day.

By that time, breakfast's usually ready. You all sit down for the morning blessing. Coffee, homemade bread, and either potatoes or meat. Eat quietly, get up, wish the family a good day and you start, maybe a two-mile trek, toward another world. The white man's world.

You are putting upon your shoulders a different burden when you arrive at school. Instead of the familiar stick to herd livestock with, you are given a pencil to write with. Instead of being scolded for the everyday chores you didn't have time to do, you are praised and patted on the back for things you've got done, even though half of those things made very little, if any, sense to you. A world of turmoil for about five hours.

You start home. All this makes you wonder as you're walking home. Different things you have done today and trying to figure out what the little old lady was talking about. Longing for some of the things you've seen in the classroom . . . color pencils, clay . . . etc.

Your peaceful thoughts are interrupted by the authoritative voice of your elders. You're back in the other world now. You're to water the horses at the spring. Feed the little lambs. Thank God, you just remembered it isn't your turn to chop firewood tonight and bring water from the spring.

You eat supper, retire for the night at about eight. You have to get up at five the next morning anyway, so it's best to go to bed early.

The same routine day in and day out, until you've reached about the age of eleven or twelve.

You've come to know the outside world more and you've been more confused. But you're learning.

White kids your age talk about fishing trips with their dads over the weekend, about television shows, comic books, etc. You pretend this has little meaning to you but deep down inside you long for the very same things, and in time you begin to change. You become somewhat rebellious. You start ditching school because you're not happy with your environment.

Thanks to education, you can now speak some English. And when the truant officer comes around to see your guardians about your absences, you can talk your way out. You tell your guardians that the white man came around to compliment the family on your progress in school. You're satisfied — but not for long.

You feel guilty and hate yourself for it. You could tell your guardians the truth, but you can't go through with it, because you longed for many things in life and you can't have them. They won't allow you to have them. And besides, they're forever busy slaving you around. On your back forever it seems.

You become more rebellious and start to hate this world. By this time you start experimenting with — alcoholic beverages. Again, thanks to the U.S. education system, you have implanted in your head a little quota of curiosity. To satisfy your curiosity, and because of hatred, you start using the alcoholic beverages excessively.

You're fifteen now and on your own. Yes, thanks to education and its failures, and the longing for the many things other kids have, you become more than rebellious. You are in sorrow. You are hurt and discouraged. You cry. Nobody likes to be hurt or discouraged.

By now, seventeen years of age, because of the education you've had, you can now think critically and logically. You come to realize that nobody cares. You are on your own. To make something of yourself. It's all there. Nobody's going to push you.

You make it out of high school.

Life in this unchanging world requires a broad training and an appreciative understanding of the many things in this rotten world — so you go to college. It's all there.

You're really on your own now, and it's nobody's business what you do. You begin to slack off again. But it's your life and it's nobody's business — you've got to live it — or do you?

Education . . . it has separated you from your family, your heritage, and in my case, developed my attitude.

What more sickening life do you want?

So God help me, I didn't ask for this. No, I didn't.

(The Tribal Spokesman, Sacramento, Calif.)

Two poems:

Indian prayer

by Grady Renville

Indian Power means pride in my Indian heritage, pride in my Indian ancestors and pride in my Indian parents.
 Indian Power means a way to a richer, healthier life.
 Indian Power means a way to a better education and a better economical and social standard for the Indian.
 Indian Power means a desire to change from the way things are now.
 Indian Power means renewed spirit in Indian dignity.
 Indian Power means that our remaining land will not be used at random.
 Indian Power means a quiet social change in the Indian.
 Indian Power does not mean anarchy, militancy, civil disobedience.
 It is not a Communist plot. It is not a plot from outside agitators, nor is it a movement to destroy American values.
 No one can help us as much as we can help ourselves!

(The Blue Cloud Quarterly, Blue Cloud Abbey, Marvin, South Dakota)

Profile of a missionary — Fr. Anthony Duhaime

DUCK LAKE, Sask. — An Oblate missionary whose daily prayer is "Great Spirit, grant that I may not criticize my neighbor until I have walked a mile in his moccasins," Rev. Anthony Duhaime, is the new administrator for St. Mary's Residential school on the Blood Reserve, who replaced Fr. Yvon Levaque, OMI.

Father Duhaime also has the distinction of being the only Oblate who won first place in a public amateur hour contest. In 1968 he won top honors for "Green Beret" on CKBI's Duck Lake Amateur Hour, a benefit program for the TB League of Saskatchewan.

He may also be the only Oblate that turned down an offer to play major league hockey. Born in North Battleford in 1914 he took his elementary education there and then attended school in Edmonton where his skill on the ice brought an offer to play with the Chicago Black Hawks.

It was the first really critical decision of his lifetime, Father Duhaime said. He decided in favor of the priesthood and studied in Rome for five years and then at the University of Ottawa. He was ordained June 6, 1941.

He then taught at St. John's college in Edmonton and from 1943 to 1946 he was supervisor of St. Mary's school on the Blood Reserve where he promoted hockey, basketball and

baseball. He also "practised" preaching to the Indians.

Father Duhaime returned to St. John's college for eight years, four of which he was athletic director and then administrator. He transferred to St. Albert where he was appointed director of the Retreat House. From there he went to Misericordia hospital for four years as chaplain. He was also professor of nurses in psychology and sociology.

He transferred to St. Michael's Indian Residential school, Duck Lake, for six and one half years as principal for the Cree Indians, and in December 1968 transferred to Cardston, Alta.

Father Duhaime has served on the provincial board of the John Howard Society in Saskatchewan, on the Board of Trade and the Recreation Board in Duck Lake and on the executive for the Duck Lake Curling Club. He was a representative of the principals in Saskatchewan and on the executive of the National Association of Principals in Canada as well as co-ordinator of supervisors' course at the University of Saskatchewan for the supervisors of the whole of Canada. He has received four degrees.

Father Duhaime has always been interested in community and social development, particularly among Indian people. Youth activity interests him and his office is adorned with trophies from curling to golf, guns of various sorts, and a cowboy hat.

Father Duhaime sees a great need for young married groups and interdenominational and civic activities. He hopes to assist Indians to adjust to the "new society".

(Prairie Messenger)

Wandering river

by Gordon H. Baker

Swiftly and smoothly his craft
 slipped down Wandering River.
 In rhythm he paddled and sang down
 the smooth water way.
 On Indian warrior going to visit
 his princess
 Who had promised to marry this
 brave-one some beautiful day.

He wore his largest, most brilliant
 set of head-feathers,
 The finest of Indian beads decorated
 his chest,
 He carried beside him the pride of his
 worldly possessions,
 The arrow and bow he had won in a duel
 to the death.

The pale autumn moon cast a glow over
 Wandering River,
 The lone distant call of a loon could
 be heard through the night.
 In unity ripples spread out from the
 craft he was rowing,
 The vision of seeing his princess set
 everything right.

The bright sun had risen and set many
 times since he'd seen her,
 Many battles his party had won since
 he last held her hand,
 He had watched many stars since she
 promised to wait his returning,
 After the dust of the battles had
 cleared from the land.

He left his canoe by the wharf near
 her Indian village,
 He strolled up the path to her tee-pee
 which lay in a draw,
 His heart beat with glee at the thought
 that he'd once more be with her
 And plan the great day when this maiden
 would live as his wife.

The moment he noticed her fire
 he suddenly halted,
 Against the bright flame he could
 see someone sharing her love.
 Realizing deceit our brave became
 frigid with anger,
 He would promptly avenge this strange
 warrior stealing his dove.

His arrow was aimed at the form of
 the savage beside her,
 It zipped through the twilight
 fulfilling its mission of death.
 But the feminine scream that reached
 out through the lengthening twilight
 Chilled the warrior's heart, for he knew
 she had breath her last breath.

As fleet as a deer the strange savage
 sped into the forest,
 No one then or since was to know who
 that strange one could be,
 But the Indian brave after mourning
 the loss of his loved one,
 Buried his princess alone by a large
 poplar tree.

If ever you travel this portion of
 Wandering River,
 You may still see a cairn of stones
 near the cool river-bed.
 And a grizzled old Indian making his
 annual journey
 To visit the grave of the princess
 he once might have wed.

Court worker

LETHBRIDGE, Alta. — Joseph C. Yellowhorn has been appointed court worker for the Attorney General's department with headquarters in department in Lethbridge.

Medical services to Indians, Eskimos

By a narrow definition of "history" the Medical Services Branch dates from 1962, when several independent federal health services were amalgamated.

Although the Branch is of recent origin, its history is really the histories of the component services, which are described below.

Indian Health Service

This is one of the oldest and most "informal" of the federal health services. With only a single exception, health services for Indians were not mentioned in the Indian treaties. (The exception was an 1876 treaty with the Prairie Indians; one clause stipulated that there be a medicine chest in the office of the Indian agent; however, it did not mention professional medical assistance, nor free use of the contents of the chest.)

That health was not mentioned in the Indian treaties is not surprising. Even the most sophisticated governments of the day were little concerned with health. It is even doubtful that many Indians would have welcomed the medicine of the newcomers. They had their own medical practitioners, and medical science had not yet advanced beyond the herbal stage.

Still ignored

Indians from 14 northwestern Ontario bands say the federal Indian affairs department has ignored their health and housing problems.

In a letter to Indian Affairs Minister Jean Chretien made public in Kenora late in June, the Indians — who have just re-vitalized the Treaty Council No. 3 as a pressure group — demanded:

- Improved and expanded health services, including the training of Indians as lay dispensers of medicine.

- A reversal of the federal decision to suspend the Indian reserves house building program.

Medical attention was given to Indians, of course, but not in any planned or organized way. Physicians (particularly military ones) interested themselves in Indian health, as did missionaries and traders.

By the turn of the century the health of the Indians had seriously deteriorated, and became the cause of increasing public concern. Indians were dying faster than they were being born, and there was a real danger of them transmitting disease to other people. In 1905, this public concern was reflected in the appointment of a Medical Superintendent General, Dr. P. Bryce. The appointment of the first field nurses followed in 1922.

The Indian Health Service, however, developed only after the appointment of Dr. E. L. Stone as Medical Superintendent General in 1927.

Hospitals were built on isolated reserves, and gradually the vast network of the present day hospitals, nursing stations and clinics materialized.

The "build up" facilities occurred under the directorship of Dr. Percy E. Moore, whose appointment as Director of Indian Health lasted from 1939 to 1965. (Indian and Northern Health Services became part of Medical Services in 1962.)

An indication of the work carried out by Indian Health Services can be seen in the war against tuberculosis. In 1890, the T.B. mortality rate for Indians was 9,000 of every 100,000. In 1967, only eight Indian people died of this disease.

The Indian population in Canada has grown from 80,000 in 1900 to nearly 250,000 in 1969.

Northern Health Service

The development of this service was also slow and erratic. The territorial population consisted of Eskimo and Indian people living in small

migrating bands.

Medical services were provided by anyone who happened to be nearby — traders, missionaries or policemen.

In 1922, the Northwest and Yukon Territories Branch of the Department of the Interior appointed a Senior Medical Officer, Dr. L. D. Livingstone.

The Department of Mines and Resources took over the Administration of Indian Services in 1936. In 1945, a unified Indian and Eskimo health service was transferred to the Department of National Health and Welfare.

The Northern Health Service, acting as a "provincial department of health" for both territorial governments, was established in 1954.

(Canada's Health & Welfare, April 1969)

Build day nursery

WALPOLE ISLAND, Ont. — Indians living on Walpole Island have established the first Indian Day Nursery School on any Canadian reserve.

The school is equipped to handle 25 youngsters with a potential for 80. The nursery is staffed by three of the reserve women.

The cost of the building housing the nursery was paid by the band.

Save language

The University of New Brunswick, New Brunswick, Canada, is engaged in an effort to preserve the Maliseet language, spoken by about 1,500 Maliseets who live on six government-operated reserves along the St. John River in New Brunswick.

The other Maliseets are the Passamaquoddy and Penobscot Indians of Maine. Although most Maliseets speak their native tongue, it has not been taught formally in Indian schools. The University will produce a Maliseet text for school children.

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