

INDIAN RECORD

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Catholic Bishops pledge support

OTTAWA — The Catholic Bishops of Canada have pledged themselves to cooperate with the Indian people in their efforts to obtain "fair treatment" and "an equitable settlement of treaty, land claims and other rights" at their Nov. 24-28 semi-annual plenary Conference.

The Bishops' resolution reads:

WHEREAS the Canadian Government, on June 26, 1969, has presented a Statement on Indian Policy, which lends itself to various interpretations, and creates a state of disillusionment and unrest among the Indian people:

WHEREAS the Government proposes to invite various Indian organizations "to discuss the role they might play in the implementation of the new policy, and the financial resources they may require." (cf. Indian policy, page 13, par. 2).

WHEREAS the Indians now do not possess adequate means to establish this dialogue as equal partners:

WHEREAS the Catholic Bishops of Canada take a positive interest in the general welfare of the Indians:

the Catholic Bishops of Canada in plenary session

—express their concern for, and give sincere support to proper consultation with the Indian people, over a sufficiently extended period, to allow them to evaluate the policy and its implications;

—pledge themselves to cooperate with the Indian people in their efforts to obtain fair treatment and insist that the Government of Canada, before enacting new legislation, negotiate with the Indian people an equitable settlement of treaty, land claims and other rights;

—request that the Government provide the official Indian organizations "the financial resources they may require" to enable them to do research and acquire the means necessary for a meaningful dialogue.

Bishop Henri Légaré, OMI, said at a news conference that the bishops have also offered a consultant's services to help the Indians.



Heyser Photo

"You see 245 thousand . . . when you see me. I am one Canadian Indian," says Brian Tom (above), a student at the Kamloops (BC) Student Residence.

(Story on p. 6, Col. 1)

May the Christ Child
and His Mother
bless all in your home
with peace and happiness
throughout the new year!



Indian catechists hold seminar

WINNIPEG — Twenty-seven Indians and Métis, including one priest and two sisters, held a two-week seminar on teaching catechism at Otterburne, Man., last month.

Coming from Manitoba, North-West Ontario and Saskatchewan, the group was under the direction of Oblate Fathers Omer Robidoux, Charles Ruest and Guy Lavallée, and Mr. Paul Brière — a full-time Indian catechist.

This was the first experiment of its kind attempted in Western Canada. The dialogue, often held in the native language, progressed at its own natural rhythm, dealing with the facts of how Indians live their Christianity on the Indian reserves and in the cities.

Men and women of all ages, each one with his own background, have studied together personal problems, education, apostolate, family life, catechetics, economic and social development.

It is significant that the seminar was held at Otterburne's Minor Seminary for Indians. This could be a sign of the times. Although no vocations to the priesthood have as yet been found, it is perhaps because Indian parents have never been initiated to the full richness of Christian life.

The seminar answered a real need. It may become the nucleus of an effective group of lay apostles.

The quest for true happiness

by Rev. William BERNARDO, OMI, Villa Madonna, Ottawa

(Fr. Bernardo has spent his priestly life as a missionary in B.C.)

Once upon a time there was a Great Chief who was very wise. His plan was to start a great nation in which everyone would be forever happy. But he made one condition — that his people would only receive happiness if they obeyed his orders and loved him.

The first tribe that he established was a band of Spirits who were marvellous. For a time everything went smoothly until some of them disobeyed him and he had to put them out of his kingdom. They had to start a nation of their own. But in their nation everyone was filled with misery, hatred and suffering.

Next the great chief started another tribe. They were not so marvellous as the Spirit tribe but still they were wonderful creatures. Sad to say, these enjoyed their happiness for only a short time and they revolted.

As punishment, they lost their wisdom, and other great gifts, and became ignorant, evil, and suffered much.

Some of them hated and killed each other. They stole from one another — even their wives. They lied, cheated. They became impure, and lazy. They were always fighting and quarreling among themselves and lied about each other.

They took pleasure in making one another suffer. The disobedient members of the Bad Spirit nation went to live among them and stirred them up to more evil and encouraged them to hate the good Chief still more. Some became like mad animals.

The Great Chief was saddened by all this, but he didn't give up. He sent many messengers to try and coax them back to his village, but most of them wouldn't listen and they beat and chucked rocks at his messengers. They even killed some.

Now the Great Chief had just one son whom he loved greatly. The son was also a great chief. He was just as wise and good and powerful as his father. They called in another mighty chieftain who was the first councillor and who was called Great Spirit. They held a pow-wow and decided upon a plan.

The Son-chief would use his magic powers and appear among that lost tribe, not as a great chief but as a little papoose. He would choose the holiest and purest young lady to be his mother in that land. And he would pick an honest canoe-maker to be his step-father. He would grow up among the people. He would teach them everything they had forgotten.

By his own life he showed them how to live right. He would share their poor food and their suffering. When the time was right, he would tell them who he was. He would do great magic to prove he was telling the truth.

Everyone who believed him and followed his ways would be adopted into the family of the Father-Chief and he would show them a secret path through the woods so that they could get back and live in the great chief's lodge and be happy with him ever after.

There is much more to this story but that will have to wait. Still I suppose you would like to hear how it ends even if that would be cheating a bit. But this story is a little different from other stories because each person puts his own ending to it.

Some make it end horribly, others make it a happy ending. I will give you a hint: even today anyone can make contact with the Son-chief and share his powers and secrets. And through Him you can still find the path through the great forest and reach his father's Great Lodge.

There, there is eternal feasting, dancing, singing, laughing, happiness, endless beauty, love and friendship. It has the Happy Hunting Grounds beat all hollow!

Good luck in your quest!

INDIAN RECORD

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Indians form school board

LEBRET, SASK. — After 100 years during which the initiative of Indian people has been smothered by colonialism, for the first time in Canada's history an all Indian School Board has been formed.

The new School Board of the Lebret Indian Residential School will ask the government to turn over the full control of the Residential School to the Indian people, as a demonstration project in Education.

Board Members

In March 1969 the first members of the School Board were elected: Lawrence Stevenson, from Pascua Reserve (Muscow, Sask.); Mrs. Alice Poitras, Muscowpetung (Cupar, Sask.); Ernest Crowe, Piapot (Cupar, Sask.); Rodney Soonias, Red Pheasant (162 Carlton Drive, Saskatoon); Valentine Nighthtraveller, Little Pine (Saskatoon, Sask.); Peter Thomas of Melville, Sask. (to represent the urban Indians) — later replaced by Peter Dubois of Fort Qu'Appelle.

On May 11, 1969, five other members were added to represent the north of Saskatchewan: John McLeod of James Smith (Kinistino); Salomon Sanderson of Prince Albert; David Ahenekew of Sandy Lake (Debden) and Smith Atimoyoo of North Battleford.

Students Represented

The students have elected representatives from the student body. They are: Terrance McLeod, a grade 12 student from Peepeekesis, Peter Severight, a grade 10 from Cote Reserve, and Darryl Dubois, grade 12, from Muscowpetung.

The Indian School Board of Lebret is representative of Indian parents from all walks of life.

Areas of Concern

This action was taken because:

1) Indians must guide their own destiny through meaningful educational programs if they are to survive as a people;

2) Indians have not been integrated morally, spiritually and culturally into the existing school systems;

3) the distinctive Indian contributions to Canadian Society such as cultural, economic and value system, have been omitted;

4) a distorted image of Indian people has been presented to Canadian Children;

5) there has been failure to take into account that Indian people are a part and parcel of the heritage which belongs to every Canadian boy and girl.

The areas of concern at the April 20 meeting, chaired by Mr. Rodney Soonias, included: conferences and information dissemination, employment and personnel, School guests and visitors, policies re students, community and staff services, curriculum, School Board and Board of Directors, policies re dormitories, home and community visits, arts and crafts, care of school property and sports programs.

Said Mr. Soonias:

"At our last meeting we discussed a trip we took to the United States, to visit some 'demonstration' schools. By 'demonstration' we mean in local control; the people in the Indian reservations have complete control of everything, the monies, the hiring and firing of personnel, the curriculum for committee services, they look after everything.

"There are no white schools in the U.S.A. that have gone that far. The Indians at the Navajo Reservation have led the way. I believe the Navajo people have shown to the world that Indians can run their own affairs when given the opportunity.

Navajo Model School

"In two years they have had 50,000 visitors, including top educators in the world. Rough Rock is a demonstration Public School from grades one to eight. It is a good idea at a time like this to have this kind of a demonstration school, controlled by the Indian people.

"We believe that Lebret should be the beginning of a focal point for the people, to honestly take over and control their destiny — a vital project. It is such a vital concept that we should go slowly because the Navajo did not rush into this project, they took time, they had meetings month after month until everybody knew exactly what they wanted."

Fr. Leonard Charron, OMI, principal of the Lebret IRS, commented:

"We thought that the School Board could come into action, but there will be areas where they will not have control until the whole set up is organized, for instance the control of finances.

"It is controlled by Indian Affairs at the moment, but nothing could prevent the School Board to assist,

in a way, to run the school. The administrator would be there as a traffic officer, to clear the road for the School Board.

"If the School Board should want more Indian art courses or they would like their children to come home every weekend this would be arranged. In this way it would be a practice for the School Board.

"The power would be at the lower level with the people where it would have more meaning and would do the most good. We should study the last page of the constitution and see how the School Board will be."

Role of Board Members

Father Charron described the role of board members in these terms:

"The whole control of the institutions in terms of formulating the philosophy and policies of the school; controlling employment of needed personnel, professional and domestic; control of finances, construction and repairs; control of curriculum and curriculum development; evaluating the operation of the school and development; Indian participation in personnel, services, support, cooperation, visitation, etc.; transportation of students and liaison between school and Indian community via conferences, publications, visits.

"The role of the Board members hold the entire control of the institution it means whole and entire no strings attached.

"In terms of formulating the philosophy and policy of the school, what kind of education do you want to offer to your children? Do you want to prepare your children to be good Indians and at the same time capable to operate in the outside world? Do you want your children to learn the values of the history of the Indian? Do you want to explore the Indian Arts? Do you want to use the school for adult education?"

"This is what we mean here the board would decide what role the school to play."

Charter Sought

The Board has been working since to have constitutions and obtain a chart. This is a very slow process. It is difficult to organize meetings and presently the Board has no money to pay for anything. It needs guidance and legal advice to look into all intricacies of the law. The Board hopes to be chartered by Christmas 1969.



SWORD DANCE in elaborate costumes is performed in the plaza in Mexico City before the Basilica of Our Lady of Guadalupe, Patroness of all American Indians, whose feast is observed on Dec. 12. (NC Photo)

Courses for teachers' aides

TORONTO — More than 30 Indian women from across Canada are taking a three-week course at Scarborough's Centennial College that will train them to be teachers' aides.

At completion of the course, the women will return to their reserves

to assist kindergarten teachers at salaries ranging from \$3,300 to \$4,600.

The course is sponsored by the department of Indian affairs and northern development which pays the students' tuition, board and provides them with about \$8 a week spending money each.

"This is one of the best moves the Indian affairs department has made," said Janet Big Canoe, 25, whose husband, Andrew, is chief of the Georgian Island band. "Without this the children on our reserves wouldn't have a kindergarten."

Most of the women taking the course are between 15 and 45 and were selected by band councils and local school authorities.

Hilda Labillois, 27-year-old mother of four from Restigouche Reserve in Quebec near the New Brunswick border, said she hopes to become a full-time teacher eventually and the course is a step in that direction.

Anne King, also from St. Regis Reserve, said many Indian children find it difficult to communicate with white teachers, and she hopes to bridge this communication gap.

New books

THE BLACKFOOT GHOST DANCE, by Hugh A. Dempsey — 20 pp., numerous illustrations — 75c — published by the Glenbow-Alberta Institute, 902-11th Avenue S.W., Calgary, Alta.

Mr. Dempsey presents a well-researched and annotated account of a century's-old ritual which appears to have gone through a series of adjustments which brought it to the 1963 format described by the author.

Also available from the Glenbow-Alberta Institute, **Jerry Potts, Plainsman**, by Hugh A. Dempsey, 23 pp. illustrated. Biography of a famous Northwest Mounted Police mixed blood scout. 75c.

* * *

RED HORSE OWNER'S WINTER COUNT, Oglala Sioux 1786-1968, edited by Fr. Joseph Karol, s.j., A.B., M.A. — 68 pp. \$1.75 by mail. Order from Booster Publishing Co., Martin, South Dakota, 57551.

"Red Horse Owner's Winter Count" has been copyrighted by Angelique Fire Thunder and her sister, Lydia Fire Thunder Bluebird, of Allen, South Dakota, granddaughters of Moses Red Horse Owner and his wife, Louisa, who started the winter count dating back to 1786.

Being a history-conscious people, the Sioux developed the winter count as a calendric chronological recorded history. The term "winter count" was used because of the Indian custom of keeping time by the winters rather than using the European years.

The publication includes reproductions from the original Red Horse Owner book as drawn by Moses Red Horse Owner.

* * *

THE AMAZING RED MAN —
by Mack Parker.

An informative source book of Indian history, customs, and lore. Relates the manner in which the Indian has survived, despite many hardships, and describes the contributions to American culture made by the red man. Gives names of the outstanding chiefs, locations, and important facts of 150 tribes. (\$1.95)

The NAYLOR CO., 1015 Culebra, San Antonio, Texas, USA 78201.

Bishop Légaré, OMI heads Indianescom

OTTAWA—At its annual plenary meeting held here Nov. 20-21, Most Rev. Henri Légaré, OMI, bishop of Schefferville-Labrador, was elected president of Indianescom for a 2-year term.

He succeeds to Bishop Jules Le Guerrier, OMI, of Moosonee, Ont. Indianescom is a commission of Oblate bishops, provincials and Indian residence administrators which co-ordinates relations between the Oblate Missionaries and Federal Government Departments.

Its executive secretary, Father Yvon Levaque, OMI, has been appointed liaison officer between Indianescom and the Roman Catholic Indian Residences administrators by the federal government.

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Native cartoons hit bull's eye

CARDSTON, Alta. — "You can tell people things in a cartoon that you could never tell them straight."

So says Everett Soop, acid-penned cartoonist of the *Kainai News*, an Indian newspaper printed on the Blood reserve near Cardston.

While taking white Canada to task for its long record of paternalism and discrimination toward the native peoples, Mr. Soop doesn't hesitate to point out to his own people that they too have been less than perfect.

One of his cartoons, illustrating that paternalism is a two-sided phenomenon, has a man from Ottawa dressed in a business suit and holding an overgrown Indian dressed in diapers and baby bonnet.

The Indian asks: "Can I try walking now?"

Another cartoon is titled *Choosing a Path*, and depicts a white man leading an Indian down a path on a leash.

Mr. Soop reaches an audience of about 2,200 persons through the newspaper, which is distributed free to reserve Indians, Prime Minister Trudeau, all MPs and senators in Ottawa and all Indian affairs offices in Canada.

Mr. Soop's caricatures of Indians usually sport pot bellies, big noses and a hangdog look.

"I don't want to flatter the Indian," he says, "I want to annoy him."

English no longer a requirement

WINNIPEG—Amendments to the Public Schools Act, passed by the Manitoba legislature's law amendments committee will make it possible for residents of Indian reserves to vote and take office on school boards.

It is also no longer a requirement that school trustees must be able to read and write English.

Ron McBryde (NDP — The Pas), who represents several Indian reserves, said the people on the reserve would be insulted by the discussion going on in committee. He didn't see the need for the provision, and said very few people on the reserves are unable to read and write English.

U.S. policy a failure

by JAMES DURAN,

Professor at Canisius College,
Ransomville, N.Y.

(in the Toronto GLOBE & MAIL)

The "new" Indian Policy of the Government of Canada announced on June 25 by Minister Jean Chrétien is in reality not "new." The same policy was actively pursued by the United States from 1953 through 1960, though its harshest aspects were mitigated after September, 1958. During those years, the U.S. Congress passed many laws and amendments recommended by the Executive Branch and designed to "get the United States out of the Indian Business" and to shift responsibility for Indian affairs from the federal Government to the states.

Forty-one reserves were "liberated", as Secretary of the Interior Douglas McKay once described the process. Careful study of three of the most important groups terminated, i.e., four bands of Paiutes, the Klamath, and the Menominee, has shown that the consequences have been — to say the least — disastrous for the vast majority of the Indians involved.

It must be noted that "municipalization" was implemented in the case of the Menominee and has proved that these ably-led Indians were not ready to meet the precipitous revolution forced upon them. In most cases, the Indians were consulted, but it is now clear that they simply did not understand what was happening. So obviously terrible were the consequences that Secretary of the Interior Fred A. Seaton, on Sept. 18, 1958, announced the end of involuntary termination.

The complexity of transferring such responsibilities was grossly underestimated. With rapidly rising budgets in the post-Second World War years, the states simply were unwilling to add what admittedly must be an additional heavy burden if the life of America's most deprived minority is to be substantially improved while respecting their human rights, including the right of cultural freedom.

Dept. of Termination

In the Report of the Commission on the Rights, Liberties and Responsibilities of the American Indian published in 1966, it was concluded that the termination policy, if executed, would only lead to each state assuming such responsibilities having a department of Indian affairs and the federal Government, ending up "with a multifunctional 'Department of Indian Termination,'

costing more to operate than the Bureau of Indian Affairs."

In view of the U.S. experience, Mr. Chrétien's hope to wipe out his department within five years seems to be an ill-founded dream which, if executed, will be done over the objections of the Indians themselves. Considering the actions of John Yaremko in the Province of Ontario and the failure of the Government of British Columbia to honor the property rights of the Indians there, what indeed can the Indians of Canada expect from provincial governments?

Tragic Results

The statement of the Indian National Brotherhood released in Ottawa records the bitter opposition of the Indian community to the termination of federal responsibility in Canada. This was also the case in the United States, but the Federal Government proceeded to execute a policy of termination with tragic results. Is the Canadian Government going to disregard the record of human tragedy that occurred in the United States and pursue what in so many phases is a policy identical to that of the Eisenhower years?

Both the United States and Canada have a common national minority and could benefit by studying the experience of each other. The central governments of both countries can intelligently reach but one conclusion, that this is a responsibility which the governments of both countries are obliged to continue until such time as the Indian nations themselves choose to request termination.

Any considerations for the Native people are regarded as the "Nation-within-a-Nation" concession. The Bilingual and Bicultural Commission studied the "Just Society's" concerns; there were millions of dollars appropriated to soothe the political areas of English and French speaking "Canadians". But any concessions for the Native people — oh no!

The Indian people have been through a helluva lot. They have seen unscrupulous peoples come and go. And they are still very much around. If there is justice in this country and I hear many times that there is supposed to be, this government's policy, and those people who are trying to shove it through, will get their just reward.

What is an Indian?

by Caroline Jim, Kamloops, BC

During the course of a normal working day I answer many questions from non-Indians. The questions are varied in some cases, poorly stated, but usually they add up to one question. **WHAT IS AN INDIAN?**

I see the Indians as a group of people, all different in their ways and yet held together by a common bond called culture.

I see the Indians as a group who fought courageously against overwhelming odds and after giving in and signing peace treaties, lived to see the treaties broken.

I see the Indians as a group who, after only 140 years, have done a remarkable job of completely changing their way of life and, in many cases, have become leaders in their chosen professions.

I see the Indians as individuals who, when their country was in danger, went to the front voluntarily and gave that "last full measure of devotion not only in the War of 1812 but in World War I, World War II, and the Korean conflict.

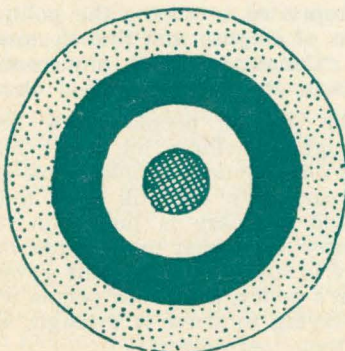
I see the Indians as a group of people who are proud and rightfully so because they possess secrets of life that the white man has never discovered.

I see the Indians as generous people who think nothing of giving their "last" to help a friend in need.

I see the Indians as a wise group of people because, even in broken English, they will tell you how important it is to gain an education in this modern world.

I see the Indians as a people who, when they do cross the cultural barrier into the dominant society, become the best at their chosen profession, whether it be medicine, law, politics, a trade, athletic, or fighting for freedom.

And, when I think of the Indians in this light, I think of the question: **What is an Indian?** My chest suddenly expands as I think "I AM AN INDIAN."



As I see it . . .

by ANDREW BEAR ROBE
in ELBOW DRUMS

Mr. Bear Robe is executive director of the Calgary Indian Friendship Society, Inc.

The fight for the Indians' human rights and dignity today has become a major Canadian social issue.

It is essentially the awakening of the contemporary Indian to his potentialities, and his wishes to leave behind the passive existence that he led after the signing of the peace treaties, and a strong desire to have his individual needs, as a person, be recognized and the implementation of the best possible solutions to his standing related social problems.

It is a unique Canadian social issue which would require not only the minds of various Indian leaders, but also the minds of various governmental bodies in our country. It is time that sociologists, social workers, government agencies and community development workers stop doing aimless, perpetual fact finding research and start implementing their recommendations and proposals on the Canadian Indian situation, in consultation and co-operation with the native people of Canada.

Ethnocentrism

All groups of people display ethnocentrism in varying degrees. In Canada the Anglo-Saxons, being the dominant group, do not need to display any great amount of ethnocentrism, while other minority groups such as Canadian Indians, Jews, Ukrainians, Hungarians, and others, need to be ethnocentric to retain their culture, avoid domination, suppression and even annihilation.

Without free expression of human rights in our country, it would be farcical to claim that we live in a democratic society, which proclaims freedom from fear and want, freedom of religion, freedom of speech, freedom of the press, and freedom of economic enterprise.

So it is with the Canadian Indian, who is just beginning to practice his free democratic rights. During the past decade there has been a tremendous upsurge of "well equipped" Indian leaders, and from all indications, there is more to come yet.

Democratic rights

Without their initiative and ingenuity, native people of Canada would be still living passively and getting by-passed by the fruits of our nation, for have you ever known

of a person who gets his desires and individual rights guaranteed by never speaking out?

Native people of Canada are just beginning to practice their democratic rights and are truly at the dawn of self-determination. In spite of this advancement, there are still domestic problems that need immediate attention.

The North

Although economic and social conditions on some Indian communities have improved greatly compared to ten years ago, northern native communities are still behind modern civilization.

It is not difficult to find native people who die of malnutrition, and improper medical attention. Homes on Indian Reserves are still being overcrowded, heated by wood and coal during winter, with outside toilets, and no access to bathing or shower facilities.

Canadians have a responsibility to rectify these social conditions which exist on native communities. A country such as Canada is not worthy or commendable to have such poor domestic social conditions exist, when it has financial resources to engage in foreign aid programs such as, Colombo Plan, Oxfam, Canadian Save the Children Fund, Miles for Millions, and etc.

A national front

Native people must now strive for a national front which would have enough political strength and influence. Once this is achieved, social changes can be affected for the benefit of our country as a whole. The Indians of Canada have a great potential to contribute to the development of our nation and also the Indian population is very young. Of the 237,490 treaty Indians, 120,412 are under 17 years of age, and a further 40,073 are 4 years and under. (These totals do not include non-treaty Indians and the Metis.)

The native people of Canada have organized bodies through which they voice their opinions to various Governments whenever they realize their democratic rights are being undermined. These organizations not only voice opinions, but they offer a safety valve to drastic social unrest among the native people. According

(Concluded on p. 7)

Integration is a two-way street

HOBBEWA, Alta. — Hobbema's Ermineskin school has initiated integration with a difference.

Three days a week, a group of students from Wetaskiwin's Sacred Heart Junior high attend the Indian school for home economics and industrial arts classes. It is the first time in Alberta that the approach to integration has been to send white children to an Indian school, instead of the other way around.

"The idea just fell out of the clear blue sky," said Fr. J. M. Regnier, OMI, principal of Ermineskin school. "They didn't have the facilities for home economics and shop classes at Sacred Heart.

"And I thought if we could get a group of their students out here, it would change the (Indian-white man) picture a little.

"We've had no problems carrying out the ideas," he grinned. "Every-

thing's gone very smoothly.

To date, only the Grade 7 class is wholly integrated. Because of the large number of students in Grades 8 and 9, time tables will have to be adjusted to allow classes from Sacred Heart and Ermineskin to be mixed together — a task which is being worked on.

The home economics and shop classes involve 160 students from Hobbema and 65 from Wetaskiwin. Besides that, about 20 children have come from Wetaskiwin to attend kindergarten at Ermineskin.

"The response has been very good," said Father Regnier, "both from the students and their parents, who are proud of the fact that children from Wetaskiwin are coming to school here.

"The only thing is, those who aren't taking classes with the Wetaskiwin students feel left out and feel as if they're missing something.

"They want this integration."

White students welcomed

The students involved in the program attended welcoming ceremonies at Ermineskin school and mingled easily in the course of activities.

Father Regnier was satisfied at the way things were going.

"I wanted the Wetaskiwin students to meet these Indian kids in a true-to-life situation — like school," he said. "Meeting them on the street or some such place, you don't see them as they really are.

"And you know, Ponoka wants to get in on the thing, too."

"I'm deeply impressed with the steps this school system has taken towards integration," said Chief Norman Yellowbird, in welcoming the Wetaskiwin students to Hobbema's school.

"This is the type of integration which can work — having the whites come to us as well as the other way around."

About 10 Indians, in full regalia, performed several dances in honor of the occasion, highlighted by the intricate hoop dances of Jerry Saddleback, 16, who has been North American champion for the past three years.

And once the initial shyness was overcome, students mingled easily.

"This is the first year we've had home economics," said Maureen Sjogren, 13, of Westaskiwin. "We didn't have anything like it until we came to Ermineskin."

As I see it

(Concluded from p. 6)

to my knowledge and information they may be listed as follows:

1. National Indian Brotherhood
2. Canadian Metis Society
3. Indian-Eskimo Association of Canada
4. B.C. Indian Brotherhood
5. Indian Association of Alberta
6. Alberta Metis Association
7. Alberta Native Communications Society
8. Alberta Native Voice of Women
9. Alberta Native Youth Society
10. Federation of Saskatchewan Indians
11. Saskatchewan Metis Society
12. Manitoba Indian Brotherhood
13. Manitoba Metis Federation
14. Manitoba Association of Native Youth
15. Union of Ontario Indians
16. Union of Quebec Indians
17. Union of New Brunswick Indians

All above native organizations work for the betterment of all native people, in all areas of human and social development.

Friendship Centres

In addition, there are 25 established Indian or Native Friendship Centres in nearly every major city of Canada, and they are primarily concerned with the migrating native people, into and out of urban centres.

Friendship Centres are community social service agencies and are definitely non-partisan or political in nature. They could be termed "half-way houses" for the native people, who come into urban centres either temporarily or permanently, for various reasons. The effectiveness of these organizations need cohesive efforts by all concerned, and paying particular attention to good channels of communication and understanding.

The institution of good, viable, socially and politically oriented Indian organizations is one way of achieving better social conditions for the native population.

Getting involved

The other means of achieving equitable social status is by native involvement in non-native political and economic establishments. Until we actually have native people assuming important, influential and responsible roles in our society, the Indian voice and demands will never get top priority or have an adequate hearing.

Without adequate representation in various levels of government, either municipal, provincial or federal, and also in the education and business circles, the negotiation powers of the native people will continue to be impaired.

True pioneers

Outstanding and prominent Indian Citizens of Canada like Dr. Gilbert Monture, O.B.E., a Mohawk engineer; Oliver Milton Martin, a Brigadier in the armed forces and a jurist presently; Frank Arthur Calder, L.Th., a politician and clergyman; Senator James Gladstone, Canada's first Indian Senator; Leonard Marchand, Canada's first Indian Member of Parliament; Dr. Howard Adams, a sociology professor at the University of Saskatchewan, have all set precedences for other young Indians to follow.

They are truly pioneers among their people and have broken the "Buckskin Curtain" to opportunity for their people. All have commanded respect and confidence from both natives and non-natives alike, and have proven that, if given a chance, a native could achieve great accomplishments, thereby promoting proliferation to the pride of heritage that the Canadian native population lost in by-gone turmoils.

To-day's good Samaritans . . .

VANCOUVER'S SKID ROAD — The Indians, driven there to sleep, dope into their veins, to napalm their stomachs with cheap booze, to become prostitutes or simply to kill themselves outright. The only thing history is such a glorious pageant, why are they there?

Now, go back 200 years, to the other end of the country. Consider the story of the slaughter of the Beothucks. The Indians are the native people of Newfoundland by the British in the eighteenth century.

The Beothucks were not co-operative enough about surrendering their lands to the white colonists. In time, the whites put a \$50 bounty on their heads, payable upon delivery of a Beothuck scalp, whether that of a man, woman or child.

The bounty-hunters

Imagine the kind of men who would become bounty-hunters — the ones who tracked every last Beothuck down and killed him. How many Beothuck men were tortured before they were scalped? How many Beothuck women were raped? No one knows.

But in the end, 200 years ago in a cold park corner of Newfoundland, the last Beothuck died and was scalped. It was genocide.

The great twentieth century urban way of murder is by refusing to let today there be no bounty on Indians but we scalp them anyway. Reserves open for the most part to jail and the back doors of the jails open on to Skid Road. And there is nowhere else to go.

But, the story of the Beothucks is not quite finished.

For they have come back to haunt us.

The ghost-patrol

Every Friday night and every Saturday night the ghosts of the Beothucks have been on the move, visible only to those who know they are there, through Skid Road.

The Native Alliance for Red Power has formed a Beothuck Patrol, on the fringe of Chinatown. It is a foot patrol, usually made up of squads of four young Indians.

It treats a fine line, like a ball point defining the edge of the law.

The function of the patrol, specifically, is to protect natives — "brothers" and "sisters" — from anyone who might be obstructing

or abusing them. It also tries to protect the natives from being broken up by fights before they start, keeping drunks up off the street, keeping an eye on native girls who have been questioned too aggressively by whites.

The patrol moves not only along the streets, but through beer parlors and alleys and restaurants. Where it can, it advises natives of their rights should they be stopped or treated off to jail.

Less specifically, its effect is to light a spark of self-respect in the Indians who have hit bottom. It is the first patrol of its kind in North America, although the original Black Panther patrols in the United States functioned in much the same way.

This is my record of one night spent with the Beothuck Patrol in Skid Road. It was not restful.

We gather in the Native Alliance for Red Power headquarters about 8 p.m. Although dressed in blue jeans and a white jacket like a couple of the others, I am the only one not wearing pointy shoes or boots. ("In case of fights.")

The captain appears

Tony Antoine comes in. He is the captain of the Beothuck Patrol, a powerful 28-year-old, very flamboyant wearing a red jacket, a Che Guevara mustache and carrying a metal-piped swigger stick. (Later, a cop will ask him if he carries a gun and he quickly breaks it up.)

We set out, being careful never to cross a street until the traffic lights are right. I am advised that the police do not like to see Indians walking in groups in this area and it is best not to push one's luck.

We check out Pigeon Park, at Carrall and East Hastings. Several cars are pulled up along the curb, the people inside staring with the benign sinister air of men who see a drunk clown and old men who look like cracked shells, out of their emotions and minds sucked out of them like yolk from an egg.

Nothing much is happening yet. The action doesn't start till around 10 p.m. I am told. Maybe so, but already I find myself feeling tense. I have chosen not to bring any identification along, to be treated like the others should there be any trouble. Without that identification, I feel oddly naked.

At 9:15 we see an Indian being hauled out by the New Zenth Cafe

on Hastings. The patrol spreads out along the curb, watching two policemen are questioning the suspect, who looks confused. A paddy-wagon arrives and the Indian is led into the back. No rough stuff.

One of the patrol makes an entry in his log book.

On Carrall, in front of the Rainier Hotel, an old man in a shiny wheelchair. One young Indian borrows my pen to go ask the man, Old Ed they call him, what his new address is. Later I learn that old Ed, an Indian, will be having a birthday Sunday.

The rum-around

The wife of one of the patrol will make a cake for him. His shiny wheelchair, I also learn, was bought for him by the patrol. His old one had broken down and he asked the Indian Affairs Branch for a new one. Indian Affairs had sent him to the City Welfare Department. City Welfare sent him to the Red Cross . . . At this point, the patrol arranged to have a new wheelchair waiting in his room for him when he came home one day.

I notice that the patrol is getting very suspicious. I look at the fellows. They eye us respectively, like football players on one team looking unlovingly at the opposition. It is also apparent that the patrol is known to most of the Indians in the district. Once, we spot a fight starting between two Indians. We move in, but one of them sees us and they quickly break it up.

At 10 p.m. the first patrol's shift ends. We head back to the office. Already, I am aware of a large difference in my attitude to what is going on around me. On the few occasions when I have walked through Skid Road on a Friday night, I was always safely disconnected. In the eyes of trouble, I was free to move on. Now I am not free.

Patrol number 2

The second patrol is ready to go. Tony Antoine is flanked by a professional boxer, a middle-weight, I guess, a young Indian in cowboy boots, and another Indian from Prince George who has just had two teeth drilled and is feeling the pain.

There are two whites, myself and a young sailor named Mike from Ontario, who is "interested in seeing civil rights brought to the streets."

It is 10:05. Exhaust fumes thicken in the coagulating darkness. Neon

signs flizzle. The prostitutes are working like catwalks at supper tables, one going into the same hotel with different men five times in three hours.

We spot a drunk collapsed on the sidewalk by Pigeon Park. Tony Antoine bolts over to him and pulls him to his feet. The drunk has a friend with him and together they try to bring him around. While they're dragging him to a bench, his wallet falls out of his pocket.

Immediately, a sudden old man puts his foot on it.

He surrenders it just as quickly when one of the patrol thanks him for keeping it for his friend.

The police is that Mike is taken into the patrol car. Tony, the captain of the Beothuck Patrol, tries to explain to the police that Mike is with the patrol that it's part of the Red Power movement, but they aren't interested.

At the last minute, I knock on the window of the car and explain that I am with Mike, doing the same thing he is, and they'd better take me along too.

"Sorry, no room," says the cop, rolling up the window. Off they go.

"Get going!"

We start heading back down Hastings, but have got less than a block before we pass two more police. One of the patrol, a young American, apparently does not get out of the way fast enough.

One of the cops, after brushing against him, whirls and grabs him. They pull him over against a wall, demanding identification. The rest of us are told, angrily, to move on.

"Get going, now."

The American is allowed to rejoin us after a few minutes of questioning. By now, the patrol members of the patrol are swearing and cussing their fists.

As for me, I am slightly numb. In each of these brushes with the police, they immediately became angry, abusive. It is as though they sense in the existence of the Beothuck Patrol a natural enemy, a challenge to their otherwise absolute authority in Skid Road.

After midnight, the crowds along East Hastings thin. The pavement of Skid Road is now, like the rest of the carnival warts) has been sucked away by absolute nullity.

Through this disaster area, the Beothuck Patrol moves. Until 2 a.m., the patrol continues its round of the back lanes and streets, looking for Indians who have either passed out or been knocked out.

I am exhausted, glad the night is almost over. Yet those young Indians have been out here every Friday and Saturday night for weeks. In order to keep going, they have to be compensated by very heavy pressures within.

Nagging thought

I am obsessed by a contradiction which has been nagging my mind. On the one hand Indians who have ended up in Skid Road are written off for not having made an effort to help themselves. On the other hand, when finally, in the form of the Beothuck Patrol, they do make the effort, a long, sustained, costly effort, they are immediately treated with suspicion and malice.

We were standing in front of a hotel, for instance, keeping an eye on a half-dozen potential brawls, when two police moved into position directly in front of us.

They eyed us for a while, then yelled at us (we were standing only three feet away) to move on.

They were hassling the patrol, no doubt about it. "Don't mess with Red Power," chuckled one cop to the other. It was a joke. I watched the expression on their faces: they were sneering.

A cop has arrived. We all pretend to be friends of the drunk, an Indian from Kamloops. The officer agrees not to run him in. If we get him off the street in two minutes.

Taking turns, we haul him two blocks down to the New Empire Hotel where he has a room.

We are back on Carrall, in front of the Rainier Hotel, when a fight breaks out between two drunken white men.

Off to jail

The police break it up and hold one of the men until a paddywagon arrives. Just as he is about to be led into the wagon, the drunk starts swearing sloppily at the police. One of them stuffs him roughly into the wagon and two others jump in behind him.

From my position on the curb, I can't see what's going on in the van. Mike, the young white from Ontario, darts out on the street with his notebook to take down the license

number of the wagon. (Mike is the one concerned about civil rights.)

A heavy-set policeman intercepts him. "What the hell are you doing?" he roars. "Get back on the sidewalk and mind your own business."

He grabs Mike by the arm and hustles him to the curb. The cop is furious. He spots Mike's notebook and tears it, despite Mike's protests, out of his jacket pocket.

"Two others close in. Rapid-fire questioning: 'What's going on? Why the notebook? What's his business?'"

The Indians in the Skid Road, the young girls, the young men, the old men, the right-out-of drunks, they weren't sneering. A young girl, very drunk and teasing boys along the curb, suddenly became astounded of herself at the approach of the patrol. Another, allowing herself to be propositioned by a white, abruptly dumped him and followed along with us. (The white trailed cautiously along behind for a while, then gave up.)

"We've tried," says Tony, "to get into City Council and tell them about the Beothuck Patrol, its aims and objectives.

No one listens to us

"As it is, we don't have very much power to move around downtown. What can we do when City Council won't hear us out, the police department won't hear us out and when they give us a hassle on the street? Simply because we are native people.

"The native people are starting to be aware of starting to identify with us. The patrol is starting to go somewhere in this area. There's a growth of a family unit."

Which is an important beginning. In front of the turning-point. The law of power and suppression is the only law at the moment in Skid Road. It is a rotten, destructive way of dealing with people. The Beothuck Patrol offers a positive alternative.

There is no bounty on Indians any longer, remember? Or is there?

On Vancouver's Skid Road Indians try to help their own



A condensation
of
four articles
in the
Vancouver Sun
by
BOB HUNTER
as published in
The Observer

Anglicans support Indians' efforts

SUDBURY, Ont. — The Anglican Church of Canada is throwing its support behind Indians fighting for a re-assessment of federal policies.

The church's general synod gave unopposed approval to a resolution supporting "the Indian people in their efforts to obtain justice through recognition of treaties, aboriginal and other rights and through a just settlement of their land claims."

The resolution asks that no new policies relating to Indian people be developed without consultation in depth with Indians themselves. It urges the Federal Government to provide funds for Indians to do legal research into aboriginal rights.

Put up or shut up

The synod, which meets biennially and is the church's highest governing body, accepted a report which tells the church "to put up or shut up" about helping native people.

It voted to establish a national development program in consultation with native communities. Members of the Anglican church will be asked to contribute a day's pay each year to help implement the program and the recently-established Coalition for Development.

The coalition, a joint effort of the Canadian Catholic Conference and Canadian Council of Churches, announced a program last May to divert more church resources toward a unified attack on world poverty.

It also called on churches to bring pressure for social change at all levels of government.

Too smug

Arnold Edinborough, publisher of Saturday Night magazine, said money could well be diverted from projects such as church buildings.

"At the present moment this is a smug, comfortable, well-housed, well-decorated, middle-class church," he said. "If we are not willing to reduce our own standard of living we should reduce our standard of church living."

The resolutions were based on a book-length report titled Beyond Traplines that was commissioned by the last synod in 1967.

Prepared by D. R. Charles Hendry, director of the University of Toronto school of social work, the report says that the church must redefine its role in working with Indians and Eskimos, pay more attention to native leaders, and be prepared to collaborate with government agencies and other churches.

Sioux heads U.S. Indian Affairs

WASHINGTON, D.C. — Secretary of the Interior Walter J. Hickel, on behalf of President Nixon, recently announced the nomination of Louis R. Bruce, 63, of Richfield Springs, New York, as Commissioner of Indian Affairs.

Bruce, a member of the Oglala Sioux tribe of South Dakota, was praised by the Secretary as "a man of unparalleled qualifications, with the leadership skills and the desire necessary to carry out the Administration's pledge to assure the Indian American is no longer the forgotten American."

Bruce served as special assistant commissioner for cooperative housing with the Federal Housing Administration; he organized the first National Indian Conference on Housing in 1961, and was instrumental in changing regulations of the agency to provide more direct benefits to Indian Americans.

Early in his career, he was New York State director for Indian projects with the National Youth Administration.

He has served as public relations and promotions director of Mid-Eastern Cooperatives; community relations consultant with the New York State Housing Division; vice-president of the Compton Adver-

tising Agency of New York; and as a member of the Board of Directors of the Dairymen's League Cooperative Association of New York.

He owns and, until recently, operated a 600-acre dairy farm in Richfield Springs.

His father, Dr. Louis Bruce, a Mohawk Indian, was until his death last year a leader in working for a better life for the Indian people. Mr. Bruce's mother was an Oglala Sioux of the Pine Ridge Reservation of South Dakota.

Bruce was born on the Onondaga Indian Reservation in New York and grew up on the State's St. Regis Mohawk Reservation. He is a graduate of Casanova Seminary and Syracuse University.

He has received a number of awards including the American Indian Achievement Award and the Freedoms Award, presented by President Eisenhower for "outstanding contributions in promoting the American way of life."

A member of the Association of Indian Affairs, the Indian Council Fire of Chicago, and the National Congress of American Indians, he has served as executive secretary of the National Congress of American Indians.

Co-ops pay off

by PETER KIERNAN

DUNCAN, B.C. — Indians of the Cowichan Lake band are doing something about their "hard-core unemployables" to the tune of \$30,000 gross revenue last year and an anticipated revenue of \$100,000 next year.

"This thing is exploding," is the way Hamish Mutter, an adviser to the band, described British Columbia's first Indian farm co-op association located near this Vancouver Island municipality.

"The community is happy, the Indians are happy and the Department of Indian Affairs couldn't be more pleased," said the 60-year-old adviser, who has managed co-operatives in the province for many years.

The co-op, entirely the band's idea, began last year with the department's financial backing and loans from two local banks.

Now, the banks are paid off, the association has a long-term contract to supply berries to a Victoria winery and area farmers can buy

their hay locally instead of importing it from Washington State.

Work 250 Acres

In all, the association has leased 250 acres, the property of the 12 band members working full-time in the co-op. The land is on the reserve.

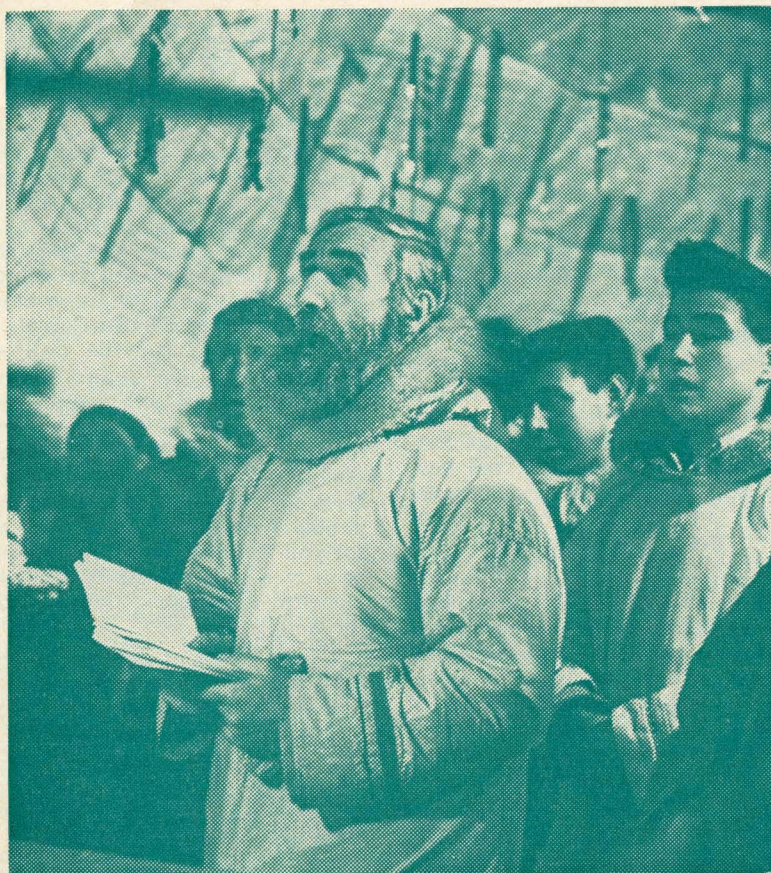
Mr. Mutter described the land as "worked over and left in an awful mess by white men." But he said the soil is rapidly being built up again.

"Our ultimate goal is to bring 500 acres, and maybe more, under cultivation and employ as many members of the band as possible."

Until the 1,500-member band's young leadership — Chief Dennis Alphonse is 36 — came up with the co-op idea, its members subsisted largely on welfare and seasonal laboring jobs.

"That they came up with the idea themselves means more than anything," said Mr. Mutter.

"The whole idea was to put band members to work, and it couldn't be succeeding better," said Mr. Hamish.



Fr. Pierre Henry, OMI, celebrates Christmas Mass with his Eskimo flock at Gjoa Haven.

University head honors chief of Tuscaroras

NIAGARA FALLS, N.Y. — The Very Rev. Kenneth F. Slattery, CM, recently characterized Tuscarora Indian Chief Clinton Rickard as a man of "honest and faithful service."

Father Slattery, president of Niagara University, honored Chief Rickard during ceremonies marking the 42nd annual Indian border crossing to commemorate the Jay Treaty.

The march started at Main and Pierce here, proceeded across the Whirlpool Rapids Bridge and moved to Oakes Athletic Field in Niagara Falls, Ont.

Alde Accepts Citation

Chief Rickard, 86, was unable to attend the ceremonies but David Hill, an associate of the chief, was on hand to accept the citation for him.

The Niagara University Board of Trustees voted the citation for Chief Rickard for his activity in defense of civil rights for Indians.

Chief Rickard was a leader in the organization of the Indian Defense League of America, created in 1925.

Father Slattery said Chief Rickard, despite numerous obstacles, "always worked peacefully and legally to defend the rights of all, regardless of race, color or creed."

Work in Education Praised

He said the chief helped publicize the need for increased educational opportunities for Indians and that "if it were not for Chief Rickard, the unique culture and language of the Tuscarora Nation would not be recorded for posterity as thoroughly as they have been."

Chief Rickard has served as vice-president and later president of the Tuscarora Chiefs Council, and is presently grand president of the (U.S.) Indian Defense League.

Eskimo life hangs on thread

CHESTERFIELD INLET, N.W.T. — A Roman Catholic missionary who has lived among the Eskimos for 37 years says "the life they lead now is a superficial one — they are hanging by a very thin thread."

Rev. Peter Henry was talking in an interview about Eskimos who live at small northern posts.

Father Henry said he believes the government should help them but "in their way."

The Eskimos' previous life was busy but happy, Father Henry said.

"The women were always busy cleaning skins, looking after their

families. Now they spend their time visiting, going to movies and playing bingo. They do not look after their children.

"The seasons were always too short. They were so happy. Now they are no longer tied to their families; they are tied to the department of northern affairs.

"They say: 'Why should we pray or hunt for food, we can get it from the DNA.'

"Now there is only apathy: they have nothing to strive for and are losing their reason for being alive."

Ojibway language taught in Toronto

TORONTO — The Ojibway Indian language is returning from the near-dead in Toronto.

Weekly classes held in the library of the Canadian Indian Centre began last fall for the second year. Janette Corbier, a youth worker at the centre and an Ojibway from Manitoulin Island, teaches the written language as based on a dictionary

compiled by Jesuit missionaries 150 years ago.

"Anijinabemba," she begins. "Everybody knows that, eh?"

Everyone nods and somebody says it means, "Let's speak Indian," and another class has begun.

Dianne Kelly, 6, the youngest in the class, stumbles and giggles and

looks to her mother, Mrs. Peter Kelly, who is also taking the course. Her father is an Ojibway and wants to learn more of his language to help him in his social work with his people in Kenora. In his first year at the University of Toronto, he hopes to get credit for Ojibway as a second language.

AN INDIAN WOMAN'S STORY:

Torn between two worlds

by ROSE ATKINSON
in the Western Catholic Reporter

I am an Indian from Fort George, an island reservation on the eastern shores of James Bay. Here, my people, the Cree, a once-nomadic tribe, eked out a living hunting and fishing along the barren coast, or by trapping fur-bearing animals deep in the hinterland of Northern Quebec.

When I was six years old, I woke one morning to find that my sister's pet dog had died during the night ... a victim of starvation ... We were next.

My parents, unable to feed or clothe us properly reluctantly placed my brother and me under the care of the missionaries who operated two residential schools on the reserve.

From then on, I saw my parents only for two months of the year since their nomadic existence forced them to struggle for survival in the vast wilderness of the North.

Often I cried myself to sleep knowing only too well that my parents still slept in a leaky tent, or perhaps at the very moment, were on the verge of starvation.

As I grew older, I became more acutely aware of the surrounding poverty, and my hatred of it, and the cures of illiteracy, together with sickness that always lurk with poverty, only strengthened with the years.

* * *

Each night I prayed fervently for a means of escape from this hopeless environment. Then a miracle happened. Through the efforts of a missionary gifted with exceptional foresight, arrangements were made whereby I was to receive further education. This, of course, meant leaving behind my loved ones; perhaps never to see them again.

When I left home, I instructed my mother to correspond with me in Cree. In so doing, I had hoped to maintain some form of communication between us.

However, upon arriving at this new school, I noticed only English was spoken, and the children ap-

peared to have lost all knowledge of their mother tongue.

I soon discovered that rules and regulations imposed by the school barred the language, written or spoken. My mother's letter written in Cree was censored.

Her first letter landed up as her last because any link with the language was thoroughly discouraged by the authorities. The school's method proved an overwhelming success.

In a year or two, I completely lost my native tongue thereby increasing the gap that further divided me from my people. Through total lack of communication, coupled with lack of funds for an occasional trip home, all ties with my parents were eventually severed.

At high school, I was the lone Indian student. I applied myself diligently to my studies, and with effort, made good marks.

There were trials, but any sense of achievement was marred by the appalling realization that there was absolutely no one to encourage or guide me.

It was to be this way through illness, as well as the rare moments of success.

* * *

With one year's high school behind me, I nonetheless managed to enroll in a business college and from there graduated as a stenographer. Today, I am secretary to a top executive at City Hall, Toronto, and enjoy the privileges found in the world I yearned for as a child.

Since leaving the reservation 20 years ago, I have never once looked back. A successful transition would not otherwise have been possible, had I allowed myself to be torn between two worlds.

My story reveals the terrible tragedy brought about by uprooting the sacred foundation of any society ... the family life, be it primitive or civilized.

Home is the place where people care, and it stands to reason that home is where the heart is. If my soul cries out in bitter anguish against this cruel practice, it is echoed by those who traveled the same lonely road, whose thoughts mingled with sadness, must often flit back to the loved ones left behind in their own world.

Now I ask you ... Is there brotherhood in Canada?

Sagebrush talks

... Once, long long ago, no white man was in this land. No houses and no roads were here. Then one day, a Great Spirit came this way ... and created the Indian people. After making the many beautiful things of nature, he rested there where is known today as Devil's Corral — 10 miles west of Susanville, California.

While He rested, He ate his lunch and told the Indian people many wonderful things. He said, "Wild onions will grow on that hillside for you to dig up and eat. Fresh water from an ice cold spring I will make bubble from those rocks over there for you to drink. And over there will be a nice green meadow — a creek plentiful with fish — will run down the middle of it.

"Many herds of deer will come to that meadow to provide you with food, clothing and covering for your feet when the big snow silently covers the ground. Remember to dry and store away enough food to last you during the cold season when you may not see the rising or setting of the sun for many moons. Over there, watercress will grow around that little spring. On that slope over there elderberries will grow and you will see the white flowers on the mountain tea. Pine, Cedar and Tamarack will grow there, there and there ... of these you can build your shelter."

When all these things came to pass, the great creator prayed and was rested. While eating his lunch, bits of crumbs and seeds dropped unnoticed to the ground, and there where the wind blew the seeds, wild potatoes grow today. All these he made and gave to the Indian people ... telling them to live in abundance and in peace with one another.

Behold, there where the great creator rested and prayed long ago, is yet a pair of human footprints; they're about 18 inches in length and several inches in the rock. They're there to remind the Indian of his creation and his words of wisdom.

Today, only a few Indian people can actually show you its exact location but everyone knows the story. The few who know its whereabouts will not show you — because the foolish young Indians, like the white man — will immediately plan how they could blast the huge boulder which contains the footprints.

They would sell it to a museum or historical society for the money they could get. They would probably accept twenty-four dollars worth of sparkling trinkets. And the Maidu Indian would lose possession of his remaining physical evidence which proves this story to be a true one.

Inter-Tribal Council of California



Christian Involvement - II

For some time I've been interested in finding out what various church organizations are doing to help the Indians. After I had spoken to a number of people I could see a series evolving. I drafted an outline, titled it "Indians and Christian Involvement" and used local Catholic Women's League activities in Part I.

Now as I start to work on Part II, I realize it is a misnomer to use "Christian Involvement" exclusively. Almost everything I have been writing about in "The Indian Record" could be categorized as Christian Involvement, for Christian Involvement certainly exists apart from church sponsorship.

Last spring when I attended the annual meeting of the Indian-Metis Friendship Association I was struck by the thought that the amazing progress realized in the last two years is due, basically, to a small hard-core of dedicated workers. Now these people have high praise for Welfare and Manpower personnel in our area; they speak of the wonderful response given by local organizations to such projects as the Membership Drive and Friendship Walk and the support received from members of the business community — this is certainly true.

But it is also true that without this hard-core group (currently they are managing the Centre and serving on the Board of Directors) there would be no Centre-Hostel. And this Centre-Hostel under the management of Jack and Kris Reed is one of the finest examples of the practical application of the Corporal and Spiritual Works of Mercy to be found anywhere.

The Centre-Hostel

Christian Involvement has certainly borne fruit. Three years ago it seemed as though the Centre might never materialize. This winter a ten-thousand dollar addition to the original Centre has been completed. Instead of having to hang around the streets and cafes, our native youth now have a fine recreational room at their disposal complete with pool table, musical instruments, etc.

Plans are underway to have classes in Basic English held at the Centre as well. And competent natives are giving instructions to whites in oral Cree and native bead-work.

And the effects of Christian Involvement carry over into the community. Now we have a professional Vocational Counsellor. He provides

by IRENE HEWITT,
Flin Flon, Man.

counselling, direction and guidance to natives in our area; he tries to find work and housing for others wishing to settle here.

Sponsored by a local service club, "Operation Headstart" is in its second year. A type of nursery school, it tries to bridge the cultural gap between children from a deprived background and our own.

This fall a kindergarten was started at Beaver Lake. Children in town contributed toys — in play situations the Indian children learn to speak English. No longer will they be at such a disadvantage when they start grade one in the large, urban school fifteen miles away.

* * *

It is wrong to use the term 'Christian Involvement' with reference only to these white church groups. There is 'giving' on the part of the Indians as well.

Christian cooperation

I had been unaware of the extent of personal contact achieved by the local Protestant laity. They are travelling to isolate northern reserves, meeting with the Indians, discussing mutual concerns. Indian members are on their Boards and committees.

A friend of mine, a United Church elder and a delegate to Presbytery, told me of a trip she made to attend the induction service of a new minister in a remote northern mission. In forty below zero weather she, another delegate and their minister made the long trip by bus and charter aircraft.

"What a wonderful experience it was! Our lay delegate at the Mission welcomed us and interpreted whenever necessary.

"There was a real feeling of Christianity in that little church. The

Indians sang the hymns in Cree; we sang them in English. We were caught up in their love of God and one another; we were made one with them in community worship."

An Anglican friend said, "I just love to go on the reserves. There's such peace there."

(In the Nov. 68 issue, Chatelaine carried a feature, 'Canadian Indians 1968'. In an article, 'The Reserves', the writer used such substantives as 'humor, exuberance, tranquillity, sharing' and such adjectives as 'modest, quiet, casual, generous, uncompetitive' to record her impressions.)

Love, peace, tranquillity, humor, exuberance, generosity — these are in short supply in our society. We could certainly stand an infusion of them. But, could Indians be assimilated into our society and still retain their spiritual characteristics? I looked to a number of Indians and Metis in our community; the answer was certainly "Yes".

* * *

I'd also like to tell you about Katie Dubinak, a truly wonderful person. I had never realized Katie was Metis until I bought a pair of beaded mocassins she had made for the bazaar. She, too, makes a real contribution to the Board of Directors for the Centre-Hostel.

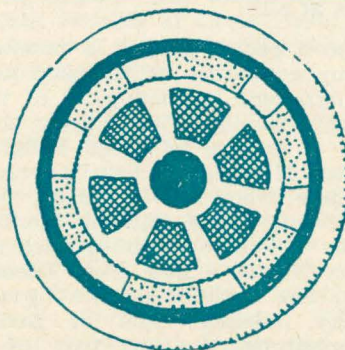
And what an asset she is! — the perfect liaison between Directors and Natives. She can furnish the Directors with new insights into the natives' problems. Speaking Cree, she is able to establish rapport with the Indians, to interpret for them and to transmit their requests. In addition she is teaching oral Cree to a group of people whose work brings them into association with the Indians — Mounties, Welfare and Manpower personnel, etc.

Mutual enrichment

On the theme of mutual enrichment, I'd like to share with you a portion of a letter I received from Mrs. Catherine Bird, Manitoba Provincial President of the Catholic Women's League, regarding the two Indian ladies who came to the 1968 National League Convention held in Winnipeg. I'm quoting rather freely:

"I first met these ladies, Mrs. Lambert and Mrs. MacAuley, when I attended the Le Pas-Keewatin Convention in Lynn Lake last year. One of the main topics here was the

(Turn to p. 14)



Involvement

(From p. 13)

National Convention to be held in Winnipeg. I have attended several Nation Conventions during the past five years and thoroughly enjoyed them and gained a great deal of enthusiasm for the League. These two ladies struck me as being very interested — I felt that if they were exposed to a Convention it would encourage them greatly."

(And the ladies did get to the Convention, thanks to the Convention Committee who took care of their expenses and made all arrangements.)

"Without a doubt everybody went out of their way to make these ladies feel comfortable and to see that they had a good time. They attended all the social events, had their pictures taken, went shopping and were interviewed on radio. Mrs. Sells, who took them down to the radio station, was so impressed with the way they answered the questions. Mrs. MacAuley told me, 'Mrs. Bird, this is the most wonderful thing that has ever happened to me. I shall never forget it.' I felt so elated!

"Frankly, I feel that they were an inspiration to us, rather than we being an inspiration to them."

What could the Indian and Metis contribute to our churches? One C.W.L. executive member offers this sombre reflection:

"In these days of easy living for most Canadians, we are losing spiritually, if gaining materially; eventually it will be Mrs. Lambert and Mrs. MacAuley, and people of that calibre, who will carry the faith."

Granny Cadotte

The 'Indian Record', in January 1967, carried the story of 'Granny Cadotte'; it was captioned "The story of a modern-day saint to whom the Beatitudes were a way of life". Poor, meek Granny Cadotte — she had mourned, been misunderstood and yet showered mercy and compassion on the needy. A summary of her work reads like the Corporal Works of Mercy. When she was eighty her service to the community was finally recognized; she received an official presentation from the Town Council.

(Incidentally Granny now makes her home at the Centre with her daughter, son-in-law and their two children. On her eighty-second birthday the Board of Directors came for "tea" and brought Granny a beautiful bouquet of roses.)



"The highlight of the Flin Flon Indian-Metis Friendship tea held March 8 was the presentation made to Mrs. Nancy Cadotte by Mrs. V. Beauchamp, President of St. Anne's CWL. Both Mrs. Beauchamp and Mrs. H. Schaff voiced the League's appreciation for Granny's work with native people in this area." (The present was a belated birthday gift; Granny had turned 82 a few weeks before.)

Left to right: Mrs. Beauchamp, Granny Cadotte and Mrs. H. Schaff, a former CWL Council president.

"Can you give me any additional leads on instances of League involvement?" I asked the Diocesan President.

"Why not write the League in Thompson? I was very impressed by the work done there. As I understand it, one member opened her home to Indian women waiting on babies, furnished them and their babies with clothes from the CWL as needed, and visited them in the hospital as well."

At Thompson

So I contacted Mrs. Pearl Keon who graciously replied with a wealth of information — and I quote:

"Our former Social Welfare convenor (who is of Cree origin) did do all these things. She was recompensed by the Dept. of Welfare but did far more than was required. Afterwards the women who she had sheltered were always welcome to stay at her home on subsequent visits to Thompson at no cost to them at all.

"As a parish project, a member of my committee (Citizenship and Immigration) is visiting all of the Catholic families (700) having children of an age to attend Religion Classes. Mrs. Light, a terrific person, a nurse from Newfoundland, has visited all of the Catholic families at the "Y" (a very primitive tent or shack "town" a mile from Thompson). She outlines the religion classes, advises them of parish organizations, etc., as part of a

program to help Indians, Metis and New Canadians become integrated into the parish."

And in Thompson the native women are not only informed of CWL activities, they are invited to attend meetings and arrangements made to transport them there.

Shack-town

Last fall two League members helped out at a United Church Women's rummage sale at the "Y"; afterwards they served tea and cookies to the customers. The League, then, decided to sponsor rummage sales at the "Y", too, but with this difference:

"The ladies from the 'Y' will be asked to form a committee and the proceeds from the sale will be turned over to them to be used for a worthy purpose, e.g. legal fees or a good pair of boots for one of their needy people and the like. We plan to ask some of these ladies to price the articles themselves (generally shoes sell for five cents, coats for a quarter and so on) before the sale and hopefully to invite them to look after future rummage sales."

The initial plans were for a panel of speakers from the Department of Welfare, Indian Affairs, Northern Affairs and Community Development to discuss "What is being done for our Northern People", "What has been done" and "What could be done". In addition a native speaker was to speak on Indian customs, background, culture, etc.

(Continued on p. 15)

Mrs. Keon concluded: "As you can see, we (in Thompson) are deeply involved with our Indian brothers and sisters." Most assuredly they are!

Tell me, do you think this degree of involvement is characteristic of Councils throughout Canada? Or do you think many CWL members see the Indians as problems rather than prospective members with this being the scene: "Yes, we should do something for the Indians in our area. Let's hold a clothing drive for them. Let's earmark the proceeds from one of our fund-raising activities for them; we could buy something for the local Friendship Centre and/or the school at the Reserve."

The other Churches

This in gathering at Thompson is characteristic of other Churches in the area, too. And the Indians respond in return. Mrs. Keon reported that the League had several very active Indian members. Last fall the Indian women of the United Church Congregation offered to cater the Presbytery Delegates' banquet.

What a colorful affair this was! Creative centre-pieces featured little fur beavers (about six inches tall) standing on pieces of driftwood decorated with flowers in autumn colors and springs of cranberries. The servers wore soft, tan suede dresses trimmed with beads and fringe. And the supper! — stuffed, baked whitefish and large platters of tastefully seasoned, delicious roast moose with bannock and blueberry muffins. Afterwards the guests were treated to a demonstration of native dances and moose-calling.

* * *

I am constantly amazed at the degree of involvement shown by the local United Church youth group. But then, their Minister is a real inspiration to them. Very active in Indian affairs, he is on the Board of Directors of the local Indian-Metis Association; he keeps his congregation informed about Indian problems, recent developments, etc.

Natives on one northern reserve are particularly grateful to these young people. They raised money for a potato-growing project and helped equip a carpentry workshop.

In a 'walkathon' last spring, the Junior Choir raised \$1,000.00 which was presented to the manager of the Indian-Metis Friendship Centre during a break in the Sunday Service.

One young man I know of contributed \$15.00 from his first earnings to the Centre — such donations are not infrequent from this congregation.



The Indians have an important role in the United Church affairs. White lay delegates often attend meetings on the reserves; Indian delegates attend conferences and seminars in urban centres. One delegate translates all minutes into Cree and then reads them when she makes her congregational report.

Indian lay ministers handle services when ordained ministers are not available. Trained ministers say how humble they sometimes feel when they see one of these laymen conducting a religious service.

And again we can see the Indians responding. Last summer members of the United Church congregation at Cross Lake, a northern Indian mission, furnished billets for those interested in an air-tour to Cross Lake. The visitors had a chance to meet all the Indians here, not just the members of the U.C. congregation. An excellent program had been arranged — meetings with various groups in the area, a tour of the community, a trip by barge to the Roman Catholic Residential School, a quilting bee for the ladies, a get-together for the men where they swapped moose-hunting stories and explored the place. There was Sunday School participation, a Communion Service, suppers provided by the ladies' church group, a jamboree and Visitors' Night with entertainment furnished by the guests.

So successful was this venture that it is hoped inter-visits will be held every summer. The whites will visit Indian families at Cross Lake; the Indians will stay with white families in urban centres.

Anglican Deanery

The Anglicans have close contact with the Indians, too. Some fifteen years ago I was in Regina in early January. The Anglican lady with whom I was staying told me of the parish's Christmas project. Wherever possible each family had had

two extra guests over Christmas, Indian children from the nearby reserve.

The Anglican Deanery in this area looks after fifteen northern parishes. Each parish takes its turn hosting the annual meeting; this year it was held at Devon Indian Mission. The ladies were thrilled with the 'new look' of the Church of the Messiah. At their own expense (employment Indians had completely relined the church with treated plywood. Tile had been available that winter; they had been laid in a design that gave the centre aisle a red-carpet effect from the door to the altar.

How you can help

We are frequently reminded that Christ, in the person of the poor and oppressed, is in our midst. "I was hungry and you gave Me to eat . . . as long as you did it for one of these, the least of my brethren, you did it for Me," and the converse.

In our times Christ is with us in the person of our Indians; He is an alien in His own land. He has been victimized and discriminated against. He is unwanted, rejected, mocked; He is friendless, neglected and confused. How, I ask you, are we responding to this lonely, bewildered Christ who needs our help and good-will if He is to make His way in our society?

The Indian problem is a complex one, yet the League can be (and in many instances has been) a tremendous force for good here; it can do wonderful things for Christ.

Here are a few suggestions parish councils might consider.

All of us need to work and pray for that climate of acceptance which will allow the Indian to become integrated into our society, to secure jobs, to find living accommodation.

You, Councils and individuals alike, can do much to secure this acceptance. But your good-will is not enough, you must become well-informed concerning our natives. Indians are news nowadays — scan your daily paper, check TV schedules, read Father Laviolette's 'Indian Record' — keep abreast of happenings. Get background information on culture, achievements, aspirations, etc., from your Public Library. If you don't find what you want here, suggest worthwhile additions ('The Indian Record' often has good book reviews).

Whenever possible make personal contact with Indians. Invite Indian women to your meetings and accompany them there. Have Indian speak-

(Concluded on p. 16)

Involvement

(Concluded from p. 15)

ers, let them demonstrate native skills. Visit reserves. Hold seminars similar to the one held at Thompson.

Share your insights with your family and neighbours. Prejudice generally stems from ignorance rather than lack of goodwill. Present the Indian's case in a positive manner; you'll do much to overcome prejudice. Your interest, knowledge, concern and good-will will help greatly in securing that essential climate of acceptance.

Work for programs which have proven beneficial. Of Friendship Centres, "Indians and the Law", a survey prepared for the Federal Department of Indian Affairs, says: . . . (they) "seem to have the greatest potential for meeting the special needs of Indians and Metis people." Speaking of the Centre in his area, one RCMP Sergeant said, "(It) has reduced delinquency more in the past two years than we (RCMP) have in the last ten."

If there is a Centre in your area, become involved in its activities, get to meet the Indians there. If there is no Centre, and the number of Indians indicates a need for one, look into the possibilities of securing one.

Consider sponsoring such programs as "Operation Headstart", a type of nursery school for native children of deprived backgrounds, kindergartens, classes for adults. Support native housing and rental projects in your area.

* * *

And now I ask you to reflect briefly upon the racial situation in the States. Consider what can happen when oppressed minorities have no redress. (Please don't say, "It cant' happen here". Already we are hearing rumbles of 'Red Power'.) And then decide — What are we going to do? Will we work willingly and in the spirit of charity to rectify past injustices? Or will we let time run out and turn over to our children a land seething with racial unrest, unrest that in our times so quickly turns to violence?

The Ballad of Crowfoot

The Indian Film Crew of the National Film Board of Canada is the source of some of the best films on Indians available today.

Arrangements to view the films can be made through WHITE ROOTS OF PEACE, which has a full Indian-film festival available at the National Film Board of Canada (Box 6100), Montreal.

Barbara Wilson is working on coverage of the first Potlatch held by West Coast Indians since they were outlawed some years ago. Noel Star Blanket has been shooting at his Star Blanket Reserve in Saskatchewan. Roy Daniels is in the

North West Territories researching a film on the treaties signed in the 1920's and which remain unsettled today.

Star Blanket and Mike Mitchell collaborated.

Willie Dunn has directed the 10-minute short subject, "BALLAD OF CROWFOOT", for which he also wrote and sings the music. That film recently received the following review from David S. Melvin, assistant director of the Lake Erie Regional Library in London, Ontario:

"... one attends the cinema to see a particular film, ignorant of what shorts, trailers, or added features accompany it, and has the rare fortune to unwittingly be exalted by a motion picture that transcends the commercial product that originally lured to the theatre. Such for me was THE BALLAD OF CROWFOOT, a powerful cinematic evocation that surpasses in its beauty and drama any Hollywood-style 'movie' with which it might be shown.

"To see THE BALLAD OF CROWFOOT is to understand what it means to be an Amerindian, and to be ashamed to be a white man, cultural heir to the brutality and savagery that marked a still-continuing inhumanity to one's fellow man.

"The film is a catharsis and its deep emotional impact lingers on, refusing to be driven from the memory constantly reminding all of European background that it was their people that did these things to the Amerindian . . .

"THE BALLAD OF CROWFOOT does not call for atonement, it does not cry repay; it leaves to all men to repent within themselves and no man of conscience can say to himself after seeing it that he will not try to improve and better conditions if only in a personal way.

"This film must be the best pictorial portrayal of the background influencing the Amerindian today . . ."



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