

INDIAN RECORD

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Table of Contents

	Page
Better Deals Forecast	3
Chief A. E. Thompson	5
Developing Personality by Marvin Fox	7
Lac Ste Anne Shrine	9
Nawican Centre by Peter Gibb	12
Service of Thanksgiving by Fr. G. Baril	13



Peter Rindisbacher's painting "The Method of Crawling Up to a Herd of Buffalos In the Winter" is a fitting subject to mark the Centennial of Manitoba's entry into Confederation. The painting, made between 1821 and 1826, is exhibited in Winnipeg's Art Gallery this summer.

Native art forms displayed in Osaka

Contemporary Canadian Indian art forms are prominently displayed in the Discovery Room in the Canadian Pavilion at "Expo '70" in Osaka, Japan.

Exhibited with other artifacts of Canadian culture are two items selected from scores of imaginative articles produced by a growing Indian arts and crafts industry.

These are a Sioux tapestry and a Mohawk tea set which were chosen because of the status they have achieved in the Canadian art world and for their ability best to portray native Canadian art.

The tapestry was designed and created by Miss Beatrice Bear, 22, a Sioux Indian from the Standing Buffalo Reserve, 50 miles east of Regina, Saskatchewan.

Intended as a wall decoration, the tapestry measures 44 by 36 inches and features a black, white and turquoise design on an ochre background. The hooked woolen tapestry's traditional Sioux designs and blending of shades is a classic example of the Canadian Indian's feel for symmetry and colour.

The Mohawk tea set consists of an Indian pottery teapot with six cups hand crafted by Mrs. Elda Smith, a 50-year-old mother of five, from the Six Nations Reserve near Brantford, Ontario. Mrs. Smith, a grandmother, is a sister of Jay Silverheels, better known as Tonto, the Hollywood Western star.

The teapot and cups are finished with an amber glaze, have turquoise ceramic interiors and are decorated with linear Iro-

quorian designs. The restraint and simplicity of design and ornamentation together with their solid utilitarian aspect reflect traditional Indian attitudes toward life.

Both examples of Indian art provide an interesting contrast to the more delicate and less functional art forms found in Japan.

Sioux tapestry designs are based on geometric and abstract forms and tell of the spiritual things given to man by the one Great Spirit and of the human qualities of courage, strength and wisdom.

Miss Bear's tapestries and rugs are included in displays of Indian craft in many museums

(Concluded on Page 3)

White man's problem

There is no "Indian-Metis" problem. It is a "white" problem which directly affects Canada's native people.

Canadians generally are indifferent to the tragedy of the country's first citizens, largely prejudiced against them and continually break promises made to them over the past 100 years.

Indians and Metis suffer from a bad public image — "dirty, lazy, irresponsible and usually drunk." This is slowly changing as they develop under their own leadership and effort.

Films and school curricula have not given a true view of native people, their history and culture. They are constantly pictured as "savages," best seen through the sights of a rifle.

Film reruns on television are helping to condition a whole new generation of Canadians to regard native people as inferior.

They are discriminated against in jobs, housing and general opportunities. About half of the Indian and Metis population is constantly unemployed.

New generations are born and die on welfare, robbing them of dignity and motivation.

The majority live in housing that would be condemned if used by other races — no running water, electricity or outside plumbing.

Rapid rise in mental disease and suicide among young adult Indians. Life expectancy is shockingly low.

Government promises and attempts to assist the development of native people have largely failed, creating more hardship and dependency and reinforcing the general view that the only way Indians can survive is to trade their heritage for the white man's life.

Rebirth of Canada's native people — a new sense of pride in their "native-ness" based on their culture and history.

A new image that reflects the nobility of their past helping them to contribute to Canadian life.

An end to the demands by white Canadians that all native people meet the sophisticated standards of our industrialized society. These standards do not take into consideration the fact that native people have, in 100 years, made a leap from a primitive, nomadic way of life to a complex urban life.

An appreciation by white Canadians that native people have a distinctive way of life, differing in many cultural and social ways from what we accept as usual.

Acknowledge that native people can teach the lost virtues of patience, humility, tolerance, forgiveness, simplicity.

Assistance to native organizations by governments, churches and other groups to develop leaders who will accelerate the advance of native people towards a full share in the fruits of Canadian life.

Recognition by the federal government that it must honor the promises made to native people in the treaties.

An end to pity and a new era of respect for native people as full citizens of Canada.

Learn the facts about problems faced by native people in their own communities and in the large cities.

Urge your parish council or congregation to direct some of their energies to these problems and some of their funds, not as handouts, but for true development projects.

Review your own attitude towards native people. Do you discriminate against them in any way? Do you encourage your children to have a positive view of all racial groups?

Make your views known to your elected representatives.

Attempt to meet and become friends with individual Indian and Metis people.

(Western Catholic Reporter)

Letter to the Editor

Plight of Sioux Village described

Dear Sir:

I am newly-elected chief of Sioux Village, which is a few miles to the southwest of Portage. I hope you will accept this letter and print it in the Indian Record, as you honestly print the everyday news about Indians.

Portage la Prairie has a lot of fun and the last one was called the "Winter Fun Festival". By some ironic coincidence our reserve had our own winter full-time fun, living in the group of shacks, called houses. Festival Committee should organize special excursions to see those dwellings crowded with incredible misery, windows covered by hard paper from packing boxes, without toilets or water and infested by rats.

Over 75 per cent of the people from my reserve are unemployed, receiving welfare, wandering around the street corners in Portage. They are unable to send their children to school with proper clothes and slice of bread. Walking from our reserve to the town, half the way we passed the Indian Student Residence — clean and expensive showcase of the Federal Government, for seventy pupils and twenty whitemen staff, with the "Singing Indians of Canada" printed in large letters on the front. In our desperate humor we used to say: "We are sinking, while they are singing."

In our repeated request to the Indian Affairs Agency to build new houses or repair old shacks, we are always frustrated by their refusals, which leaves us living in distress and humiliation. We hear the same excuses everyday: "There is no money for your community" — "Wait" and then again "wait".

In the meantime, Federal Government helps "Singing Indians of Canada" to go to Japan for Expo 70. As I have heard, a grant of 30,000 dollars from public funds will be used for this luxury voyage. I wonder if these students were ever in agreement to visit another side of the globe for such an amount of money. Probably they are victims of ready-made propaganda plan.

Personally I don't oppose the students' costly fun, but as the chief of neighboring reserve, I am justified to question: How could it be possible in our society, that we are refused a few dollars to survive our misery, when the same government grants thousands of dollars for the pleasure trip to Japan?

Yours very truly,

Cecil Pashe,
Portage la Prairie, Man.

Deadline for the September issue of the
INDIAN RECORD
is FRIDAY, AUGUST 21.

Better deals forecast on mineral lands

A better economic return was forecast for Canada's 250,000 registered Indians from the \$2-billion oil and mineral wealth underlying their reserves.

A. B. Irwin, of the federal Department of Indians Affairs and Northern Development, told the annual meeting of the Canadian Institute of Mining and Metallurgy that many more agreements covering mineral exploita-

by LYNDON WATKINS

tion on Indian lands are expected to be reached soon, bringing about a mutually beneficial development of lands that have traditionally remained unexplored and undeveloped.

Some agreements already have been concluded and others will stem from recent changes in the federal Indian Act and negotiations now under way between certain provinces and their Indian residents over mineral claims on Indian lands.

The Indian Act was amended to provide an opportunity for Indian band councils to negotiate agreements with mining companies for the development of their lands. Indian and government-financed exploration projects now are under way to assess the real potential of some areas.

While Indian oil and gas resources have been actively developed — providing \$4-million annually to Indian bands in Alberta alone — the mining potential of Indian lands has remained virtually untouched.

In 2,200 Indian reserves, from Nova Scotia to British Columbia, covering a total of six million acres, there are only two operating quarries and one underground mine.

About half the three-million-acre Indian lands in the interior plains area of British Columbia and the Prairie Provinces are held under petroleum permit or lease. About 150 oil or gas wells exist on 20 reserves.

Management of these resources is carried out by staff of the Indian Affairs department. Approval by Indian band councils of leases on surface rights is required for petroleum development. They are also consulted on special agreements relating to royalties and to unitized production operations.

Dr. Irwin said many bands are not aware of the potential mineral wealth of their lands. The economic importance of the mineral potential is, however, much better understood in Alberta where some Indian bands receive between \$25 and \$30 per

capita in monthly royalty payments. Up to 50 per cent of such revenue is allowed to be distributed on a per capita basis under the Indian Act. The remainder is largely used for collective capital and operating purposes.

He estimated ultimate recoverable reserves of petroleum in the interior plains area covered by Indian lands at 400 million barrels of oil and 2.5 trillion cubic feet of natural gas. "These amounts have a present day value of \$1.5-billion."

In the Precambrian geological region he estimates metal production from Indian reserves may reach a total of \$500-million. Production from the 800,000 acres of Indian land in the Cordilleran region may be considerably less than \$500-million.

The Indian Affairs Department is starting to take inventory of the mining potential of Indian reserves. "Our geological evaluation shows the Precambrian region of Ontario and the Cordilleran region of British Columbia possess the greatest potential for mining development. And yet it is in these provinces that limits have been imposed by old federal-provincial agreements on the benefits Indian bands may receive from development of their minerals.

"In these same provinces the mining companies have also been reluctant to consider exploring and developing the potential of the Indian lands, largely because of the uncertainties arising out of the division of jurisdiction over Indian minerals between the federal and provincial governments."

(Toronto Globe & Mail)

Art at Expo '70

(From Page 1)

and art galleries throughout North America.

Mrs. Smith, who is equally well known in the pottery field and who personally presented a piece of pottery to the Queen during Expo 1967, said, "I'd used motifs from old Iroquois Wampum belts and had been warned by an old chief never to sell it because of its significance. So I gave it away."

Mrs. Smith began pottery work seven years ago and experimented for more than a year before she was able to capture the smoky finish and authentic styling of her ancestors.

She employs derivatives of authentic Indian pottery forms of centuries ago, using the same materials and exact copies of tools used then.

Her work is noted in the Smithsonian Collection in Washington and the Royal Collection in London, England, as well as being on display in museums and art galleries in Canada and the United States.

She was presented with the Centennial Medal and is a member of the Six Nations Reserve Arts Council.

Her 20-year-old son Stephen is attending high school in Brantford while awaiting admission to Wayne State University, Detroit, to study anthropology and sociology for a better understanding of his heritage.

Other members of her family have become involved with their parents in the pottery craft, adding their own individuality by means of research into traditional designs.

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Helped to higher standard

SAULT STE. MARIE, Ont. — A Jesuit rural apostolate team from the Sault is helping to raise the standard of living among residents of Batchawana Village, a tiny Indian community 55 miles north of here.

"We are attempting to meet the needs of the people on their own terms," comments Sister Catherine Paul, a local school principal who acts as coordinator for the group.

She said the adult education program for the community is determined by the Indians, "not what we white people feel they should have."

Batchawana — a cluster of house trailers and, for the most part, substandard houses — has about 300 families. They derive meager income from fishing and logging.

The Jesuit apostolate team is trying to encourage a more intense Christian life among the Indians as well as advise them of the facilities available for a higher standard of living.

Sister Paul has found the Indian people have "really come to accept us". She feels the adult education program has an added advantage because it is not a government agency which, she finds, sometimes results in some resistance.

More than 40 volunteers are associated with the rural apostolate. They include doctors, nurses, housewives, school teachers, and men and women talented in special fields.

Teams, numbering a half-dozen volunteers each, visit the village three times a week. They spend their time talking with mothers on health and nutrition, pre-natal and post-natal care. They also discuss home improvements and household hints.

"We don't barge into their homes and insist that they listen to what we have to say," Sister Paul points out. "All the sessions are held either in the village church or vacant schoolhouse that has been renovated as a community centre."

Sister Paul said the group really knew it was accepted and appreciated the day an Indian mother invited a volunteer to visit her trailer to advise her on what type of material she should use for curtains.

"The point here is that we were invited into her home on her initiative," says Sister Paul.

The rural apostolate was organized by Father Daniel Hannin, S.J., Ph.D., a former coordinator of the Sault Ste. Marie Diocesan Synod, and Sisters Frances and Shirley Caicco, C.S.J.

While in this diocese, the trio organized similar teams for work among the Sagamok and Missis-sauga Reserve Indians. In each location, the plan differed slightly in nature and implementation.

"At Batchawana the plan was to discontinue the visitations after three months. But the volunteers were so enthusiastic and encouraged by the acceptance of the Indian families it was decided to continue until the end of May," Sister Paul said.

The adult education program may even be resumed after this time, depending on the wishes of the community.

Meanwhile, the volunteer staff is being informed of the project's progress by a monthly newsletter.

Father Hannin has left the area to teach at the University of Alberta. Father Hannin has more than 40 years experience working with Indians in Northern Ontario, and has undertaken extensive studies in ethnic origins. Sisters Frances and Caicco are now at the Cody Institute in Halifax.

Father J. McKey, S.J., parish priest at Batchawana, and Sister Paul represent the Church on this area's rural apostolate team.

(The Canadian Register)

Retiring Bishop pleased with progress

THUNDER BAY — Educational progress of Indians has been one of the most pleasing parts of his work, Bishop E. Q. Jennings, retiring bishop of Thunder Bay, told school trustees here.

Founder of the diocese, he told the tenth annual meeting of the separate school trustees association that their territory with 11,400 pupils, included about 20 per cent youth of Indian descent. He has seen provincial-federal cooperation move from the boarding school type of education to the present hostel-neighborhood school style.

The latter, he felt, was a more normal mode of integration. He recommended this sector as part

of the "wonderful" work of the trustees.

The western part of Ontario, he noted, is one of the more densely populated sections of the country from the Indian point of view. Bishop Jennings, whose successor, Bishop N. J. Gallagher, has been installed May 26 and 27, was one of the co-founders of the diocese association, the second of its kind in the province.

New Books

SO SAY THE INDIANS. Louis T. Jones. Naylor, 1969, 191 pp., annotated, \$6.95. Folk tales from a broad spectrum of the American Indian population. About fifty stories are included.

Addressing the opening meeting of the convention, Dr. J. McCarthy, deputy minister of Education, paid tribute to the economy of separate schools. Warning against the habit of building for building's sake, he said "Separate school boards have exercised admirable restraint. They have set an enviable record of obtaining good facilities at reasonable cost."

TO MAKE MY NAME GOOD. Drucker - Heizer. University of California Press, 1967, 160 pp., index, bibliog., \$5.00. A thorough exploration of the potlatch ceremony of the Southern Kwakiutl that dispels misconceptions.

Chief was called "second Riel" by RCMP

Chief A. E. Thompson, descendant of famed Chief Peguis, admits he is not a young man anymore: he will be 70 years old on his next birthday. On March 20, 1953, he was elected to the Council and on March 20, 1961, he became Chief of Peguis Reserve. The day after his election, he recalls, he was scheduled to appear in Ottawa to represent the Manitoba Indian Brotherhood.

Chief Thompson began organizing the Brotherhood way back in 1934. "Many's the time," he remembers, "that the Indian inspector sent the RCMP to arrest me for organizing, threatening me, and calling me a second Louis Riel. But when the Mounties came and saw the work I was doing, they went away happy and told me to carry on."

In 1967 Chief Thompson saw the need for a younger man to take over. "The ball was rolling then and the money was forthcoming." So in that year he resigned as President of the MIB due to failing health.

He enjoys telling stories about his great-great grandfather Peguis who came to the Red River Valley from Sault Ste. Marie in 1802 and joined with the Saulteaux, in Manitoba, to defeat the Sioux.

In 1812 Lord Selkirk and his settlers arrived and Chief Peguis helped them through their crop failures by giving them venison, buffalo meat, moose meat, sturgeon, and goldeye.

"He kept them alive then," says Chief Thompson, "protected them from invasions, and kept them from starving during the grasshopper plague of 1819." He is presently writing a book which has been commissioned by the Provincial Government.

In October 1820 the Reverend John West met Chief Peguis at the Lower Fort Garry and the two men became good friends: "This is why the Peguis Reserve is Anglican today," he explained. Out of a population of 2,200, all but about 50 are Anglicans.

Chief Thompson notes that many brave men from Peguis

have fought in the wars — the Civil War, the Boer War, and World Wars I and II. He, his dad and brother served in World War I.

He says that it is for the best that he was not accepted for duty in World War II because he would have been sent to Hong Kong. Many from his reserve who returned did not live very long because of extreme torture as prisoners of war.

Out of 75,000 acres of land, a few thousand are under culti-

vation at Peguis. Chief Thompson speaks proudly of the prosperous farmers, teachers, nurses, and other skilled and professional people there.

Among his fondest aims and objectives are that the young people will continue in their academic and vocational training and look forward to tomorrow when they will compete and be "equal to the white man in all ways."

(Thunderbird Quill)

Control band budget

Chiefs and band-managers from 15 reserves in the Brandon area have been given 1970-71 budget money as part of the Manitoba Project partnership concept started in 1969.

The money was handed out at a recent three-day meeting in which the bands divided the money themselves and are to decide where it is to be spent.

Under the partnership program, Robert Connelly, the Indian Affairs Branch Manitoba Regional Director in Winnipeg, was given authority in financing and programming.

He decided to give some of his authority to field offices. Previously, control was held in Ottawa even after programs had been started.

The Brandon Region of the Indian Affairs Branch previously allotted the budget money. When Richard Bell became head of the Brandon office the budget for the remainder of 1969-70 was discarded.

Said Oak River band manager John Sioux:

Trained for Correctional Work

OTTAWA, Ont. — Indians are to be trained and hired as correctional officers, guidance officers and assistant parole officers under a joint program of Indian Affairs and Northern Development and the Department of the Solicitor General.

"The budget had already been made but the new superintendent Dick Bell threw it out and said you do it."

Indian leaders divided what was left, then set about drawing up this year's budget along with plans for 1971-72.

Prior to the new program, Indians never were really sure how much money was available to their projects, particularly near the end of the fiscal year.

With direct involvement in the handling of the funds, Mr. Sioux said Indians now will be able to know what projects are possible.

"We know what we have and when more will be available," he said.

"Before there used to be some money left that we didn't know about. But this way is the fairest for both sides."

Much of the money this year is going to housing and welfare. Budget projections indicate that funds required in these areas are to be increased in future years.

Roads, agricultural projects and new businesses also figured in the band leaders planning.

Reserves represented at the meeting included: Oak River, Birdtail, Oak Lake, Wawasecappo, Elphinstone, Rolling River, Sandy Bay, Long Plain Sioux, Long Plain, Ebb and Flow, Crane River, Valley River, Pine Creek, Water Hen and Rossburn.

(Thunderbird Quill)

Teaching Indian Language

by WALLY DENNISON
(in the Winnipeg Tribune)

WINNIPEG — A St. Vital junior high school principal says Indian languages should be offered as optional courses in Greater Winnipeg schools.

Bruce Sealey, principal of Norberry School and an educationist for 19 years, charges that Canadian education in general has carried on a "deliberate program of cultural genocide" with respect to Indians and Metis. He insists that the time has come to reverse that policy.

Along with languages, courses also should be offered in Indian history and culture in those schools with large numbers of Indian and Metis children, Mr. Sealey said in an interview. He is chairman of the education committee of the Manitoba Metis Federation, whose recent brief urged that special consideration be given to the needs of native children in city schools.

"At no time in Manitoba have we allowed the teaching of an Indian language as a second language," he says. "And this is supposed to be an age of enlightenment."

Mr. Sealey, a former curriculum consultant for the Manitoba department of education, has seen at close-hand how hopelessly lost an Indian or Metis child can become in an urban school system.

Several years of teaching in northern Manitoba Indian and Metis communities have given him a great insight into how difficult this transition to a city environment can be for native children.

His understanding of this transition is all the more thorough because he is principal of Norberry School, where he sees daily the problems of Indian and Metis children trying to fit into the dominant, white society. The school's enrolment of 750 consists of 125 Indian and Metis children.

The children, Mr. Sealey says, see that the teaching of French, German, Ukrainian and other languages are permitted in city schools, but not Cree or Saukteaux.

"What does this do to the Indian child's self-concept?"

"As soon as the children enter school, two widely different cultures come into conflict."

This discrimination against the teaching of Indian languages and the denial of even speaking them in some remote community schools are examples of how school systems foster disrespect for Indian parents in the child's mind, Mr. Sealey says.

Most children become introspective around 13 or 14 years old, he points out, and it's approximately at these ages that Indian and Metis children begin to get an unpleasant, but false, picture of their elders and their heritage.

"Because he often doesn't know about other aspects of his past, the Indian or Metis child goes by the perceptions around him. He hears his father talk about discrimination, and he sees an uncle in trouble with the law.

He asks, 'Where am I going?'

"He's hanging in between two cultures. He doesn't have a sense of group identity, he doesn't learn in school, and before long he begins to think about opting out."

Mr. Sealey cites the Manitoba Metis Federation's brief, which explains, "It is easy for the young child to dimly believe that because he is not like the other children, he is inferior. He may see the member of the majority group receive praise and acceptance for actions which, to his previous training, are totally unacceptable. He may hear certain social mores praised while other are held up as bad.

"At home, the opposite mores (bad) may be stressed by his parents. Actions receiving the approval of the majority group may be condemned by the minority group of which he is a member. In addition, the system of rewards and punishments which forms the motivating factors for the dominant culture are not necessarily the motivating factors in the minority culture . . .

"... It would appear . . . that one of the main dangers . . . for the Indian and Metis is that,

in accepting certain aspects of the majority culture, he is in danger of losing too much of his own culture or to despise it, to his own disadvantage.

"In short, integration may remove his own framework for living without allowing him to completely accept or be accepted within the dominant one."

Furthermore, school systems feed the children's negativism with distorted history books, Mr. Sealey says. Texts written by white men refer to victories by Indians as "massacres." Battles won by white men, however, are described as "victories" without any suggestion of the victors having bloodied hands.

"No one hears of the good deeds of Indian leaders."

Moreover, teachers are filled with myths about the Indians and Metis, and this is unfortunate, Mr. Sealey says. The Indians and Metis have contributed more to the development of the Canadian mosaic than is generally known and appreciated.

Mr. Sealey is encouraged, however, by the fact that the Manitoba department of education is preparing for social study programs supplements which will be more sensitive to cultural differences and which will provide a more balanced view of Canadian history.

But he insists that much more is required to give Indian and Metis students a fair deal.

For too long, teachers have been going to northern Manitoba communities and attempting to impose alien cultures and values on Indian and Metis children, Mr. Sealey explains.

Therefore, he's pleased that the University of Manitoba faculty of education will soon offer a bachelor of education degree in Indian and northern education.

In addition, Mr. Sealey says teacher aides of native ancestry should be employed in Winnipeg schools with large numbers of Indian and Metis students. They would act as a liaison between the home and the school in order to help integrate the children into the school system.

(Winnipeg Tribune)

To develop "total personality"

by Marvin Fox

(Mr. Fox is a member of Native Development Services in Calgary.)

Before any discussions are made regarding education and the Indian living in Canada, there are certain basic things that have to be established.

First of all, it may shock a certain segment of our Canadian society if we say that the Indian is a human being, though perhaps not too many people will disagree in theory, many people act as if the Indian were not part of the human race.

There are certain areas or omissions in our Canadian educational systems that deprive the Canadian Indian from exercising his rights as befits the dignity of a human person.

On Dec. 10, 1948, the United Nations General Assembly produced a document reflecting the thoughts and beliefs of people all over the world regarding the basic rights of human beings. The Universal Declaration of Human Rights states as one of its basic tenets that:

- "Everyone has the right to education . . .

- "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups . . . Furthermore:

- "Parents have a prior right to choose the kind of education that shall be given to their children."

* * *

Nearly everyone across this great country of ours will chant in unison declaring that everyone (including the Indian) has the right to education.

But not everyone agrees (as is evident in the educational set-up relating to Indians) that "education shall be directed to the full development of the human personality . . ."

How can the Indian "be strengthened to have respect for human rights and fundamental freedoms" when some of these

very basic rights are denied him?

At present, the educational systems in Canada are not directed to the full development of the Indian human personality because:

- The language (which is a basic part of his culture) is not taken into effective consideration by the educational school systems of Canada.

In all provinces of Canada, the English language, which is part of the English culture, is compulsory. In some provinces the French language is compulsory or at least optional. In other provinces several languages such as Ukrainian, Italian, German, Polish, etc., are optional.

But nowhere, to my knowledge, is any Canadian Indian language taught as part of the curriculum, where the majority of those attending are Indians. It is not even regarded as optional.

Someone has stated that when you learn another language other than your own, you add another dimension to your total personality. The opposite must hold true, namely, when you lose or begin to lose your native tongue, you lose or begin to lose part of your total personality.

* * *

Could it possibly be that our great Canadian systems of education want to make extinct and send into oblivion the Canadian Indian by omitting this basic part of his culture?

Don't get me wrong. We Indians want to be part of the Canadian society in its highest aspirations. We feel that we have already fulfilled one of the basic requirements to be Canadians, i.e., to be bilingual. Most of us are bilingual, that is, we speak our own native tongue as well as English or French, depending on where we are. Many of us are multi-lingual, such as knowing a native language other than our own, as well as English.

- The history and overall culture of Indians is not included

in the curriculum. If it is, it is often distorted and not given from the Indians' points of view. There are some real efforts by individual teachers on their own initiative to include some Indian "color" in their presentations; but there are so few.

* * *

Another very basic right which is often denied to Indian parents is that of having the "prior right to choose the kind of education that shall be given to their children."

Indian parents want their children taught in a school where their choice of religion, be it Catholic, Anglican or other, is safeguarded. It is their choice and this is a basic freedom.

There have been instances where policies have been dictatorially imposed regarding the place and type of school Indian students should attend. Parents of these students were not even consulted, or if consulted, these same policies went through in spite of, and even against the wishes of Indian parents.

Can these things happen in a democratic country? They should not. Can these things happen in Canada? Yes, they do happen as evidenced by the sad experiences of Indians living in Canada. How can such actions promote understanding, tolerance and friendship among all Canadians?

"Every human being has the right to education . . ." The Canadian Indian is a human being. Therefore, the Canadian Indian and presumably the Indians living within the confines of this province have this same right: to develop his total human personality as he sees fit.

We ask for no less, nor do we ask for more.

(Western Catholic Reporter)



Native development agency formed

CALGARY, Alta. — Under the direction of Clement Doore and Marvin Fox, the two men have given birth to the Native Development Planning Aid Agency, with the head office in Calgary.

The Development Planning Aid Agency was established to do non-professional and professional research and feasibility studies on economic, social and cultural developments for Indian Reserves. Also its purpose is to serve as an information and consultant agency. The agency, introduced to the southern reserves, is a pilot project and offers a more complete service to the total population of the native people in Alberta.

Mr. Fox says that the employees of the agency include a limited number of professional and non-professional native people. In addition to the staff employed by the agency, he said, both native and non-native resource people will serve as associate members, who in the total development will provide variety of experience and capabilities.

The objectives of the agency are:

1. To advance research and feasibility study on social, economic and cultural development on Indian Reserves.
2. To secure and assist in, upon completion of all research and/or feasible study the planning of effective means and ways in implementing the study for its purpose.
3. To make every reasonable attempt to utilize the services of local people, and native fieldworkers wherever possible in seeking information and in carrying out a study.
4. To provide information and consultation services for both Indian and non-Indian people.
5. To act as the initial agency for short and long term research projects; to continue and/or assist other studies by another agency and to secure the implementation of study for its purposes.

The organizations which could use the services of the Native Development Agency are: coun-

cils' of the many reserves in Alberta Co-ops, handicrafts, interest groups, recreation, committees, church groups and various other groups. Mr. Doore said, already the agency established is becoming recognized and being used by many of these groups. We work in co-operation with the native organizations in

assisting and implementing their programs.

The Native Development Planning Aid Agency office is located at Calgary in the John J. Bowlen Bldg. The Regional Engineering Department. Phone 268-8441 for further information.

(Kainai News)

Indian languages revived

OTTAWA — The retention and revival of Indian languages as a vehicle for preserving and developing Indian culture was the big topic at the first national Indian culture conference here, attended by 25 persons.

The delegates soon developed a rapport as they told of attempts in some areas to foster interest in the native languages or the near loss of it in others.

Verna Kirkness of Winnipeg said experimental projects teaching the native language to children in nursery school in northern Manitoba have had a great response.

Peter Perro of Antigonish, N.S., said he and another person spent 28 weeks working out lessons in the Micmac language in the hope that they could be used as part of the school course for Indians.

He applied for a cultural grant from the Indian Affairs Department to help with the work, but the regional superintendent for the development had returned his application. Mr. Perro said he was in effect told that the work wasn't considered Indian culture.

Alanis O'Bomsawin said she travels a great deal across Canada, stopping at schools where there are Indian children and giving lessons on Indian traditions.

"I bring tapes of old people and tell the children stories. It's not aggressive and even the white kids when they are present like it and begin to look at their Indian classmates very differently."

Ernest Benedict of Cornwall suggested there be total immersion courses in Indian languages.

Vineyard venture successful

Indians from the Osoyoos Reserve in the Okanagan Valley in British Columbia have started their own vineyard on the Reserve. The Indians were being pressed to lease their land to a winery at five dollars an acre. However the Chief and his sister didn't want the land leased to outsiders and persuaded a majority of the band to vote against the proposal. The Chief then suggested the band grow their own grapes.

They contacted the Indian Affairs Department who said if they were serious about the project the government would finance it. A grape growing expert was hired and the Indians began work under his supervision. They now have one hundred and twenty-five acres under

cultivation, and plan to increase that to two hundred and ten acres by next spring.

It takes four years for a vine to produce grapes, however, some of the vines were about three years old when they were planted so there is a light crop this fall. The Indians have a contract with Andres Wineries for ten years and are guaranteed a minimum of one hundred and forty dollars a ton.

The positive aspect of the Osoyoos Band's business venture, however, isn't the amount of grapes they sell nor the amount of money they make; it's the fact that the band members started the vineyard on their own and operate it themselves.

Shrine has fascinating history

by HOPE CAMERON
(in the Canadian Messenger)

Neither as old nor as well-known as Beaupré, the shrine at Lac Ste. Anne is linked intimately with the development of the Church in Northwestern Canada and has a fascinating history of its own.

Seventy-one years ago in June, a group of Metis gathered on the shore of Manitou Sakahigan (Devil's Lake) in the wilds of Northwest Canada. Over pioneer trails, on horseback, in wagons, on foot, they had followed the sun west the fifty miles from St. Albert near Fort Edmonton to the Mission of Ste. Anne.

From their nut-brown faces to their moccasin-clad feet these people resembled the Cree Indians, a nomadic tribe of the district, but they were half-castes. Knowing little about their white heritage, they lived as Crees, yet were shunned by the latter because of their mixed blood.

Before they left St. Albert, Bishop Vital Grandin, of the Oblates of Mary Immaculate, stood the full measure of his six feet as, smiling proudly, he blessed them.

"It is a great thing you do in making this journey to the Mission of Ste. Anne," he told them. "The Great Spirit of the Paleface will reward your efforts, will bring love and understanding to your hearts."

The bishop's blessing rested gently upon them as they pushed west across the flat prairie land, led by Father J. M. Lestanc, OMI, clad in the legendary black robe.

"At the mission, we will ask God to bring peace to your hearts," he told them. "We will ask Him for rain to end this terrible drought and we will pray that He will give long life to the Mission of Ste. Anne on the shore of Lac Ste. Anne."

The sun still splashed a dazzling gold over the waters of the rechristened lake when they arrived at the mission. In ceremonial dress of buckskin and beads, they filed into the tiny chapel of spruce hacked from

the nearby forest by pioneer Oblates in 1851. Dark eyes followed a little uncertainly the movements of Father Lestanc as he said Mass at the primitive altar. Would the Great Spirit of the Paleface grant their requests — peace, rain, and long life for the mission? They sat uneasily on the floor, and they prayed as best they knew how.

This was the first pilgrimage to Lac Ste. Anne, so many moons ago that few remember it. Father Lestanc, preaching in Cree that first day, thought back two years to his visit to the great shrine of Ste. Anne d'Auray in Brittany where with a heavy heart he had prayed for the troubled Canadian mission.

In the late 70's and early 80's, the Crees in their futile search for the vanished buffalo, had crossed the hunting grounds of their Blackfoot enemies. The Blackfoot tribes had hunted on Cree preserves in return. Tomahawks and knives flashed in the ensuing battles. Famine, a result of the careless slaughter of the buffalo, and smallpox, a scourge brought by the paleface, had spelt death to many of the western Indians and had resulted in hatred and bitterness.

Through the exertions and influence of Father Lacombe, Blackfoot and Crees gathered in 1881 at Wetaskwin (place of bones) just south of Edmonton to smoke the pipe of peace. But work among the nomadic tribes was difficult. Moving constantly from place to place, the Crees quickly forgot the teachings of the Blackrobes. The Blackfoot, harboring hatred and distrust of the Crees, refused to accept the white man's God.

In 1887 the mission at Lac Ste. Anne was to be abandoned. It was too far removed from the bastions of Fort Edmonton and there were too few priests.

It was as he remembered all this at Ste. Anne's shrine in France that Father Lestanc was inspired to start the annual pilgrimage.

Before the first was over rain came, a sweet-smelling, sweet-tasting, relieving avalanche from the prairie skies. The Metis watched in wonder. Indian rain-makers had used a variety of rites to ask the sky to open but never had it rained like this. The Great Spirit of the Paleface could work miracles.

The moccasin telegraph spread word of the wonder and the next year four hundred Indians and Metis followed Father Lestanc to Lac Ste. Anne. This time they collected ten dollars in the Queen's currency to help the mission. It was not long until the blackened moccasin of the Blackfoot tribe, charred from tramping through prairie fires, trod silently alongside the lighter colored ones of their enemies, the Crees.

Six thousand Indians and Metis now come to the shrine each July. They come from Saskatchewan, Alberta, British Columbia, the Yukon, the Northwest Territories, and from Montana and North Dakota. Over the years every type of conveyance has been used — horseback, wagons, buckboards, model-Ts, and tired, moccasin-clad feet. After the Second World War modern buses and automobiles appeared. The extensive grounds of the mission afford excellent space for camping and among the scattered tents today the odd teepee can be seen.

The faith of the Indians has been tried many times, but it is unwavering. Three thousand receive Holy Communion at the altar of the huge, low-built shrine with the sweeping, peaked roof. Confessions are heard in

(Concluded on Page 10)

St. Anne's shrine . . .

(From Page 9)

Blackfoot, Cree, Chippeway, French, and English.

Through the years the tribes have brought the maimed, the sick, and the weak, asking Ste. Anne to restore them in body as well as in soul. Until a recent fire, the second to destroy the chapel, crutches and tamarack canes piled in one corner were evidence that their owners walked away healthy and strong. Although the Church has not vouched for any of these cures, the Indians are impressed and have the utmost faith in Ste. Anne, the good grandmother of Jesus.

They are likewise proud of the mission, and will point out the giant stone statue of Christ on the Cross with our Lady and St. John, brought by wagon across the prairies from Montreal, and the Stations of the Cross, little whitewashed houses arranged in a huge circle.

"This was the first mission established in the Northwest," they will tell the visitor. "When our people still believed in pagan gods, fought, and traded their fur pelts for whiskey, it was built to teach us the ways of God."

In the last twenty years, ceremonial dress of buckskin and beads has vanished and the peacepipe, like the tomahawk, has found its way into museums. It is always orderly and quiet at Ste. Anne's despite the many pilgrims. The Indians know that this is sacred ground and they have come for one day to pray and meditate, to confess their sins and receive Holy Communion, to venerate Ste. Anne's relic, and to ask for a stronger faith.

Bishop Grandin, Father Lacombe, and Father Lestanc would be proud of the present-day mission. All three Oblates had a part in inaugurating the pilgrimage, thus assuring its survival. Nor have the Indians forgotten these men of God. Pilgrims will tell a stranger that Bishop Grandin, whose cause has been introduced, may soon be canonized. They consider him their own, for he was one who walked among them.

The pilgrimage closes with thousands of Indians in a long

line making the Stations of the Cross. As darkness draws in across the water each pilgrim, holding a lighted candle, follows once again a blackrobed priest. Here the old meets the new. The priest leads the prayers over a loudspeaker from a moving car. The prayers are in the language of the Cree and the Chippeway.

Ste. Anne's will never die. Their annual pilgrimage has blessed the tribes with peace, love, and understanding. Kneeling side by side, they pray with one heart to the Great Spirit of the Paleface. Now they are truly members of His vast family and know that in His eyes rich and poor, learned and ignorant, paleface and redskin are brothers.

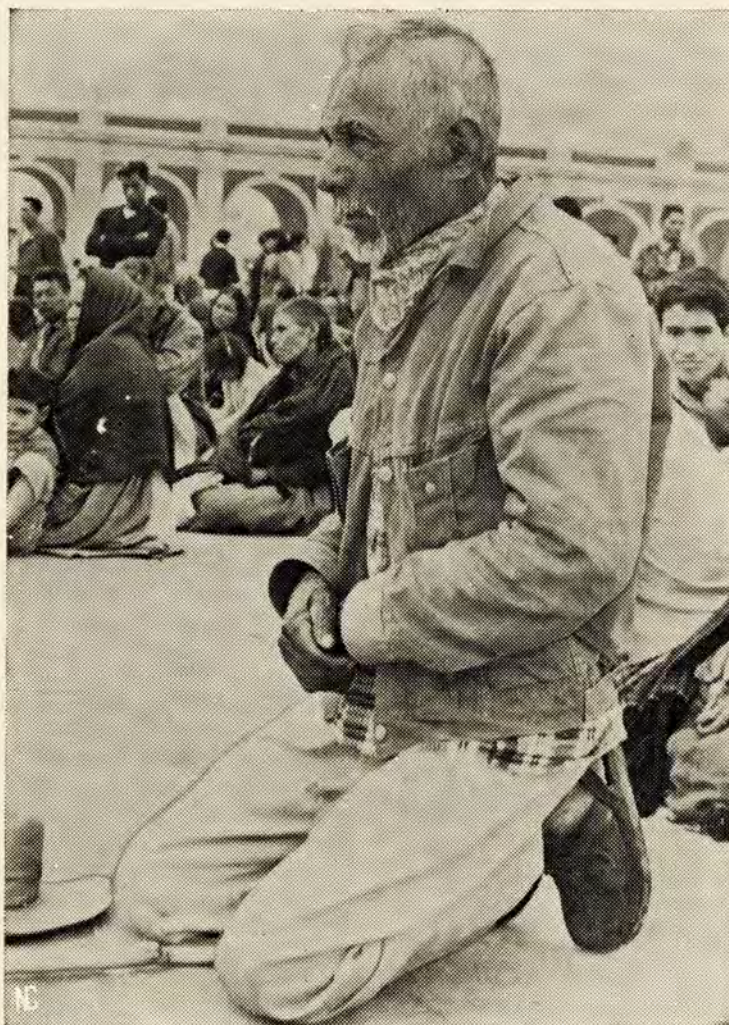
Protest TV Image

A group of Six Nations Indians wants television stations to stop showing movies that present Indians as bad guys.

So they wrote the six television stations in the Metro viewing area, deploring the presentation of "such pernicious 'Western' movies."

The letter, to Channels 2, 4 and 7 in Buffalo, Channels 6 and 9 in Toronto and Channel 11 in Hamilton, said these movies "bring into the home a distorted image which is detrimental to the struggle of the original people of North America."

The letter was signed by 24 members of the Brantford reserve, led by Mohawk Chief Joseph Logan.



ELDERLY PILGRIM inches his way on his knees across the plaza toward the shrine of Our Lady of Guadalupe, Mexico City. Pope Benedict XIV named Our Lady of Guadalupe patroness of Mexico. Her feastday, December 12, is a holy day of obligation in Mexico.

Hand-up replaces hand-out

(Native Voice, Hobbema, Alta.)

At Hobbema, Alberta, sixteen adult Cree Indians have completed the first half of an educational program set up by Canada Manpower. If the program is a success, the demoralizing hand-outs our Indian people have obtained in return for this country may be replaced by a hand-up program that will eventually find these original Canadians taking their rightful place in society. The success or failure of these students will, undoubtedly, determine the future of the reservation.

"This is my most rewarding teacher experience," declares Mrs. Lorraine Arnold who left her recently completed new farm home, and her three-year-old daughter in the care of Grandmother Arnold, to assist in the project. Mrs. Estner Rix, also a farmer's wife, is finding her work as a teacher to these adults the highlight of her teaching experiences.

"They are very good students — and so very much depends on this experiment. We're thrilled at being a part of this venture," the two teachers state.

It all began when Indians were turned away from Canada Manpower offices because they had no skills to fit them for the available jobs.

Although many felt an upgrading class for adult Indians would never prove out, counselors came to the reserve at Hobbema last September to interview forty hopeful prospective students who wished to upgrade their education. Only twenty

could be selected for this 16-week course that would cost \$20,000.

The Division of Vocational Training, Department of Education, hired two highly qualified teachers, Mrs. Lorraine Arnold and Mrs. Esther Rix — both being farmers' wives who had much past teaching experience and both living near the reserve where they had become deeply interested in the Indians and their problems.

The students were paid \$37 a week if they were single, and \$75 a week for those with three or more dependents. The students accepted ranged from nineteen to nearly fifty years of age.

Although it was feared the class would fall apart when the lessons brought pressure on those who had returned to the classroom, the teachers declare results have been most gratifying. This has been one of Alberta's coldest winters with January temperatures sagging to forty-five below and remaining very cold for weeks.

One student dropped out in the first two weeks and another was enrolled from the waiting list of ten. Another was forced out by illness. Two single men taking grade ten and eleven transferred to Alberta Vocational Centre in Calgary in February.

Of the twenty who started, sixteen are in the second half of the sixteen-week course and are doing good work. The teachers expect six of these to finish

grade seven, four to complete grade eight, four to finish grade nine, three to complete Mathematics and Science and English in grade ten, and one to complete these subjects in grade eleven.

A typical case of what this program can mean to an Indian family is that of Ken Crier. I first met Ken eleven years ago when I went to the reservation to write an article for a magazine about the wedding of a councillor's son to the daughter of Chief Buffalo.

I was the one white guest among five-hundred Crees at the wedding. Mary Buffalo was seventeen and was petite and radiant in her lovely lace over satin wedding gown.

Ken, tall, dark and handsome as a movie idol, was nineteen. Ken confided even then that while he respected the ways of his people, he realized his future and that of his children would have to lead into the white man's world.

He and Mary admitted they much preferred Elvis Presley to the pow-wow the Indians held in their gala costumes for the pleasure of the elderly folk. Later, a dance with modern music was held for the young people.

At long last the Indians are being given a hand-up instead of the demoralizing hand-out they've been given for so long. The trial educational program at Hobbema could be the beginning of a new era for our original Canadian citizens.

Ecumenical education program

(Kainai News)

Sister Jeannine Coulombe and Sister Dora Durante, of the Grey Nuns, are working full time on the Blood Reserve. They are coordinating a Christian Education Programme set up by Bishop O'Byrne of the Diocese of Calgary, and Fr. Joseph Joly, OMI, Pastor of the Immaculate Heart Parish on the Blood Reserve. Their purpose is to visit the homes on the Reserve and teach catechism as well as to develop

a better understanding of the Christian faith among the people.

For years there has been discontentment in the church and its role within the Parish Family.

Father Denis Chatain, who initiated this project, is working with Father McCuaig of St. Paul's Anglican Parish, to try and bridge the gap between the two predominant faiths on the Blood Reserve.

Father Chatain, a very active priest in the affairs of the Indian people as well as the church, received complaints by people that the priests and sisters were not making enough visits to the homes on the Reserve. To overcome this complaint the Christian Education Program was set up. It will take some time and a great deal of planning and cooperation before this program can become effective.

The NAWICAN Friendship Centre at Dawson Creek, B.C.

by Mr. Peter Gibb

The name of the Centre is an amalgamation of the prefixes of the words "Native", "White" and "Canadian" and expresses the object of the Centre. It was chosen because it also bears the similarity to a Cree word meaning "home".

Formed as the result of a direct mail solicitation for contributions by the Indian-Eskimo Association of Canada, the Centre began with a group of four who met privately in February 1968 and again later with more people at Notre-Dame School to form an organizing committee.

The initial funds were derived from a dance, the music for which was provided by a native group. The auditorium rent was paid by Notre-Dame parish and the money was used to look for premises.

United Management Ltd., made a store available in the Safeway Shopping Plaza at a reduced rent and this was occupied for the first year of operations. The premises were open from mid-morning until late evening. A manager was appointed — at first on a voluntary basis and later on partial remuneration. The sole funds of the association were derived from entertainment: bingos followed by dancing were held every Saturday; jumbo and clothing sales were held Saturday mornings. A kitchen booth was erected and coffee was made available, so that the Centre was really a meeting or resting place and an entertainment centre.

During the first Summer picnics were organized at Pounce Park and Kelly Lake, and an Indian Centre was open during the three days of the Fall Fair and Bonanza Days. It included a bingo booth, an Indian Village set up for sales of craft and distribution of bannock. An Indian princess was also chosen to reign over the Village. Ladies' and men's ball teams were organized; a benefit bingo netted \$125 for victims of the Notre Dame School fire; buffet suppers were held for members and at Christ-

mas a party was held for the children.

In March 1968, larger premises were sought and the purchase of Alamo Billiards provided a large downtown frame building about 30 feet wide by 120 feet long with a small upstairs annex.

A donation of \$8,000 from the BC Provincial Government was the first official recognition of the Centre's objectives and was applied to the down-payment and building decorating. The new Centre opened on April 1, 1969. A regular wage is paid now to the manager; expenses are limited to the proceeds of bingos, dances, jukebox and pooltable receipts.

A banquet was organized for the organizations which had contributed to the objects of the Centre. Present were Mr. Don Phillips, MLA, Alderman Aylward and representatives of the Ministerial Association and Service Clubs.

A pre-school kindergarten class was operated by a trained teacher for a few weeks the summer of '69. There was no tuition charge. Again that summer the bingo booth was operated at the fairgrounds and the Indian Village was open. In addition dances were held nightly. Efforts were also made to organize a teenage club. At the start of winter '69, the pre-school centre was re-organized with an enrollment of 25 children. The enrollment is limited because of transportation problems for the children and a lack of staff. However, considerable assistance was provided by the Teachers' Federation, Women's

Institutes and Clubs in the form of donations, enabling the provision of equipment and supplies.

All participation in the activities is on a voluntary basis. The organization includes 15 directors, from which an executive is selected. Membership is \$1.00 and is open to all persons interested in the purposes and objects which are: a) to promote better knowledge and understanding between Canadians of Indian and non-Indian origin; b) to seek solutions for problems facing the Indian citizen in community life; c) to encourage the contribution to national life that the Native people can make through a renewed pride in their heritage and a fostering of their artistic and cultural expressions.

Of principal concern now are the need to organize fuller participation and support for the pre-school centre; a children's organization with particular accent on cultural expression; an organized teenagers' group and programme; regular provision for social programmes for older members and regular educational and cultural programmes for all members.

The Centre is urgently awaiting government recognition for assistance in its regular project and municipal recognition for alleviation of its heavy tax burden presently in excess of \$1,000 a year. At present the operating budget calls for \$14,000 a year which is entirely raised from social activities and places a heavy strain on the few regularly participating directorate.

Backs Indian Claims

OTTAWA — The Federal Government's Indian policy was criticized April 14 by Opposition leader Robert Stanfield as he backed calls from Indian leaders for immediate settlement of all treaty disputes and land claims.

"The Government has to be prepared to give priority to those things which Indians and other native people want priority given, before there can be any progress in native affairs," said Mr. Stanfield.

A Service of thanksgiving for the Indian people of James Bay

by Rev. Joseph Baril, OMI
MOOSONEE, ONT.

To the one in charge of the school or church where the ceremony is going to be performed:

To achieve the aim of this ceremony there should be at least four students well prepared in the performance of it: one Master of Ceremonies and three Readers.

The Master of Ceremonies should direct the movements of the Readers and group. The Readers should be able to read out loud in a very intelligible manner.

CELEBRANT or M.C.:

This ceremony we are about to perform is to help us to understand our duty of thanking God for the numerous gifts He gave us. The pattern we will follow is based upon the actual plan of the Mass. Therefore, in the first part,

God speaks to us; in the second part, we bring our response to God. The lesson to take from the whole ceremony should be a better knowledge of the Mass. In this ceremony we show our thanksgiving for the care God takes of man.

To benefit from this liturgy, you must participate actively in whatever part you are required to perform. Remember also that Christians are the People of God; and this very group of ours tonight represents the People of God of James Bay.

ALL: Sing Psalm 147.

(During the singing the Celebrant enters carrying the Bible and accompanied by the three Readers. All take their appointed places.)

GOD SPEAKS TO MEN

First Reading: An account of creation (Gen. 1-2: 3)

1st READER:

"In the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water.

"God said, 'Let there be light', and there was light. God saw that light was good, and God divided light from darkness. God called light 'day', and darkness he called 'night'. Evening came and morning came: the first day.

"God said, 'Let there be a vault in the waters to divide the waters in two'. And so it was. God made the vault, and it divided the waters above the vault from the waters under the vault. God called the vault 'heaven'. Evening came and morning came: the second day.

"God said, 'Let the waters under heaven come together into a single mass, and let dry land appear'. And so it was. God called the dry land 'earth' and the mass of water 'seas', and God saw it was good."

ALL:

GOD SAW IT WAS GOOD.

1st READER:

"God said, 'Let the earth produce vegetation: seedbearing plants, and fruit trees bearing fruit with their seed inside, on the earth'. And so it was. The earth produced vegetation: plants bearing seed in their several kinds, and trees bearing fruit with their seed inside in their several kinds. God saw it was good."

ALL:

GOD SAW IT WAS GOOD.

1st READER:

"Evening came and the morning came: the third day.
"God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years. Let there be light in the vault of heaven to shine on the earth'. And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, and the stars. God set them in the vault of heaven to shine on the earth, to govern the day and the night and to divide light from darkness. God saw that it was good."

ALL:

GOD SAW THAT IT WAS GOOD.

1st READER:

"Evening came and morning came: the fourth day.

"God said, 'Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven'. And so it was. God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw it was good."

ALL:

GOD SAW THAT IT WAS GOOD.

1st READER:

"God blessed them, saying, 'Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth'. Evening came and morning came: the fifth day.

"God said, 'Let the earth produce every kind of living creature: cattle, reptiles, and every kind of wild beast'. And so it was. God made every kind of wild beast, every kind of cattle, and every kind of land reptile. God saw that it was good."

ALL:

GOD SAW THAT IT WAS GOOD.

1st READER:

"God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth'.

**"God created Man in the image of himself,
In the image of God He created him,
Male and female he created them.**

"God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth'. God said, 'See, I give you all the seedbearing plants, that are upon the whole earth, and all the trees with seedbearing fruit; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food'. And so it was. God saw all he had made and indeed it was very good."

ALL:

GOD SAW ALL HE HAD MADE AND INDEED IT WAS VERY GOOD.

1st READER:

"Evening came and morning came: the sixth day.
 "Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested on the seventh day after all the work he had been doing. God blessed the seventh day and made it holy, because on that day he had rested after all his work of creating."

ALL:

GOD BLESSED THE SEVENTH DAY AND MADE IT HOLY.

Alternated reading: (Psalm 148, 1-6)**RIGHT SIDE:**

"Alleluia!
 Let heaven praise Yahweh:
 praise him, heavenly heights,
 praise him, sun and moon,
 praise him, shining stars,

LEFT SIDE:

Praise him, highest heavens,
 and waters above the heavens!

RIGHT SIDE:

Let them all praise the name of Yahweh,
 at whose command they were created;

LEFT SIDE:

He has fixed them in their place for ever,
 by an unalterable statute."

Second reading: (Ephesians 4, 15-24)**2nd READER:**

"If we live by the truth and in love, we shall grow in all ways into Christ, who is the head by whom the whole body is fitted and joined together, every joint adding its own strength, for each separate part to work according to its function. So the body grows until it has built itself up, in love.

"In particular, I want to urge you in the name of the Lord, not to go on living the aimless kind of life that pagans live. Intellectually they are in the dark, and they are estranged from the life of God, without knowledge because they have shut their hearts to it. Their sense of right and wrong once dulled, they have abandoned themselves to sexuality and eagerly pursue a career of indecency of every kind. Now that is hardly the way you have learnt from Christ, unless you failed to hear him properly when you were taught what the truth is in Jesus. You must give up your old way of life; you must put aside your old self, which gets corrupted by following illusory desires. Your mind must be renewed by a spiritual revolution so that you can put on the new self that has been created in God's way, in the goodness and holiness of the truth."

Alternated reading: (Psalm 148, 7-14)**RIGHT SIDE:**

"Let earth praise Yahweh:
 sea-monsters and all the deeps,

LEFT SIDE:

Fire and hail, snow and mist,
 gales that obey his decree,

RIGHT SIDE:

Mountains and hills,
 orchards and forests,

LEFT SIDE:

Wild animals and farm animals,
 snakes and birds,

RIGHT SIDE:

All kings on earth and nations,
 princes, all rulers in the world,

LEFT SIDE:

Young men and girls,
 old people, and children too!

RIGHT SIDE:

Let them all praise the name of Yahweh,
 for his name and no other is sublime,

LEFT SIDE:

Transcending earth and heaven in majesty,
 raising the fortunes of his people,

RIGHT SIDE:

To the praises of the devout,
 of Israel, the people dear to him."

PRAYER**CELEBRANT:**

O Christ, Head of the Church, help us to be better members of the same Body.

ALL:

AMEN.

THIRD READING: Gospel of the Ten Lepers (Luke 17, 12-19)**3rd READER:**

"Now on the way to Jerusalem Jesus travelled along the border between Samaria and Galilee. As he entered one of the villages, ten lepers came to meet him. They stood some way off and called to him, 'Jesus! Master! Take pity on us'. When he saw them he said, 'Go and show yourselves to the priests'. Now as they were going away they were cleansed. Finding himself cured, one of them turned back praising God at the top of his voice and threw himself at the feet of Jesus and thanked him. The man was a Samaritan. This made Jesus say, 'Were not all ten made clean? The other nine, where are they? It seems that no one has come back to give praise to God, except this foreigner'. And he said to the man, 'Stand up and go on your way. Your faith has saved you'."

HOMILY**CELEBRANT:**

(The Celebrant gives a brief homily to explain that whatever we have God gave to us.)

PERIOD OF SILENT PRAYER**Singing of Psalm 94****ALL:**

(The singing of this psalm marks the transition to the response of the people of God.)

MAN'S RESPONSE TO GOD

FOR THE NATURAL WORLD**1st READER:**

O God, you made us: we come to you, as we are.

ALL:

WE COME TO YOU AS WE ARE.

1st READER:

O God, you made this land for us: we are grateful to you.

ALL:

WE ARE GRATEFUL TO YOU.

1st READER:

O God, you made the animals and the birds which supply us with food and clothing. These creatures of yours made life possible in this part of your world.

ALL:

O LORD, WE THANK YOU FOR THE LIFE OF THE BODY NOURISHED BY THE FLESH OF YOUR ANIMALS AND BIRDS.

1st READER:

O God, you made this world of many things for us: WATER

and ICE for moving easily from place to place; TREES, green and dry, for building and heating our houses; SNOW, deep and white, for following more surely animal tracks; LAKES and RIVERS, for preserving fish and beavers; FORESTS, dark and thick, for keeping the fearful moose close to us; MUSKEGS, vast and deep, for feeding well-liked caribos; COLD WEATHER for growing rich fur on mink and otter; WIND and SKY for bringing back geese and ducks to us.

ALL:

O LORD, WE THANK YOU FOR THE LIFE OF THE BODY NOURISHED BY THE FLESH OF YOUR ANIMALS AND BIRDS, AND FOR ALL THE GOOD THINGS YOU CREATED FOR US.

FOR THE EXISTENCE OF MAN**2nd READER:**

O God, you made many other men also, different from us Indians. Some of them, we call the White Men. A long time ago, they were not here; we were alone. Their coming helps us in many ways. We thank you, O Lord, for the

(Concluded p. 12)

Thanksgiving Service

(From p. 11)

White Men who bring us:
More food,
safer traps,
stronger guns,
motor boats and skidoos,
airplanes,
hospitals and schools.

ALL:
WE THANK YOU, O LORD, FOR THE GOOD WHITE MEN.

FOR THE GIFT OF FAITH

3rd READER:

O God, a long time ago, we men of this land knew that a Great Spirit existed to reward the good people and to punish the bad ones. But all this was not clear to us. To help us understand better, you sent to us the Black Robe, the one called also the Chief of Prayer. This chosen one of yours told us many things about you. Also our life has changed since we know more. We learned that you are a father to us.

ALL:
WE THANK YOU, GREAT GOD, FOR TELLING US THAT YOU ARE OUR FATHER.

3rd READER:

The Black Robe told us many great things about your Son Jesus Christ, who died for us Indians and for all our fellow men. Our life has changed since we know this. We are different: we know more, and because we know more, we love in a better way. In the past, we suffered from hunger, sickness, cold, hard trips and the death of our beloved ones. We were very sad in our sufferings because we did not know that your Son, Jesus Christ, had lived our life and had died for us. Now our life is changed since a greater love was taught us.

ALL:
WE THANK YOU, GREAT GOD, FOR SENDING US YOUR JESUS.

3rd READER:

The Chief of Prayer told us also of the Mino Manitou, the Spirit who is with us always; the Spirit who changes our mind and our heart. We now believe in the Spirit given to us when the waters of Baptism brings a new life to us. We now believe in the Spirit who cares for us all the time to make us better men.

ALL:
WE THANK YOU, GREAT GOD, FOR SENDING US MINO MANITOU.

THE 3 READERS:

Let us show our thanks to God for the gifts of creation, of life, and of the Christian Faith.

(At this moment, the three leaders go to the back of the group. The first leader comes back through the center aisle to the front followed by a banner expressing the creation of the world, or a scene of nature showing trees, lakes, rivers, or

animals of different kinds. Walking behind the banner follow part of the congregation (about one-third); they go to the front of the whole group and turn sideways, the leader and the banner being toward the center.)

1st READER:

O Lord, the whole world proclaims your goodness for us men.

FOLLOWERS:

(Repeated as they move to the front):

O LORD, THE WHOLE WORLD PROCLAIMS YOUR GOODNESS FOR US MEN.

(The second reader moves from the back with a banner representing a gathering of human beings, or the creation of man, and goes to the front; following him is another third of the congregation. They go to the opposite side from the first reader, and face him.)

2nd READER:

We thank you, O Lord, for making us to your own image and likeness.

FOLLOWERS:

(Repeated as they move to the front):

WE THANK YOU, O LORD, FOR MAKING US TO YOUR OWN IMAGE AND LIKENESS.

(The third reader moves from the back with the remainder of the congregation and processes down the center aisle to join the two other groups, taking up the central position.)

3rd READER:

We thank you, O Lord, for the great gift of faith.

FOLLOWERS:

(Repeated as they move to the front):

WE THANK YOU, O LORD, FOR THE GREAT GIFT OF FAITH.

CELEBRANT:

Dear Brothers and Sisters in Christ. Tonight (today) we considered in our mind the marvels of a world created by God for the service of his highest visible creature: man. We admired the great gift of God the Father to his children in this very part of the land.

Would it not be becoming at this moment to let these thoughts warm up our hearts and say to God our Father the prayer his Son, Jesus Christ, taught us? In a spirit of thanksgiving, let us sing altogether to Our Father.

ALL SING: OUR FATHER . . .

CELEBRANT:

(Takes the Bible and gives his blessing to the congregation.) In departing we will sing the hymn of thanksgiving of the Blessed Virgin Mary: "The Magnificat".

(While moving by the lectern each one touches the Bible in reverence with his hand.)

ALL:

Singing on the way out: **MAGNIFICAT.**

Who discovered maple syrup?

The Indians, long before the white man arrived in America. According to their legends, they first discovered how good it tasted one day when a squaw used maple-tree sap, instead of spring water, to boil her venison.

In 1673, French priests mentioned the unique Canadian sweet to their superiors in France. The production of maple syrup and sugar is known to have existed in Canada, as an organized affair, as early as 1706.

The Indians tapped the maple trees in the spring by making a cut in the trunk and sticking a reed into it. This carried the sap to a bark trough. The sap was condensed into syrup when the Indians plunged hot stones into it. The resulting syrup and sugar were strong and smoky in flavour.

The Blackfoot language

The Blackfoot language is spoken among the Blood, Peigan and the Blackfoot in Canada and the Blackfeet in the United States. The majority of names of these people are derived from the wildlife from the prairies and the Rocky Mountains. Also some names come from mythical dreams.

The white man laughs and makes fun of the Indian because he has a name of an animal or wild bird. To an Indian a name means bravery, honour and above all, respect for Indian heritage passed on from generation to generation.

A Blackfoot Indian usually has two to three names given to him in a lifetime. The first name may be given at birth or during the time of youth. The

next name comes when one reaches adulthood and the last and final name may be given at a time when one practices Indian religion and joins other Indian sacred societies.

When an adult Indian receives a name it usually takes place at a dance or other gathering. An elderly Indian will present the person receiving the name to the public by taking that person around the dance floor. A chant is sung and then as the name is given, the one receiving the name will be pushed out to the people. The accepted Indian custom for receiving a name is the presentation of blankets and or money to the person giving the name.

(Kainai News)

The poor will become poorer

by **GEORGE BARKER**
WANIPIGOW, MAN.

I am certain that many an Indian, instead of growing wealthier, is going to get poorer.

The Indian complains if he does not get any help from the government. I am speaking only for my own reserve for some who really need rations in time of want, I agree that this is a very good thing; but too often, the government, through its civil servants, just encourages laziness. If this keeps on much longer the Indian is going to become poorer and lazier.

A few years ago, the government established a system whereby traplines were registered to individual trappers and the trappers made a decent living by attending to these traplines.

I have noticed that, ever since rations were issued (at times too freely) those who could go out trapping do not make any effort to do so; they just rely on rations they are issued. They approach the band chief on the pretext that they want to be grubstaked for about \$50 to go out trapping but they do not go out.

It is true that fur was not plentiful when registered traplines were established, but now fur is very abundant and I am very much afraid that there will be an epidemic among the fur-bearers and they are going to die out.

I suggest that the government increase authority to game wardens to enable them to order trappers of such registered traplines to go and attend their traplines when the season warrants it.

Another suggestion which perhaps should be pursued is to hire a reliable Indian, who knows the local trappers, to act as a game warden with the authority to see to it that they fulfil their obligations as registered trappers. In most of the areas where registered traplines have been established there are a number of trappers trapping the same registered trapline.

There is also a senior trapper who manages the operation of each registered trapline. The senior trapper should have the authority to replace with a different trapper the trapper who refuses to go out and attend to his traps. If he refuses too often, he should lose his trapline permanently.

A chief on an Indian reserve is elected to be a head spokesman for the people on his reserve, and should not interfere with the trapping operation and should leave the operation to the game warden or the senior trapper in charge — unless he sees that they do not fulfil their duties, and that it is for the good and benefit of his people.

Due to this two-year elective system, a chief could be elected who would perhaps be too lax to enforce trapline operations or any other source of livelihood that may be the source of income on any particular reserve.

In the case where a trapper has had a good catch of fur and has cash to spend to buy provisions for his family, but abuses his earnings by perhaps spending it on firewater, etc., he should be refused help in rations (as long as his family does not suffer).

He should also be reprimanded and warned about future abuses. Too often persons of that category are apt to blame those who are responsible for looking after rations, whereas they themselves are to blame.

I have written this with the idea of using these as examples and as an eye-opener. Having been chief for 40 years, I have seen some tragic examples of children and women suffering because the provider was careless about his earnings. I have always helped, and still help to the best of my ability, my fellow Indians with whom I come in contact daily.

White and brown chicks

On a certain winter evening the whole barnyard was astir, like bees about to swarm, for it was the night of the grand celebration of the brown and white chickens.

All the little roosters and hens fluffed and oiled their feathers to the peak of perfection for the happy occasion. How wonderful it would be to strut and stride so nonchalantly into the huge barn which was so lavishly decorated.

Time came for the hour of joy and giving. A huge meal was set before the flock of guests and as the hens cackled the roosters crowed. Everyone was happy.

Then came the music. The white chickens had brought their own music and everyone got up to dance. They kicked up their heels in sheer delight. But then came the beat of the drums, characteristic of the brown chickens, and still more chickens joined in the dance.

The beat of the drums grew stronger, the singers raised their voices and soon only the brown roosters were singled out for this was their dance.

Oh! they advanced proud. But all of a sudden out of the straw stack came the white hen all clad in her white garments of frills and lace. Her feathers were mussed, but it did not bother her. She chose to show the roosters how to do their dance. She had not a care in the world. Her wings flung wildly about her head and her legs did not hesitate to miss the beat of the tom toms. Little Miss Hen was impressed with her dancing but all the other chickens turned their beaks in disgust. Just how dare the white hen disgrace the brown chickens. She did not care.

The brown chickens slowly left the barn with a feeling of remorse. Their dance was ruined, their evening was spoiled. Only one chicken enjoyed herself; it was, of course, the little white hen.

The moral of the story is that one must respect another's culture, and imitation of the traditional Indian dance should not be ridiculed. In order for us to properly integrate we must respect one another's ways, traditions, and norms of life.

(Kainai News)

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