



# INDIAN RECORD

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## PRIEST LOVES NORTHLAND

TORONTO - One of Canada's most enthusiastic supporters of the northlands, an Oblate missionary who believes priests should have wives, especially in the north, is on vacation from the most isolated community in the Northwest Territories and has arrived in Toronto to buy a plane and sell a movie.

Father Bernard Brown, OMI, needs the plane to replace the dogsled he now uses to get supplies in and out of his northern home. He wants to sell his film on the Hareskin Indians to raise money to help them.

Colville Lake, NWT, Father Brown's home, lies 500 miles from the nearest road, 100 miles from the nearest post office. It is halfway between Great Bear Lake and the Arctic Ocean, about 50 miles north of the Arctic Circle.

OTHER tribes call the Hareskin Indians who live there the "end of the earth people" because they live so far north. In Colville Lake, Father Brown has developed some astounding talents after 22 years in the northwest. He acts as dentist, doctor, pilot, architect and engineer, trader, fisherman, logger, innkeeper, and mechanic - as well as spiritual leader to the settlement's 70 residents.

Father Brown has developed the community from a dilapidated collection of four log cabins to a thriving little village.

COLEVILLE LAKE is an experiment in re-settlement. "We are trying to help the In-

dians live on the land and off relief," he explained. "We're the last community of Indians living the traditional way."

The Hareskin catch fish and trap sable, which Father Brown then sells to an outlet in Edmonton.

Colville Lake has also developed into "the finest exclusive fishing lodge in the North West Territories," thanks to the hard work of the priest and Indians. They have built cabins, a trading post - run as a co-op by the Hareskin - fishing docks and also boats. The lodge can accommodate eight fisherman at a time.

FISHING draws enthusiastic sportsmen from all over North America in spite of the distance.

"This is the climax of seven days of the finest experience I have ever had in the north," an American from Wisconsin wrote in the lodge guest book.

From four cabins, Colville Lake has grown into 20 hardy cabins for the Indian population and nine buildings for the mission and lodge. The mission church is the largest log structure in the Northwest territories.

"WE USE Fiberglass to chink the cabins instead of moss," Father Brown said. "The logs are dragged to the site by dog sled. "We're repioneering the idea of building cabins from logs instead of finished wood."

(concluded on p. 16)



# HEADSTART

## *helps students*

WINNIPEG - Indian and Metis children in the more remote areas of Manitoba were well prepared when they went to school for the first time this fall.

Many of these youngsters had been taking part in classes organized by the Manitoba Department of Education, to acquaint pre-school children with schools, teachers and the whole idea in general.

Called "Operation Headstart", the program which lasted one month, involved 13 classes of 14 to 26 children in each, in 13 remote towns.

Education Minister Saul Miller explained that the course didn't necessarily involve teaching. "The children were going into school totally unprepared. It isn't a matter of teaching them. It's an orientation course," he said.

In preparation for the classes, week-long orientation seminars were conducted for teachers at the school for the Deaf in Winnipeg, with excursions to rural schools to give teachers an appreciation of problems they might encounter with native children.

This is the second year for the program, considered very successful in its first year of operation.

In some areas, a number of the children spoke little or no English, and a native teacher's aide helped the children to adjust to the learning situation, and feel more at home in the new environment.

Mr. Miller said that the Headstart program is a completely experimental program, placing emphasis on introducing the child to school in a positive way, with actual learning and instruction as a secondary benefit.



## Cariboo cowboy

By Gordon H. Baker

He's a tall Indian cowboy from the Caribou,  
Riding range and roping is all he'll do;  
If he can't break them neither can you,  
This young man from the Caribou.

He's up at the break of dawn,  
While others are eating he is gone;  
Looking for a stray to put a saddle on,  
He sings as he rides along.

Roped his first bronco when he was eight,  
Tried to saddle it from the garden gate;  
He was ready but the horse wouldn't wait,  
The young fellow jumped too late.

He wasn't discouraged and never gave in,  
By some old corral you will find him;  
Sizing up a bronco, but chances are slim,  
Yet he gambles life and limb.

Every rodeo season he enters his name,  
To ride broncos he is always game;  
In calf roping he has won much fame,  
Though he sometimes goes home lame.

Brought this girl home to dinner one day,  
Car broke, took a horse to speed on his way;  
It bucked them both off in a field of hay,  
He caught a bus and she had to pay.

The Indian cowboy keeps riding along,  
Whistling a tune, singing a song;  
His last horse saddled, it won't be long,  
'Till he rides the blue skies beyond.



# Sault expands help program

SUDBURY - The rural apostolate program in the Sault Ste. Marie diocese is preparing to expand its assistance to the Indians.

Courses to help the Indians help themselves are now being planned for residents of the Massey area.

This will be an expansion of a similar program recently conducted for residents of the Mississaggi Reserve near Blind River and the Batchawana area. Resource personnel from the Sault assisted Indians who wished to learn sewing, knitting and general family care. The subjects were chosen after consultation with the Indians and their leaders.

The classes were held on an experimental basis until last May. There were two semesters of three months each, with four-day classes held every two weeks.

Co-ordinating the rural apostolate program, initiated by diocesan Synod which concluded in March, 1969, is Father D.J. Hannin. He is a sociologist who lectures at the University of Saskatchewan from January until April each year, then returns to Sudbury to direct the program. He was also recently named pastor of West Bay on Manitoulin Island.

Two Sisters of St. Joseph assisted Father Hannin in organizing the courses for the Indians - Sister Shirley Caicco and Sister Francis Sheridan. Both Sisters have returned to university to continue their education.

Commenting on the assistance given to the Indians, Father Hannin observed: "We were careful not to get professional resource people who might talk down to the people. Mainly we hoped to strengthen family life so no exams were given".

The priest-sociologist said the principal thrust of the rural apostolate program is "to maintain, strengthen and de-

velop the Christian dimensions of individual and communal life in rural parishes.

"We also try to assist residents of these communities at their own pace, on their own terms, to participate in the mainstream of Canadian life."

While admitting that people in urban areas also must continue their education "to meet the challenges of modern, industrial life" larger communities have facilities and the personnel to provide this assistance ... "but smaller places do not. We are a Christian Church and have a responsibility to all people."

Looking to future programs in the rural apostolate, Father Hannin said: "We will give whatever courses the people want. The objective is to have them continue without our help. And, because of limited personnel, we are concentrating on the rural Indian population at present."

## FOSTERING CULTURAL LIFE

Within the limits of morality and the general welfare, a man (must) be free to search for the truth, voice his mind, and publicize it; (must) be free to practise any art he chooses; and finally (must) have appropriate access to information about public affairs.

It is not the function of public authority to determine what the proper nature or forms of human culture should be. It should rather foster the conditions and the means which are capable of promoting cultural life among all citizens and even within the minorities of a nation.

Hence, culture in this matter, men must insist above all else that culture be not diverted from its own purpose and made to serve political or economic interests.



# New program for Indians, Metis

**S**askatchewan's Department of Education is embarking on the first stage of a new \$10,000,000 federal - provincial program for educational training of Saskatchewan people of Indian and Metis ancestry.

"THIS education program for our people of native ancestry is the most ambitious ever undertaken by any provincial government," Dr. J.C. McIsaac, minister of Education, said.

UNDER THE federal-provincial cost-sharing program, thousands of Saskatchewan Indian and Metis people will receive trade-oriented and educational up-grading courses in some 39 centres.

Meadow Lake in the north, and Cutbank on the Gardiner Dam site, have been designated for special facilities for housing and training Indian and Metis people. Substantial expansion of existing up-grading and vocational courses and introduction of new courses for Indian people will be undertaken in both the northern and southern parts of the province, Dr. McIsaac said.

HIGHLIGHTS of the program are:

\* A \$2,700,000 educational up-grading and skill training program at Cutbank for Indian and Metis people to be phased in over a six-year period.

A model agricultural community centre for people of native ancestry will be set up for the purpose of training or retraining and providing work and social experiences to disadvantaged persons of Indian ancestry. The Cutbank project includes a community of 15 Indian and Metis families and 30 single persons, plus staff. The project would be oriented toward agriculture forage and livestock operation.

\* A \$2,700,000 education and training program for Indian and Metis people at Meadow Lake to be phased in over a five-year period.

A \$500,000 occupational training and resource centre will be built at Meadow Lake with a completion target of April, 1972. The accompanying program operating cost over five years is expected to be \$600,000.

Four portable trailer classrooms will be used to carry out counselling and primary educational up-grading in basic life skills in the smaller communities of the Meadow Lake Region at a cost of \$100,000 and with a program operating cost over five years of \$250,000.

A \$750,000 manpower training corps will be set up to give basic academic up-grading, extensive counselling and guidance, and occupational orientation through a work-training program over a period of five years.

\* A \$5,000,000 educational up-grading and vocational program to be continued and expanded in centres throughout the province in the next five years.

In the next year, basic education federal-provincial up-grading programs for Indians will be held at 16 centres in the province at a budgeted cost of \$364,810 for a projected enrolment of 580 students.

A budget of \$631,780 for non-registered Indians and Metis enrolled in educational up-grading programs at levels of training ranging from basic literacy to a grade 12 technical certificate has been approved for 1970-71 academic year. The projected enrolment is 752 students.

\* Three new programs for people of native ancestry will be introduced in the coming year by the Department of Education.

A rural basic education program will combine the basic literacy course and the level (grade) four course to raise the level of education to a functional literacy



level and to provide the basis for further basic education and/or pre-employment training.

A COMMERCIAL core program, a new concept in business education developed at the Regina Vocational Centre, will broaden course offerings in pre-employment training following completion of an adult grade 10 vocational program. Training to be offered in various centres this year include clerical core training; clerk-typist, stenographic; medical-clerical and retail-clerical.

"At the Cutbank project, where the government will take over present housing and administration facilities, the program will give these Indian and Metis training the opportunity to become fully employed members of the labour force or to enroll in higher level courses in one of the province's technical institutes," Dr. McIsaac said.

"THERE WILL be on-the-job training in cattle raising and swine raising. Academic up-grading will be offered for adults to the grade 10 level.

"For men, courses will be offered in farm management, commercial cooking, small motor repair, welding, mechanical maintenance, carpentry, building construction and heavy equipment operation.

"For women, there will be courses in commercial cooking, waitress training, domestic training, child care attendant training, business practices and clerk-typing.

"There will be courses on family and home management. Wives will be expected to take part in the operation of nursery and day care centres on a year round basis," he said.

SUMMER employment will be in the development of recreational areas in addition to agricultural activities. During the winter months, some of the native people will be employed in equipment maintenance and agricultural work."

"There will be facilities for 29 families with a maximum of four children per family. The male head of the family must

have at least one year's work experience and a minimum academic education of grade 6 and maximum of grade 9. There are facilities for approximately 75 single adults," he said.

Meadow Lake will provide facilities to carry out up-grading and vocational training. The town will act as a training centre for the Indian and Metis people.

"THERE IS a need to bring the total family unit to the training centre. It is through this approach that our most effective work can be done in preparing the family for a new life. Multiple housing will be made available to Indian and Metis families in close proximity to the training centre. Dormitories for around 100 trainees are also proposed," Dr. McIsaac said.

With the building of a sawmill at Meadow Lake and the possibility of the pulp mill being constructed within commuting distance of the townsite, there is a need to prepare Indian and Metis people for jobs that will open up to them in the area.

PROGRAMS offered at Meadow Lake will include: life skills, cultural orientations; basic literacy, ungraded programs from grades five to 10; adult high school completion; trades training; training in industry; training on the job.

For Indian and Metis people living in remote areas who cannot take advantage of the proposed training centre at Meadow Lake, a "satellite program" will involve the use of two portable trailer schools. Each trailer school will consist of two-trailer classrooms, one to house the rural basic education program, and one to house the cultural orientation program. A house trailer will also be used at each site for staff accommodation.

THE PROGRAM will operate at each location for about 10 months. The rural basic education program will be offered at each site.

"The cultural orientation program will be offered for female trainees to prepare families for urban living. Cooking, sewing, consumer information, family budgeting, health education are some of the subjects."



# INTEGRATION at MOOSONEE

It is fallacious to say that the Indian people are incorrigible and will never change; they want to change and are changing. They realize that they can no longer live their quiet solitary life of the past, that they must pursue another kind of nature and they picture themselves having to take grand steps to catch up with a Canada which is on the move, and a Canada which they also claim as their own.

Life for them was, living in the forest. From the forest they received that spirit which instilled in them a need for the infinite, an unchangeable long suffering which makes it easy for them to live on bare essentials.

They possess this quality akin to prayer, which is like the carefree trust of a child sleeping on its mother's bosom... but it's a hard life, which day in and day out is hardly in line with the needs of modern man, even if one attributes to it an appealing and passing beauty, and somewhat fleeting refuge or escape.

It is a hard life because the forest no longer feeds man as it did. Habitual poverty and occasional famine haunt it and living conditions are inadequate and often deplorable; medical services are lacking when accident or epidemic strikes; the difficulties of communication and travel are very trying and too prolonged an isolation is not good for man.

One must indeed recognize that the Euro-Canadian who offers the Indian the op-



Hauling Firewood

portunity to join his human community, sincerely wants him to have a better life.

Our Indians of the James Bay really want to change and adapt to this new life which is offered them. But the following question arises. Who will be their guide during this period of transition and re-adjustment? Who will help them to further progress and to fulfill a noble and worthwhile dream?

They will certainly not be helped by those who would destroy their spirit, nor by those for whom there is no such thing as an Indian problem, who see "no need of paying particular attention to this segment of the Canadian population on ethnic grounds", and for whom the Indian is but one more "Englishman".

There are too many who in bad faith, or unconsciously subscribe to this philosophy of assimilation. Nothing is more damaging. These people come to show off their own vain desires, to live out their strange unstable moral code, and so very often to exercise their irresponsibility.

They boast of their idolatrous cult and materialistic know-how and they flaunt their superiority complex and their colonial attitude. These are insolent instigators. The Indian who has an unfailing sense for detecting fallacy and lies easily recognizes a pretender and he will have for him nothing but indifference, antipathy and even hatred.

The Indians are searching for new va-



lues to assimilate into their spirit which is already great and noble. How could they accept such egotistical ideals, invitations to laziness or what is tantamount to gilded slavery?

Those who are taken in because of their naivety, or bribery (and it happens) destroy themselves, and sooner or later wallow in physical and moral decadence.

There are those who love to describe free-for-all brawls, drunken sessions ... etc. and delate in repulsive language the vandalism for which the Indian is responsible.

The blame lies with those who have managed to debase and depersonalize these people. On the other hand, one very often finds in such terrible acts their own reactions more or less conditioned by remote and proximate provocation.

Fortunately, other people have been right there close to the Indians for many years. They learned their language, shared their life of poverty and misery. They honestly shared their trials and tribulations. These are the people whom the Indians appreciate and want to emulate because they have proved by their unfaltering devotion that they are worthy of trust.

Of course, the Indians cannot live on the fringes of the broader Canadian Community, neither do they want to live on welfare nor become parasites of the State. It is really what they will undertake and accomplish themselves which will in the long run give them a new sociological being.

The job to be done is: "to form an Indian for whom this world be really his world, who is capable of communicating with it and to understand what is happening in that world and to immerse himself in it".

It is incumbent on us to enlighten them, to guide them on this way, this right way to integration properly understood.

1) -Let us help them to evaluate intelligently this new concrete and realistic situation which is theirs. Rather than confront them with syllogisms, let us present

them with factual reflections and justified analysis.

2) -We must show them another way of existing - of living which will be for them a true ideal, a way of life which can be attained. This ideal must conform to their deepest aspirations which they will cherish and slowly come to appreciate as one tastes with delight a good mature wine. They will surely have to give up part of their own culture and will have to borrow certain aspects of another culture.

3) -They have a right to understand and to choose. When they will have made a choice, let us pass on to them the responsibility of adapting, and let us trust them. They will be up to paying the price and taking the pains to reach the goal, to trap their new prey as it were.

When this has been done, we will then have accomplished an integration based on freedom and equality rather than on domination. It will be an integration for themselves, by themselves and not in spite of themselves.

The Indian is not a naturally born delinquent. If today we find disorder in his life, it is because he has answered in like kind.

Instead of pushing him around, of imposing a sort of assimilation which he rejects, rather let us try to discuss in a friendly way, to guide him honestly without circumvention or useless doubletalk to an integration which he will have made his own.

As important as formal instruction may be, education in the home is even more so. It is their best and irreplaceable school of learning. Integration is a twofold process -- towards "Indianization" and "Canadianization".

Integration must be mutual, arrived at by mutual understanding and constructive cooperation. The successful experience of many individuals and families will little by little lead to a new Indian culture, because the Indians can no longer live quietly in their inherited culture and in an unchanging situation.



# WHITE PAPER, RED PAPER AND THE CHURCH

Our people believe very little the white man says, even today, because the white man continues to speak with forked tongue." These are the words of Harold Cardinal, an articulate Oblate-educated young Cree Indian from Alberta. They come in answer to the Canadian Government's "White Paper" - a proposal for new legislation - in regard to the nation's 257,000 Treaty Indians.

The Paper prompted Harold Cardinal to write *The Unjust Society*, a book now receiving international attention. In it the 24-year-old Indian spokesman lashes out at the white establishment - government and churches especially - for having consigned the Indian to second-class citizenship.

Mr. Cardinal spells out the Indian's two main preoccupations today:

- 1 - dissatisfaction with their poor economic condition in the midst of an affluent society; he blames both government and church agencies for not bringing about a more successful uplifting of standards;
- 2 - fear of losing cultural identity; the proposed law, he feels, would not only do away with discrimination against the Indian, it would do away with the Indian himself, i.e., with his cultural identity. Here too Mr. Cardinal has harsh words for the churches which, he claims, have destroyed tribal identity by their own narrow denominationalism and by stamping out cultural expressions of the Indian people.

For a closer look at both remedies and symptoms, Father Al Hubenig of OMI INFORMATION interviewed Father Renaud, OMI, former associate professor and chairman of the Indian and Northern Education Program, University of Saskatchewan.

Father Renaud is an educator and socio-anthropologist widely known and respected by all sectors of Canadian society. He has worked with Indian peoples on their reserves as well as in inter-cultural education programs, preparing teachers for work in cross-cultural development.

Oblates in Bolivia and Lesotho have called upon him to both assess their work with indigenous peoples and to help them better understand their own processes of renewal (both of which, after all, involve cultural change).

## RIGHTS AND PRIVILEGES

A. Hubenig: Harold Cardinal, as president of the Indian Association of Alberta, has urged Indians to have absolutely nothing to do with the government White Paper and to refuse even to discuss the matter with government officials.

Instead the IAA has been working out its own 'Red Paper' that is expected to demand what the Indians feel are their residual rights, promised to them implicitly by the Treaties; hunting, fishing and trapping rights, unlimited free education, free and full medical services, land rights, economic development of reserves. What about these residual rights?

Fr. Renaud: This is an area the White Paper overlooked, but they are things that could be accepted. Right now they create a great deal of emotional involvement on the part of the Indians. From their point of view not getting them would mean the loss of their identity in the majority society.

Now when you study the treaty rights of the Indians, you don't find these things listed: free education, free medical services and so on.

You might say we are faced with an interpretation in the mind of the Indians, based both on what they heard their forefathers say about the agreements made when they signed the treaties and in the light of the government's practice all along of providing free education and medical services.

Thus the solution is one of compromise - something like this: let's say the privileges are recognized for a given pe-

riod of time because the Indians definitely need help. In the meanwhile, let's hope that the economic development that the Indians ask for will have successfully taken place.

After 25 years or so, a second look would be taken to see to what extent the privileges should become universal.

## BOTH SIDES MUST LISTEN

A.H.: You mention economic development.

Fr. Renaud: Yes, I endorse what Harold says about economic development. You see, the policy of the government was this: let's train the Indians to have jobs and then they'll disappear into the country's labor market. But to begin with, the educational programs undertaken have not been successful.

Furthermore, you don't achieve prestige and recognition for a people if they are all bricklayers and truck drivers. If any group wants prestige in our capitalistic society, then at least some of the people must participate in the full-fledged economic development of various concerns and industry.

This is the type of policy that Cardinal is advocating. He has developed a 100-million dollar program which he had proposed to the Canadian government.

However there is one point that Harold has not seen - or refuses to see - it is that the Indians of Alberta, among others, if they would only agree among themselves to some of the suggestions put forth by the White Paper, they could take control of their own destiny and go into economic development on their own.

Instead, Cardinal is asking for 100-million dollars for development - which the government won't give because it hasn't got that kind of money.

So you have an impasse that won't be solved very easily. At the same time Harold feels justified therefore to say: well, you white people won't listen. What he doesn't say is that the Indians won't listen either.

A.H.: Today, when it's the "in" thing to criticize the shortcomings of the past, and as I read the criticisms of many - among them Indian Affairs Department people - I can't help but ask myself where were all the do-gooders when the Indians needed them?

It's easy today to criticize the Church of yesterday - and in the Indian question you can substitute "Oblate" for "Church" - to criticize the Church for not having performed miracles when it was a lone voice in the wilderness.

Father Renaud: Historically, I think it can be established that if it hadn't been for the churches, there would be no Indians today. Government and society as a whole thought the Indians were going to disappear anyway.

It's the churches - through medical aid, counselling, giving hope to the Indians - that made perseverance possible. The Indian's socio-economic impasse - his dead-end - was created by changes in the economic conditions around him and by inadequate programming of instruction.

In education, it must be stressed that where the Oblates were really free to run their schools there have been great successes. These have never received adequate publicity.

Take Kamloops, for example - or Lebert, among others. These were the very first two institutions that graduated successful Grade 12 students. Unfortunately in the eyes of the government they were too successful - so they were taken away from the Oblates.

Over the past fifteen years you might say that whatever control the Oblates ever had in education has been completely taken away from them.

(concluded on p. 10)



## Soapstone resource guaranteed

OTTAWA - The federal government is taking steps to head off yet another possible threat to the Eskimo way of life from industry moving into the north.

Soapstone, used extensively by Eskimos for carvings, is henceforth classified as a non-mineral.

The move was made to eliminate the possibility that Eskimos will be cut off from their soapstone supplies as a result of mining companies staking claims in the north therefore gaining control of minerals.

The decision to reclassify soapstone - which will mean placing its exploitation under the government's quarrying regulations rather than its mining regulations

- follows confusion over rights to soapstone deposits near Coppermine on the northern coast of mainland Northwest Territories.

By removing soapstone from mining regulations and placing it under quarrying regulations, the department officials hope to make it abundantly clear that claims in the north have no right to soapstone deposits.

The Banks Island Eskimos, in the Sachs Harbor area to the southwest, are said to have the world's richest annual harvest of white fox pelts, worth a gross of about \$250,000. The soapstone carving activity of the Coppermine Eskimos, by comparison, is worth about \$100,000 annually.

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## White paper . . .

The Oblate, more and more, finds himself in the role of a mere administrator, much like a hospital administrator who looks after the maintenance of the place. The Fathers are asking themselves: why do we keep this role? We are no longer doing any educating, we're merely supervising - in charge of the cooks and residence supervisors.

### OUR COMING ROLE

A.H.: So where does the future lie?

Father Renaud: Where does it lie? Well in the renewal work that we have done on the prairies, particularly in Manitoba with Bishop Robidoux, we've gone toward the same approach as many of our Fathers and the Church in Latin America are heading: team up with lay people and build up the local community. In other words, more adult education. Let them educate their children in a more Christian way.

In other words, we're pulling out of the schools, just as in more and more areas now, more and more Catholic authorities are saying, let the state educate the child in

school, but let us concentrate on the parents. Remember, it's the home education that makes the Christian, not the school.

This is why renewal is so important. Those of our men, actually the majority, who had been "supplying" for everything because there were no agencies around to supply medicine, education, welfare and all the rest - these men sometimes feel at a loss since the state has taken over all these functions.

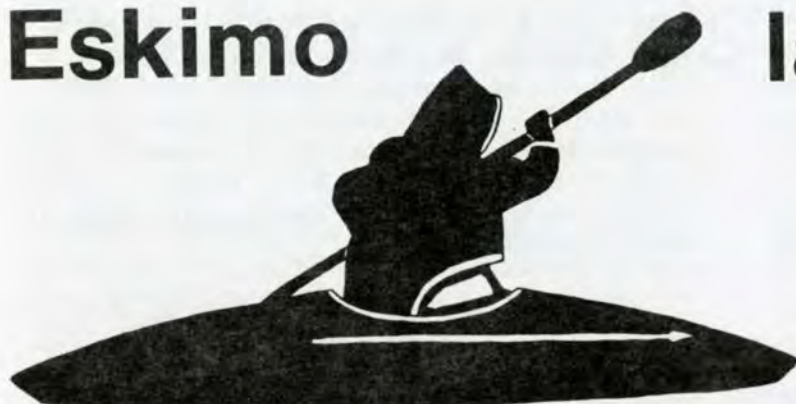
Some of them say "well, what are we supposed to do now?" Actually renewal points the way. It lets us rediscover a new role that is really an old role. This is where the new Constitution comes in beautifully. It points the way clearly.

(Reprinted from OMI - Information)





# Eskimo land rights



EKOUTAK

by Charles Gruben, an Eskimo from Tuktoyaktuk, NWT.

The transformation taking place in Canada's North should profit the original inhabitants, but is it, in fact, doing so? Eskimos do not think so. Others are getting rich; they are becoming poorer. In a conference held in Edmonton, October 15-17, 1969 on "Productivity and Preservation of Polar Regions", Eskimos made themselves heard and demanded their rights.

**W**e are glad to have been invited to attend this interesting meeting, and we appreciate it very much, because the matters discussed here are all of a great concern to us, perhaps may I say, of vital importance to us, Eskimos, as after all we have lived, are living now and will live in the North country, our homeland. We are the inhabitants; everybody else lives only a very short time, coming and going in the arctic.

Therefore, we believe that we should not only be observers, but participants and have a say in the deliberations, because we are involved in all problems, and we do not want to be only onlookers, because all changes, all developments, in every field, economics, industries, politics, shall influence our life, our way of living, our economy, in one word our future in one way or another and we want to be integrated, to be included in future development of the arctic region and to be well informed first of plan of actions, secondly to be asked, perhaps on matters concerning us of our opinion, and views.

Too often in the past, decisions and actions have been settled without consultation, and we were faced with a matter of fact situation, unaware and unprepared. We believe that such policies and procedures could and should be remedied, by more communications and informations from all parties concerned and involved.

As civilization penetrates deeper and deeper into the Arctic land, and "even water", there are many thoughts and questions, many issues to be clarified and explained because they are important, crucial and pressing now.

Several times in the past, in the North in a settlement such as Tuktoyaktuk for instance, people or houses have been "shuffled" here and there to make room for a school, for example, for Dewline, for R.C M.P. barracks (dwellings); allowances and compensations were given to persons, which made us believe that, after all we have a certain right on our hand. We would like to know what is legally our "Rights" on the



lot we are living on, on the land we have hunted, so far we considered this our property, building upon it our dwelling, improving one way or another this "spot" where we are living on. What about aboriginal rights? What about compensation? (How can our Prime Minister say aboriginal rights will not be recognized when today our relatives and neighbors next door in Alaska are negotiating such settlement with their government ?)

#### TRAPPING AREA:

With all the developments, and consequences, research and exploration of various kinds on land, on ice, and in the sea, many problems and questions arise:

In our area, Tuktoyaktuk, since 1955, when Dew line was built, trapping became poorer and poorer; it is practically impossible now to live off trapping only. What is the impact of all ways of transportation in our area, plane, helicopter, cat-trains on the tundra, seismic blasting on land and sea. Is this not a sufficient factor to disturb animal life in land and sea? Trails are visible from aircraft, all around our trapping ground.

One year we had to send a protest as creeks were dammed and no fish caught in the harbour of Tuktoyaktuk. This summer no whale was caught in our water. Is it due to blasting (seismic operation)? We believe that this operation has something to do with it. It is the first time in the history of Tuktoyaktuk that we do not harvest whales (only one was killed by the hunters this summer).

Therefore we strongly urge the persons in charge to show concern for our interests and welfare and take into consideration our plea and our situation.

What can be done to remedy this situation? Our land, trapping area is spoiled. What are our rights? What about oil or mineral findings in this area? Will our people share in the benefits?

We cannot call on treaty; as far as we know, there were none enacted between Eskimo and government. Only this, and I quote from Bob Kockney's biography:

"In 1929, when we were at Aklavik, an important man arrived, his name J. Fennie. There was a meeting, gathered there were many Eskimos. He wanted to make treaty with them; when asked how much will people receive for 12 months, he (Fennie) answered \$5.00. Then he (Bob) answered, you keep your money, \$5.00 will be of no help for us in this country where every item is very expensive.

"What we want is this: when we shall be in need, give us some food; people, widowed, blind, sick, give them ration; Fennie answered that these words were good, there will be no treaty and he will follow what has been said".

So now where do we stand ? ... Even the pieces of land where our houses are, are not even ours. Our trapping ground gradually spoiled, do not afford anymore for our needs of livelihood.

There is no other option left than to work for our living employment in order to adapt ourselves to this new way of living.

MORE COMMUNICATION between companies and employees are needed and along with this, more education to prepare us for such a step.

MORE TRAINING, if possible, in our own environment, for instance, marine training, here in Tuktoyaktuk, ships are here all year (cf what is done in Newfoundland). Oil Companies could also train some people and so on, for other companies, business in the North.

INDUSTRIES should be set up in the North. Fur shops operating in our area are a success. Other industries employing men should be taken into consideration, fish canneries for instance.

You are interested and concerned with conservation in the tundra. We, who have lived there since long before your people even know of it, we are also concerned with the conservation and development of our people, our culture, our way of life and we will need the support of every citizen who cares about the North and its people.



# The GOOD NEWS

Prairie Messenger

**W**e Whites, formed in European thought, organize our lives around a seven-day week. But the Indian, can he wake up and see that it's Sunday morning?

Eloquently stressing the profound differences of thought patterns between Whites and Indians, Sr. Margaret Denis SOS, of Winnipeg, pointed out at the Nelson Live-In, how important it is for the Indian that the message of the Gospel be spoken in his own language.

The Canadian Indian missions, like many other examples in the history of the Church, have had their moments of glory and of failure - in close proportion to their willingness or unwillingness to adapt themselves to the Indian mentality. As an elderly Indian expressed it: "The early missionaries respected our beliefs and our customs, and then came the others..." The Indian pavillion at Expo 67 put it bluntly: "They taught us a white man's god."

Have we today, hopefully, by the grace of God, learned to listen and to respect? The methodology adopted in the Winnipeg study augures well.

It is first of all a listening forum: not some two-bit questionnaire worked out and administered by Whites, but a serious and prolonged series of encounters with groups of Indians, not only to hear them out and understand their needs but also to grasp their way of thinking, their own peculiar type of logic.

And, as far as possible, it involves the Indian himself in working out his own methodology of presenting the good news of Jesus Christ.

One of our early missionaries who exemplified this ability to grasp the nature of Indian thought was Father Lacombe. Today an effort to combine his pedagogy with

an updated doctrinal message gives real reason for hope.

An open-ended legal structure in the Church has provided considerable impetus to these efforts at adaptation. Instead of imposing on the Indian our own behavior patterns such as the seven-day week mentioned above, might it not be closer to his wave length to organize worship in terms of seasons or life patterns?

What is important to the Indian is not an artificial planning or cycling of time but the cycles of nature itself; birth, adulthood, marriage and death are already sacred times.

For the Indian, said Sr. Margaret Denis, personalism is a way of life. Though some aspects of his family living may strike us as strange or even "savage" his life style is generally far more profound than ours; it is shackled by fewer social conventions and is therefore more authentic.

A procedure that will probably not lead to a catechism for Indian children but will approach the Indian people as a whole, was outlined by Sr. Margaret Denis:

- 1) gather the facts, especially by listening;
- 2) dialogue the facts with those competent Indians and catechists; and finally
- 3) act on the facts, by implementing recommendations preferably through the action of Indians themselves.

A recent meeting in Rome by Oblate missionaries from around the world drew attention to these proposals and suggested that they are worthy of emulation by missionaries everywhere.

We suggest that they have gone a long way in setting an example not only to the Church at large but to civil governments as well.



## Miss AMERICA '70



Virginia Alice STROUD

The new MISS INDIAN AMERICA holds the title of Miss Cherokee 1970 given to her at Cherokee Holiday last fall. Miss Stroud, MISS INDIAN AMERICA XVII, will now have a year to represent over 600,000 Indian people in the United States by traveling the length and breadth of this country, helping to change the picture of the stereotyped Indian as has been so poorly portrayed. She will be looked up to by her own people and admired and respected by the non-Indian for her straight forward answers and her native beauty.

Given the professional standing of a Traditional Artist at the age of 19 by the Philbrook Art Center in Oklahoma, is only one honor held by this outstanding Cherokee young woman, Virginia Alice STROUD, chosen in August, at the all American Indian Days Pageant, Sheridan, Wyoming.

She is working towards an Associate Arts Degree.

## Book Review

THE NAVAJO OF THE PAINTED DESERT

By Walter L. Bateman: With illustration by Richard C. Bartlett; Beacon Press, \$5.95

(25 Beacon St., Boston MA. 02108)

The Land of the People, the Land between the Four Sacred Mountains, lies in what is now northwestern Arizona. Here the Navajo have lived for nearly one thousand years. Here is where Changing Woman gave birth to the Holy Twins who killed the monsters so that man might live upon the earth safely. The Land between the Sacred Mountains is where the Navajo became what they are today.

A boy or girl growing up among the Navajo of 1890 would have many things to learn. If you were a boy, you would have to grow up to be a man: a strong man, a real man. If you were a girl, you would learn how to make the path of life beautiful.

You would learn to seek the advice of your mother's brother when you wished to marry; to recite prayers from the Blessing way to keep your family healthy; to protect yourself with ashes against the tchin-di that come from dead people. And you would borrow time from herding or planting or weaving for occasional Sings and ceremonies to celebrate a baby's first laugh; to announce your adulthood or your marriage; to help make a sick person well.

Perhaps you would hear stories of the raids your grandfather made on the Utes or of the Navajo's Long Walk to Fort Sumner when Kit Carson tried to bring peace to the Indians. And you would hear also the stories of how Coyote scattered Black God's stars across the sky, or of how Rain-boy started the Battle of the Thunders and taught the Hail Chant to the People.

The Navajo of the Painted Desert is an imaginative blend of storytelling and carefully researched accounts of this early American culture; a fascinating and sensitive book. It will take you into a way of life which is one of America's richest yet most neglected heritages; a journey that you will always remember.



# First Indian director

Mr David G. Greyeyes, 50, of Muskeg Lake Reserve, Sask., has become the first Indian to be appointed regional director of the Indian Affairs Branch.

He was previously district supervisor in Kenora, Ont. He takes up his new duties in Amherst, N.S.

Mr. Greyeyes farmed at the Muskeg Re-

serve until he joined the Department as an agency assistant in 1959.

Commenting on his appointment, he said: "I thought that I could prove to my people and others that this work could be handled by an Indian person. I am a firm believer in influence by example.

Once Indian people have been educated, "he says" it will overcome the problem we now have of poverty on the reserve."

## CWL Presents Brief on Poverty

The Special Senate Committee on Poverty in Canada received March 3, a submission of The Catholic Women's League of Canada. We quote the recommendations for Indians and Eskimos welfare:

The CWL has a membership of over 110,000.

39. We submit that basically the poverty that affects the Indian and Eskimo woman is no different from that which affects women of other ethnic groups in Canada. It is inherent in our position that all people have the same basic needs. We understand that the loneliness, depression, and despair that so often are the companions of women who are suffering from unfulfilled needs — material, spiritual or emotional — are the same for Indian, Eskimo, Negro or White.

40. However, because at least 81% of the indigenous population share the stresses of poverty, the problem is compounded in that it is very difficult for a native woman to see a way out of her position, or even to find another native individual living in the depressed area who has accomplished some improvement in her standard of living and sets an example by showing what can be done.

Added to the basic problems of poverty are the grave injustices which have been and are still being done to all native people by the systematic undermining and belittling of their cultural history, their customs and languages.

41. Most often the native woman shoulders her responsibilities alone, for any of a multitude of reasons. Their way of life demands that men be absent from the home to go elsewhere to find work and they cannot afford to take their families with them.

They hunt or trap; they are sent away

for training, often creating a gap between her experience and that of her husband when he does return; patients requiring hospitalization usually must be sent away from their own areas.

Frequently the burden the native man carries becomes unbearable and he gives up; it is the woman who is left to cope with the on-going family problems.

42. The average life expectancy of an Indian woman in Canada is 25 years, and the infant mortality rate among Eskimos is more than 10 times the infant death rate for the population as a whole.

It is unrealistic therefore to assume that all women in Canada today are given the same opportunity to achieve a decent standard of living, for themselves and their children.

Beyond the cares the native woman has for herself and her family are the difficulties she faces in a society which considers her and her people at the bottom of the heap in every way — not only in an economic, educational and physical health sense, but also in the sense of social, moral and individual worth.

43. The following are some specific RECOMMENDATIONS for changing the situation in which the indigenous woman in Canada finds herself today.

It must be emphasized that all of these recommendations are considered urgent and should be carried out

without imposing the standards of the white man and in consultation with the people involved — both the native woman and the institutions.

(1) While material help is necessary and important, it is submitted that more emphasis is needed in individual counselling of women heads of families and their children, and that this personal service should be the main part of the program;

(2) More possibilities for education and job training for women heads of families while receiving assistance with fees and living costs, and the establishment of convenient day care and/or homemaking services;

(3) Motivation provided by the Indian Affairs Branch towards the involvement in various community activities to encourage contact with other people, such as workshops providing self-help for women in caretaker systems. These educational workshops could deal with the causes of poverty, and the psychology of women enmeshed in the situation.

44. The members of our committee charged with obtaining information on poverty among the indigenous families headed by a woman alone have compiled many examples which illustrate not only this situation but also the difficulties of the native poor generally, and in some instances the plight of poverty-stricken families whether Indian, Eskimo or White.



## US Council members

WASHINGTON, D.C. - The eight new Indian members of the National Council on Indian Opportunity appointed by President Nixon, were sworn in, here, Sept. 1 by Secretary of Commerce Maurice H. Stans.

Indians on the Council now represent the southeast, northeast, and urban areas. Two women are among the appointees, as well as the president and vice-president of the National Congress of American Indians the largest Indian organization in the U.S.

The objective of the Council is to improve and coordinate Federal programs in cooperation with Indian leaders to stimulate economic and social development on the reservation.

The new members of the Council are:

Frank BELVIN, Choctaw, of Okmulgee, Okla., chairman of the Human Rights Commission of the State of Oklahoma;

Laura BERGT, Eskimo, of Fairbanks, Alaska; 30. She served on the Steering Committee Alaska's 1970 White House Commission on Children and Youth, Health, and Welfare;

Betty Mae JUMPER, Seminole, of Hollywood, Fla., chairman of the Seminole Tribal Council;

Earl Old PERSON, Blackfeet, of Browning, Mont., president of the National Congress of American Indians (NCAI);

John Chibonne RAINER, Taos Pueblo, N. Mex., vice-president of the National Congress of American Indians;

Harold W. SHUNK, Yankton-Sioux, of Rapid City, S. Dak., former Bureau of Indian Affairs superintendent on three reservations;

Martine E. SENECA, Jr., Seneca, of Versailles, N.Y., president of the Indian Law Student Association, at 28, the youngest appointee;

Joseph C. VASQUEZ, Sioux-Apache, of Canoga Park, Calif., president of the Los Angeles Indian Centre.

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## Northland ...

The Oblate missionary spends most of his time "trying to help his people make a better living, trying to keep everyone employed."

It's a more-than-fulltime job, but he sometimes feels very alone during the long months by himself in the settlement of following the traplines.

"FOR THE north it would be a great thing for priests to have wives," he feels, mainly for companionship, to have someone to speak your own language."

The settlement stands empty most of the winter as the Indians leave to follow their trap lines. "Generally I go with my dogs and follow them around," Father Brown explained.

In spite of the lack of companionship, Father Brown would never agree to leave the territories. "I don't like it out of the north," he explained. "I wouldn't want a parish in Toronto."

AFTER eight years in Colville Lake, Father Brown feels he's reversed the trend to centralize the Indians into large administrative centres, and, consequently, take them off the land and onto welfare.

"Colville Lake is a settlement that's going to live," he declared.

### INDIAN RECORD

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