INDIAN RECORD

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christmas
blessings
and a
new year
filled with
peace and joy

Elect own school trustees

WINNIPEG, Man.- Residents of two Indian reservations in Manitoba now will be able to elect their own trustees in their respective school divisions, following an amendment to the Public Schools Act at the last Legislature session.

Youth and Education Minister Saul Miller announced Wednesday that the Lord Selkirk school division has become the first in the province to include an Indian reservation.

Children of the Brokenhead Indian reserve became resident students of the school division when an award of the provincial board of reference became official.

A second award of the board of reference has now become official making the Roseau River Indian Reservation part of the Boundary school division.

Mr. Miller said the change means that children from the two reservations will no longer pay non-resident fees, and will now participate fully in all the rights and priviledges enjoyed by the other children in the two school division.

The Brokenhead reserve, near the south end of Lake Winnipeg, has been made an electoral ward within the division, and the band has elected a trustee to the school board. The new trustee took office January 1, 1971, in time for the election of the new chairman of the school board in the Lord Selkirk school division.

The Roseau River reserve in southwestern Manitoba has also been made an electoral ward within the Boundary school division, and the elected trustees took office on January 1, 1971. (turn to p. 16)

Canada's first Christmas Carol, written by Jean de Brebeuf 1648.

INDIAN ACT OUTDATED

by Gregory Bangs

Proposed changes in the Indian Act now under discussions in Ottawa do not leave Indians in the lurch, said a senior official of the Department of Indian Affairs and Northern Development.

J.V. Boyce explained to members and guests of University Women's Club that the Indian Act, originally intended to protect Indians from greedy settlers, no longer served a useful purpose.

'Indians alarmed over the proposed changes fail to understand that it offers strong local autonomy over their affairs with full rights to control decisions affecting their welfare, he said.

He argued that the news media made headlines from inaccurate interpretation of proposed changes in the Indian Act.

"Indians perform in a straightjacket," he observed, "and do not feel like Canadians."

The government wishes to assist Indians in administering their own "municipal village" and also offers financial aid and professional guidance to make the venture a success.

Boyce objected to the Indian Act because of its being "discriminatory in itself, highly restrictive, and paternalistic."

The distance of three thousand miles between B.C. and Ottawa makes decision slow and difficult, he said, explaining that Indians can look after their affairs better on a local level.

He assured Indians that the federal government has no plans to switch them over to provincial authority under the proposed changes."

Replying to questions from the floor, he said:

Coastal Indians lead in progressive attitudes and actions, pointing to less-integrated bands at inland and northern areas, where old ideas prevail.

Leaders of B.C. Indians are articulate and show sound judgement. And the people demand higher education for their children than ever before.

Hopi, Navajo architects

PHOENIX, Ariz. - An Indian owned planning and architectural firm, NUMKENA and LEE, Has been established here to provide programming, planning and architectural services to the Indian world.

The business is located at 7 West Ad Adams St., Phoenix, Arizona, 85003.

Dennis C. Numkena, a Hopi, who completed his Architectural studies at Arizona State University, is president; Hemsley Lee, a Navajo, who earned his degree in building construction at the same University, is vice-president.

Mr. Numkena asks that the firm would like to hear from Indians in planning or architecture or who might be interested in employment.

Human relations award

Vancouver Chief and well-known entertainer and Hollywood actor Dan George was awarded the human relations award of the Canadian Council of Christians and Jews.

The award to Chief George and three others was announced after the November 16 session of the Union of B.C. Indian Chief's convention in Hotel Vancouver.

Chief George and Mr. Justice Branca were recognized for their support of ethnic groups, Freeman for aid to worthwhile causes and Hamilton for being the prime mover in the human rights legislation passed by the federal government.

Chief George is the first Indian to receive this honour, and it is the first time in seventeen years that any such awards have been made to Bristish Columbians.

All will receive their citations at a B.C. centennial regional human relations award banquet in Hotel Vancouver on February 9.

ANCIENT

Earlier that day Chief Dan George opened the convention with an ancient Sioux prayer which was translated into English in 1887 by Sioux Chief Yellow Lark.

"My people have always been religious," Chief Dan said.

The prayer goes as follows: Oh Great Spirit whose voice I hear in the winds, whose breath gives life to the world, hear me. I am small and weak. I need your strength and your wisdom. May I walk in beauty. Make my eyes ever behold the red and purple sunset. Make my hands respect the things you have made, and my ears sharp to hear your voice.

Make me wise so that I may know the things you have taught your children, the lessons you have hidden in every leaf and rock.

CHIEF DAN GEORGE, past chief of Burrard Reserve and honorary chief of the Nescannith.

Make me strong not to be superior to my brothers but to be able to fight my greatest enemy, myself. Make me ever ready to come to you with straight eyes so that when life fades as the fading sunset, my spirit will come to you without shame.

In native tongue

WINNIPEG, Man. - Steps are being taken to make Manitobans aware of their right to appeal decisions of municipal or provincial social allowance administrators regarding the provision of financial assistance, Health and Social Development Minister Rene Toupin has announced.

Mr. Toupin said his department has produced a pamphlet spelling out "concisely and in simple, understandable language" the rights of appeal of social allowance recipients and applicants. There has been an initial printing of 5,000 copies in English and it will be translated into other languages, including Cree, Sioux and Saulteaux.

The pamphlets, together with accompanying posters, will be distributed among all municipal and provincial offices administering social allowances, as well as all community organizations acting in behalf of allowance recipients and others who require help, including churches, recreation agencies and neighborhood centres.

Youth education difficult

by Eric Carlson, Toronto

My topic for this brief presentation is: "Indian Education - - - What the Federal Government is Attempting to do". As a counsellor dealing with people rather than policy, I do not think I qualify to enunciate policy and perhaps your committee has invited the wrong person.

However, over the past four years of my employment with the Federal Government, I have kept my eyes and ears open (and hopefully my nose clean!) and I think I have come to have some idea of what the government's Indian education is all about.

The aim of the Federal Government's education policy with respect to Canada's original inhabitants is, as I understand it, so to educate and equip Indian young people that, as they reach maturity, they will have a real and practical option either to return and make a living in their home reserves or, alternatively, should they choose to live away from the reserve, to enable them, by appropriate training, to find suitable jobs and become self-supporting citizens.

The aim, then, is not necessarily or even implicitly social integration and certainly and explicitly not assimilation, at least not in the sense in which sociologists define the term.

Now, whether the aforementioned objectives are being achieved is, of course, open to critical assessment. My personal view is that with respect to the above statement of alternatives, I do not see the first option too clearly. I think that it is becoming increasingly evident now throughout Canada and the world that, for weal or woe, people are steadily moving towards the industrialized urban centres.

Farming and the other extractive industries are becoming more and more mechanised and, as a consequence, there are fewer and fewer jobs for would-be farmers, fishermen and woodsmen. Hunting and trapping, too, for various reasons, are becoming marginal livelihoods at best.

Also, many reserves are devoid of economic resources although a few have some oil and fair stands of timber as well as choice potential recreation, resort and residential locations that could be developed. What I am trying to say is that, in my opinion, most Indian people will in future have to be mobile if they want the jobs which yields a higher standar of living.

I think Indian young people have become aware of this more than their elders. Increasing numbers of them are taking skill, technical, business and professional courses after they have absorbed as much formal education as they can. This they do with the intention of finding employment and living in the larger Canadian society.

So much for aims and objectives. What educational services are provided, you may be asking, to attain these objectives? On most reserves the Federal Government, through the Indian Affairs Branch of the Department of Indian Affairs and Northern Development, builds and maintains schools which in most cases provide schooling fom kindergarten to Grade eight.

Graduates from these and a few remaining residential schools continue their education at neighboring county high schools which bill tuition fees to the Department. In many areas, the closest high schools

are so distant that the Department persuades the students to leave their home communities to board in cities and towns where they can get their schooling.

While this is not the most desirable arrangement for the parents and children, the only alternative would be to duplicate these facilities at increased cost to the taxpayer. Students who have completed or dropped out of high school are free to take up vocational training in any field as previously stated. This vocational training, as well as the elementary and high school education, is subsidized, totally in most cases, by the Department.

I am sure you will concede that the above program sounds like a good deal and indeed it is. And yet, even superficial reader of the daily media has a vague notion that the Indian is having a hard time --- else why the rumble of "Red Power" and the urgent concern of people like Premier Thatcher of Saskatchewan where close to 10% of the population are Indian or Metis.

The more informed observer knows that the per capita income of the Indian is slightly above one quarter of the average Canadian's. He knows, as stated in Volume II of "A Survey of the Contemporary Indians of Canada", that in the twelve year period (1951-62) 8441 Indian students out of 8782 did not complete high school. He knows, too, that the rates of grade repetition and of drop-out are extremely high.

What has gone wrong? Before zeroing in on the villainous Indian Affairs Branch (after all, someone must be to blame for all this), permit me to plead a few extenuating factors on its behalf. First, people should realize that a real attack on the job of secondary and higher education for Indian youth would began after World War II.

As a Canadian tax-payer I have no apology for this belated effort. I suppose we are all as guilty as our MPs and MPPs for not having goaded previous governments to appropriate sufficient funds to have started the job sooner. But why should people who are trying hard to fill a gap be excoriated for our previous stinginess and short-sightedness?

Secondly, there are built-in problems in the job which I have neither the time nor the expertise to describe for you. These problems have to do with the many difficulties inherent in the education of the poverty-stricken and the culturally deprived. This would have been difficulty enough. Add to this the confusion of cross-cultural exchange, a sense of alienation on the part of many Indian youngsters, the bigotted attitudes of some "white" Canadians, and you've got a job cut out for you.

If one could simply buy a diploma, certificate or degree for Indian youngsters the same way one bought a suit of clothes, there would be no problem at all. But as most teachers know, each student brings to the learning process a personal background and equipment which modify results.

The job of educating Indian youth to take his place in modern society is not an easy one - - - it is not easy for the non-Indian teacher and it is definitely not easy for the Indian youngster who is often called upon to make difficult adjustments.

Most Canadians, myself included, assume that social integration is the ultimate solution to the poverty and deprivation of many Indian and Metis people scattered across this land. A minority feel that more should perhaps be done in the way of helping Indian People to develop the economic resources of their own communities and thereby provide themselves with an independent livelihood.

Whatever "mix" of the above remedies is applied to break the vicious circle of poverty, the Indian people should certainly be consulted and every effort made to ensure their participation in the formulation and implementation of policy.

Fights for native rights

SAULT STE. MARIE - Like their ancestors, there are Indians today who feel the white man sometimes speaks with a forked tongue.

But in white man Paul St. Jacques, Indians in northern Ontario have found a crusader for Indian rights, a true blood brother who grew up with them, understands their plight, and because he is a Christian living his faith, doing something about it.

Almost single-handedly Mr. St. Jacques has achieved tremendous improvements in health care for Indians living in isolated settlements. Conditions in many cases were deplorable, he said.

"Children were dying and with no one who could really say what they had died from," St. Jacques charged. "Visits by government medical people were all too rare and prescription drugs and other medications were being handed out by untrained, uneducated laymen (Indians)."

REGULAR CLINICS

Now, because of Paul St. Jacques, a University of Toronto medical team sets up regular clinics in isolated bush communities. A local task force made up of doctors, dentists, nurses, and assistants has been organized and is prepared to lend assistance when required.

Paul St. Jacques, a 41-year-old school teacher who was born and raised in Maccart, a whistle-stop on the Ontario Northland Railroad near Cochrane, has intensified his one-man crusade on behalf of Indians. He feels Canada's first citizens have been denied, by general indifference or government inaction, protection and services accepted as routine and right by other citizens.

He's not attempting to achieve this end by ranting and raving about conditions he has seen and experienced among his red brothers, or by picketing government offices. Mr. St. Jacques comes on diffident, friendly and somewhat shy. He admits he's uneasy when talking to government officials. Nevertheless, there's a firm intensity in his approach. He doesn't shout and accuse. He merely points out facts as he sees and experiences them and how he hopes to encourage the right people to help.

"As humanitarians we have a responsibility to these people, to help them," Mr. St. Jacques told a group of nurses recently. "We need to work with them, not just for them, as underpriviledged, uneducated human beings."

His motivation doesn't come from a burning desire to do good for personal satisfaction. A long time ago, when he was a young man, says mild-mannered St. Jacques, he was influenced by Dorothy Day of the New York Catholic Worker and by the organizers of Benedict Labre Society in Montreal.

Born and raised a Catholic, Mr. St. Jacques doesn't equate his calibre of Catholicism by the number of times he attends Mass. He has accepted a social committment which, he says, is in effect a religious expression, one that every Christian must make in his own way.

He believes that in the last 10 years the Catholic Church has been "the most active, effective and concerned Church in social action". Nor is he a self-centred do-gooder who just happened to be attracted to a cause. He's lived all his life with Indians. He knows their problems and frustrations. He worked as a prospector, and for eight years taught Indian children in isolated communities.

It was then that he first actively took up the challenge that has shaped him

into a crusader. His dedication to the cause is selfless and total.

"All the contacts in the world with the civil servants weren't accomplishing a thing really," he says, recalling his earlier futile efforts in communications with Ottawa regarding inadequate health care for Indians.

Two years ago he accepted a teaching position with the local separate school board because he wished to continue his university studies in the city. It was then that Paul St. Jacques literally blew the lid off on Indian health care programs in Northern Ontario. He went to the public via television and press. He spoke before numerous civic and service clubs and other organizations, describing the unbelievable miserable conditions of the Indians in whose communities he had worked and lived for five years.

FREE TO CRITICIZE

The move paid off. The government listened and acted. Mr. St. Jacques was retained as a consultant to advise the University of Toronto medical teams. He stayed with the government only until the program became operative.

"I don't want to become a civil servant. I want to be free to criticize government agencies when necessary", he says.

The crusader has sharp words for the Indian people themselves. He tells them their ultimate salvation lies in education.

"They need education to survive, perhaps eventually rise to a place in their communities where they can take care of their own needs," he believes. "Before too long the Indian will no longer be riding the wave of public sympathy and concern as they are now. The public will eventually tune them off and switch their full attention on another social problem. There's evidence of this now with pollution as the big concern."

Mr. St. Jacques warns his Indian audiences that when this happens they will have to rely on their own initiative and intelligence.

That's all very well for an educated, articulate schoolteacher to say, cynics will point out. But it's a different matter when you're a poor, disavantaged Indian who has a long background of public distrust.

Paul St. Jacques, white man, was a disavantaged person himself. He received all his elementary school education in railroad cars that make periodic visits to the isolated communities where he lived with his parents. He was 30 years old when he began his studies through correspondence courses. He acquired his Grade 13 and entered the teaching field.

Paul St. Jacques was not a school drop-out, but rather a "left-out", and he tells his Indian brothers that just as he rose above his difficulties and frustrations, they too can obtain the education that they'll need to sustain them in the years to come.

DIGNITY OF LIFE

This summer St. Jacques attended the University in Toronto, working towards a master's degree in social work. He still accepts invitations to speak before white and Indian gatherings to explain his personal program for dignifying the life of the Ontario Indian.

"You don't just stop when you reach a certain area, a certain plateau," he says. "Progressive programs are needed."

Mr. St. Jacques is not aligned with any organization or continue to spend all his free time from classrooms lobbying for improvements, crusading for the Indian people through communication with government and individuals.

Anyone who says a one-man crusade can never be any more than a whisper in a whirlwind, that power and persuasion is possible only through numbers and money, would do well to think about Paul St. Jacques - living evidence that Christians can be effective as individuals in social action. •

Carla learns to like herself — *Videotape experience*

BY FRED MILLER, O.M.I.

OBLATE MISSIONS

Carla is a very pretty Indian girl with long, flowing hair as black and shiny as the fur of the marten, her face a delicate golden bronze. When she smiles her soft, round features light up like the sky on a spring morning.

But she seldom smiles. She doesn't think she is worth anything. She doesn't even know she is pretty.

When Father Bob Kelly drove onto her remote reserve he parked his trailer near the school. It was a curious sight, the trailer, and predictably the children, inquisitive about any new sight from the outside world, came cautiously forward. Carla stood self-consciously at the back of the group that crowded around the door.

It wasn't long before this roly-poly priest, as jolly and funny as a Santa Claus, had them swarming into the trailer consumed with curiosity about its mysterious contents. Their little hands poured over everything like water flowing over stones in a brook.

There was something exceedingly unusual about the equipment in the trailer. There was a videotape machine, camera and monitor. There was no television at this remote reserve, so it was a marvel of unspeakable surprise! Father Kelly spotted Carla for a shy little package. He gave her a book and asked her to read before the camera. Her hair, parted in the middle, fell over her eyes so she could scarcely see the print. Her voice was so low as to be almost inaudible. Gradually he pushed the microphone nearer. She cast a furtive glance at herself in the monitor, by joking and laughing he succeeded in gaining "the loveliest smile you can imagine".

He rewound the tape and played it back over the monitor.

"Ah, what a lovely smile you have!" he said in response to a tentative effort.

"Did you notice?" he asked the others.

"My, you look nice when you look up", he said approvingly.

"Your voice is nice and soft", he encouraged, "it wouldn't frighten the little people."

He played it again, with the same approving comments. Even Carla was beginning to believe it. And the other children were recognizing qualities she didn't dare believe she had. It was a great discovery.

Now Father erased the tape by recording, over top of the original, a new version of Carla. His marvelous, magic machine had rubbed out the old, shy Carla and created a new Carla who was beginning to believe in herself. She brushed her hair from her face. She was pretty. She smiled, and her eyes danced.

Sharing his discovery

The incident of Carla's self-discovery was told to a group of ten Oblate priests and priests-to-be at a round table session in the Sheraton-Chicago Hotel in Chicago on April 7th. They had come from widely separated parts of Canada and the United States to attend the first international Religious Communications Congress. The Oblates, all involved in, or in training for, the field of communications, were sharing experiences. Father Kelly came from Vancouver, B.C., where he is Vocation Director for St. Paul's Province of the Oblate Fathers. He was telling about his very recent discovery of the power of one aspect of modern media technology for helping people and spreading the Good News: the use of videotape and the equipment related to it. He was excited about the "endless possibilities" it offers the religious communicator of today.

Father Kelly pointed out that many people do not achieve anywhere near their potential because, like Carla, they have a low concept of themselves. Deep down in the subconscious are stored data — negative habit patterns — which cause them to devalue themselves. Happily, this negative data can be revised and the person can affirm new data in the subconscious, simply by telling himself, "I like myself the way I am — even with my limitations. I accept myself without any reservations!" By such affirmations he gains a brand new outlook on himself and raises his self-concept. (Executive Research Institute, Glendale, California.)

An outgrowth of experience

For years Father Kelly had worked with Indian children and he knew the frustration of not being able to help others it was most needed. All the support he gave to the Indian children seemed to fall short of giving them the conviction of their own worth. For one reason or another, many held deep feelings of inferiority. "We would keep telling them they were as good as anyone else, but it didn't really get through."

Now, Father Kelly believes, with the aid of modern technology, a real breakthrough is possible. With videotape and the process of affirmation of one's worth, a person can be remade and throw off a whole lifetime of being crippled by feelings of inadequacy.

"I use the experiential method", he declares. The old lecture approach just doesn't seem to work. "They're not turned on by the spoken word. No matter how right you are it doesn't turn them on", says Father Kelly.

And the reason is, "The kids aren't 100% knocked out with reason", he says. "The one thing they do trust is their experience."

A host of possibilities

The videotape machine offers them an experience — an experience of themselves. It offers instant recognition in place of the old lineal and sequential approach of the printed and even of the spoken word. It operates on the basis of intuitive comprehension and abstracts from limitations of time and space. It offers the ability to communicate gradually, leaving time for reflection. It can be viewed again. It allows the possibility of communication without the personal presence of the one communicating, thus increasing his mobility and effectiveness.

"My thinking was that youngsters get a lot of their ideas from television", said Father Kelly. "Why shouldn't I use the same medium? After all, 70% of learning is through the eye. We remember 70% of what we see, only 20% of what we read and 10% of what we hear. Why not make use of this information in our approach to spreading the Gospel?"

The trend today is toward the audio-visual in preaching. This fitted in perfectly with the idea of self-affirmation. If words can program our self-concept, why not sound and image together? Why not harness the tube?

Just when these ideas were coming together in his mind a friend called and said he would like to make a donation to his work. It seemed providential. Without this timely help he could never have gotten started. From a television company in Vancouver he bought a used videotape recorder with a monitor (a small TV) for $350 — "a real steal". A friend in Seattle helped him locate a second hand camera to complete the system for $250. Cost of new equipment would be about $1,700.

Father Kelly sees no end to the possibilities for the use of his videotape equipment. He sees uses for it in the rehabilitation of prisoners and alcoholics, for building personality in children, for helping retarded and problem children, for disturbed children. Apart from these problem areas, there are possibilities for its use certainly in retreats for youth, to improve relationships between parents and their children, between teachers and students, between labour and management where communication might be effected without direct confrontation. The list is endless. Besides the direct personal involvement with people, there is the possibility of tapping the resources of universities and training centres who have been building up libraries of videotapes.

To show how it might work, Father Kelly outlined a specific project:

- Show the movie **The Summer We Moved to Elm Street**, to a selected group of young people.
- Let the young people discuss the movie from a prepared list of questions.
- Videotape this discussion.
- Show the same film to the parents of these young people.
- Let them discuss it.
- Show the parents the videotape of the young people's discussion. The parents will then react to the attitudes expressed by the young people and by themselves.

The real genius of this method, Father Kelly points out, is that parents and young people are reacting to a neutral person, Doreen, the heroine of the movie, and, by analysing the elements in her life, they are discovering the patterns and values in their own. This may be the first time they have really faced their own values. The fact that Doreen is on the screen removes the threat that a direct examination of themselves might raise. Then, they have a chance to see how their values have been reflected in the attitudes and values of their sons and daughters.

"I'm in the business of values", says Father Kelly. "I build community." Perhaps he has something to offer others who are in the business of values and who are builders of community. •

THE ISLAND OF GOD

(Canadian Register)

Classrooms are "out" and creativity is "in" when Canadian artist Robert Aller takes his talents outdoors to teach art to Indian children.

Mr. Aller does not lecture or explain the "rules" of art or even insist that his students remain in class. Instead, he moves out into the setting most easily understood by the class.

At Wikwemikong on Manitoulin Island the "Island of God" he conducted classes on the shore of a lake. There the Indian children gathered to draw and paint - or swim and canoe if they tired of art.

Mr. Aller's teaching methods encourage the natural creativity of the Indian children, helping them in drawing from their own background and in using their own ideas. The results - bright colors, bold designs and original ideas - can be seen in the Young Canada Building at the current Canadian National Exhibition, Titled "Art from the Island of God" the display is sponsored by The Ontario Institute for Studies in Education and the Ontario Department of the Provincial Secretary and Citizenship through the Indian Community Development Services Branch.

Paintings, drawings and murals by the children, aged four to 12 years, are included in the display as well as multi-media presentations and a new film, FACETS. Produced by Reason Associates Ltd. of Toronto, the movie is a cultural montage using film clips, photographs, paintings and multi-media segments.

Mr. Aller believes art cannot be imposed on children, that it is in them both consciously and unconsciously and that it only needs the opportunity of expression. At Wikwemikong he gave the children this opportunity.

Ideas are important to Mr. Aller's way of teaching art. With his respect for the Indian culture and of the children's individual talents as artists, he is able to bring out his students' attitudes and reactions to the world around them.

With Indian children, Mr. Aller says, one is dealing with spokesmen of a culture "unbelievably different and remote to our own, white urban way of thinking." He has learned to see Indian life as a silent culture without the white man's need to verbalize everything.

Art, for the Indian child attuned to this non-verbal cultural background, is a spontaneous mode of verbal expression and therefore Mr. Aller does not organize his classes as art classes.

"I use art in working with Indian children as recreation. If I organize the painting and sculpturing it is no longer recreation," he explains. "The children dictate to me what they want to do. I simply tag along. And in this way the children pour themselves out in their art. All I can do is hand out materials and then gather up the finished products."

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They have found it!...

KENORA, Ont.- Welfare is a word that to most people conjures up a picture if not of the breadline then something pretty close to it.

It certainly wouldn't stretch to buying, say, part of a town.

The idea is ridiculous-except that a band of Ojibways near here is doing just that.

Led by 34-year-old Chief Roy McDonald, the 600-strong band is making a unified drive to get welfare and government Indian aid to work to their needs rather than having them adapt to programs.

And so far the White Dog Reserve Co-operative is two houses and a thriving store to the good.

The purchase of the three buildings, worth more than $50,000, was done - and done legally - on welfare payments and forgotten Indian assistance programs.

The key to the band's secret came to the discovery that it could receive up to $90 a month in welfare funds to pay for housing in the nearby predominantly white village of Keewatin.

They demanded that the maximum payments be made to two White Dog families who had picked a couple of the best houses in town for their homes.

It was also found that $10,000 in loans were available for such purchasers. So they applied for and got those loans.

The families moved in and now work daily in the Co-op store. They do not receive any pay for their work and all profits go to the company. .

And although they are "working" - taking in sometimes in excess of $150 a week - they can remain on welfare because they are technically not working - according to welfare rules.

The store profits, together with special loans and welfare payments Chief MacDonald expects, will unable the Co-op to own outright the two homes and the store within five years.

"When the Co-op has accomplished this goal then we will have the funds to make down payments on other stores and houses," he said. "We could sell our existing holdings and use this money for down payments on several houses and stores."

He calculates it would be possible for the White Dog Co-op to own all of Keewatin within 10 years.

But this does not figure in Co-op plans. Their aim rather is to build a self-sufficient community making full use of its human resources and developing it into a sort of a place the residents want it to be.

Island

(from p. 10)

Explaining that he thinks the Indian children speak to him through their paintaings because he does not represent, in any way, the white man's authority, Mr. Aller says, the children's art "tells us more about the Indian and his way of life, his attitude to life and the world, than any number of words can."

Mr. Aller has been teaching art to Indian children since 1958 when he began working at an Indian residential school in British Columbia.

He attended the Vancouver School of Art and Arthur Lismer's School of Art and Design as well as the School of Fine Arts in Stockholm, Sweden. His own work has been exhibited in New York, Montreal, Toronto, Ottawa, Thunder Bay, Winnipeg, Edmonton, Vancouver, Victoria and the 1970 UNESCO meeting in Ottawa.

Learn how to read

by Irene Hewitt

Feeling I might be able to make a contribution (I had taught Basic English in upgrading classes) one day I phoned our local Indian-Metis Friendship Centre.

Soon afterwards around the kitchen table in the Flin Flon Centre I met my pupil: - Nancy, who at times takes charge of the Centre and the 'Johnsons': Henry, Louise and their 16-year-old daughter, Michelle.

For years Henry had worked for the C. N.R. at a remote outpost far from any school. Wanting an education for his eleven children he left the bush life he loved and found work with the mining company in Flin Flon.

Here he proved himself a good, steady worker and, backed by the Centre and Credit Union, he bought a fine home. Pretty good for a man unable to read or write (a Brother had taught him to form a number of letters and he was able to write his own name).

I had been warned not to expect too much at first, Henry might be withdrawn, difficult to reach, but his desire to learn was so great that we got along just fine.

Louise amazed me. Though pregnant with her twelfth child, she looked like a woman in her early twenties; her face unlined, her complexion just beautiful, her manner serene. Like Nancy, she had attended school for six years.

Michelle, one of the prettiest teenagers you'd see anywhere, had started school for the first time when the family came to town the previous year. When she brought me her workbooks I was really indignant. Imagine sticking a fifteen-year-old girl with the same work sheets you'd give a six-year old! "Here are three ducks. Color them yellow." Michelle knew a few words as a result of her year's schooling, but she couldn't read.

I had borrowed grade VI readers for Louise and Nancy, grade III ones for Henry and Michelle since I'd been led to believe they could read. And the grade III readers were useless. What to do?

Heading to the public library I found Rudolf Flesch's "Why Johnny Can't Read" (good word lists here) and a Hay-Wingo: "Reading with Phonics".

Henry, Michelle and I started off with the short vowel sounds (cat, egg, Indian) illustrated by pictures. These learned we went into constanants, "m", "n", "t", "p". This reading by phonics (sounds) attempt was to prove the most rewarding experience of my entire teaching career. Michelle learned quite quickly but Henry was unbelievable!

That very evening he was reading and writing, too, simple words like man, mat, map ... the joy and excitement as he found himself reading and writing some ten or twelve words! The second night, after five hours' instruction, he wrote thirty-five words from dictation; every one was correct, and he could have written hundreds.

For reasons no one could help the classes fell by the wayside. But one thing had been proved. Phonics is the way to teach adults to read. If you're going to teach adults the way children in our public schools are taught (sight, controlled vocabulary) then you'll need rafts of books from primer right through to grade IV and V readers.

But get a phonics reader such as Mary Johnson's, at $3.00. teach adults how to sound letters and combinations, how to form words from sounds, and they'll be able to read thousands of words.

Fort-Alexander story told

On November 19th, 1969, the administrator of the Fort Alexander Indian Residential School (recently known as the Fort Alexander Student Residence), Rev. Father Antonio Fortin OMI received the following note:

"The Fort Alexander Residence will be closing as a residential school at the end of June 1970". The closing of the old residential school thus ends a long and interesting era.

Let us go over briefly but a few of the highlights of that history. It might interest our readers to know who were the principals and administrators all through these years.

Fr. P. Valois from 1905 to 1911; Fr. Hector Brassard - 1911 to 1913; Fr. Paul Bousquet - 1913 to 1914; Fr. P. Geelen - 1914 to 1918; Fr. Paul Bousquet - 1918 to 1927; Fr. Mathias Kalmes - 1927 to 1933; Fr. Simeon Perrault - 1933 to 1936; Fr. J. Brachet - 1936 to 1949; Fr. Charles Ruest - 1949 to 1956; Fr. Victor Bilodeau - 1956 to 1957; Fr. Gaston Lebleu - 1957 to 1959; Fr. Leon Jalbert - 1959 to 1966; Fr. Arthur Masse - 1966 to 1969; Fr. Antonio Fortin - 1969 to 1970.

In January 1862, Fr. Lestanc OMI, of Fort Frances Ontario, paid a visit to Ft. Alexander and noted in his diary the existance of a school with Mr. T. Spence as schoolmaster. Later on, one Mr. Barnet succeeded Mr. Spence as the head of the school.

September 1, 1880 marked the opening of a new day school on the present site of the old Fort Alexander student residence. This old building is presently used as a carpenter and tool shop.

In 1905, to replace the Saint Boniface Residential School, where the children of Fort Alexander and other Indian reserves were sent to receive their education, a new residence was built on a piece of land (lot 60) once owned by the late Jean Baptiste Morrisseau, of Fort Alexander, father of John Morrisseau. Later, the Government bought another piece of land from the late Louis Fontaine (lot 3). The contractor and architect for building the new residence was Brother De Bijl, OMI; Brother Charles Sylvestre, OMI, Eugene and Adolphe Gauthier, OMI and local manual labour formed the construction team.

During the summer of 1912, a new section was added to the north end of the residence. In 1913, a new laundry was built.

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It was in 1905 that nuns from France, known as "Filles de Croix", (Sisters of the Cross) took over and devoted their services until 1914.

On July 18, 1914 the first Oblate Sisters arrived in Fort Alexander: Sisters

(turn to p. 16)

Crow tribe honors nun

On August 19, 1970, the Crow Indians bestowed upon Sister Providencia, a dedicated person of the Catholic faith, one of the highest honors, when she was officially inducted into the tribe.

Sister Providencia who has dedicated all her life to the service of others has sought out recognition and equality for Indian people for the past forty years and is known throughout Montana and Idaho for her fine work. She is a professor of Sociology at the Catholic College for Women in Great Falls, Montana.

Sister Providencia was born in Montana, near the Flathead Reserve where her father homesteaded.

She said she shall never forget the words of her father who once said, "white people have displaced Indians for so long and it is our responsibility to defend their honor". She has lived up to his words of wisdom since childhood.

In 1930 she became a Roman Catholic nun, and began her first journey of mercy serving others in 1936. She taught religious summer school in the states of Washington, Idaho and Montana, and it was during this period where she met and became involved in working with Indian people.

In 1949 she moved to Great Falls. Upon request by the Chippiwa Indians she became instructor for their children in religion at Hill 57, a religious settlement not far from Great Falls, with the assistance of college students as well.

In 1954, Sister Providencia was called upon by the Flathead tribe to assist in organizing a defence against the termination of their tribe. She trained the delegation of speakers who went to Washington for their defence, who incidently won the case for their reserve.

Sister Providencia receiving assistance in adjusting gifts after being inducted into Crow Tribe.

A delegation from the National Congress of American Indians had met with her on many occasions and eventually they formed what is now known as the Montana Inter-Tribal Policy Board.

Since 1956 Sister has been helping the Indians to fight the bad welfare policy, which congress tried to enforce after the rejection of a relocation policy for the Blackfoot Indians. Congress hoped to see the relocation policy a reality but it never did materialize.

Since 1958 she has been doing social work for the Indian people, focusing her attention on getting food stamps for the Indians.

She has assisted the Indians in Great Falls in the passing of the Poverty Program in their state. This program involves the training of Indian personnel as health and nutrition aides and neighborhood workers, where people help people. She said, "in Great Falls alone there are 3,000 Indians out of a total population of 75,000 who are living in the city and found the need for an effective poverty program for them. She said the B.I.A. backed the program for the Indians.

She is the adopted daughter of Mr. and Mrs. Donald Deer Nose. She now is the adopted daughter of the great Crow Tribe, who recognized the importance of a dedicated, stately woman.

The roaming native

In the land of the northern lights
The Indian boy was raised,
He followed his trapper father
O'er the snows and the waterways.

He spent summer evenings 'neath the stars
He swam where the waters fall,
He wore his home-tanned deer skins
When he challenged the blizzard's call.

With bow and arrow he stalked his prey
On a pony he rode the hills,
He fished the lakes and rivers
Adept in Indian skills.

He differed from his own people
As he wanted to roam,
To the distant white man's cities
Touring waters far from home.

He heard of fires fed by gas
Of their flames that never died,
Wagons that moved without horses
Of stoves where meat was fried.

He had also heard of the iron horse
Large ships he had never seen,
Gazing at night at a lone campfire
Of such fancies this boy would dream.

The day arrived when he waved goodbye
He was off in his bark canoe,
To see what lay beyond the snows
And the things which to him were new.

Many times the sun had risen and set
'Till this young man returned,
All were ready to question him
On all things he must have learned.

"Stay where you are, I beg of you all"
The young native commenced to say,
"Joy and peace for us is here
It is here we should want to stay."

"A white man gave me burning water
First I was happy, then numb,
While I slept he robbed me blind
To this, daily, some native succumbs.

The gas which lights up the homes
Can silently kill a man,
The iron horse with its smoke and noise
Brings more who will take our land.

They kill the buffalo, skin their hides
And leave the meat to rot,
Our brothers feel the time will come
When the bison will all be shot.

It's good to return where the husky runs
Where campfires glow at night,
To hear the wolves while the moon is full
To cast eyes on the northern lights.

Here life is clean and fresh
There is plenty for all to eat,
This land of unlimited game and fish
Fires to warm both our bodies and feet.

Though I went away, I am back to stay
But my venture has had its worth,
What I've seen has made me decide
To remain in the frozen north.

by Gordon Baker,
Prince George, B.C.

Chiefs reject I.A.B.

VANCOUVER – British Columbia Indian chiefs concluded their second annual conference in Vancouver November 21, determined to take over the administration of their own affairs.

They want more government money to do it, but they insist they should make the decisions that affect the development of the province's 47,000 Indians.

Chiefs and other delegates representing BC.'s 188 Indian bands left the conference encouraged by the growth and progress made by the union of B.C. Indian Chiefs over the past year.

They agreed to accept, in principle, a position paper rejecting the federal government policy proposal to turn over Indian affairs to the provincial governments, toss out the Indian Act and wipe out the Indian affairs department.

They want a reformed act giving constitutional guarantees of their special rights including economic and other aid as well as aboriginal hunting and fishing rights.

They say the end of the Indian Act would mean the end of their special status as Canada's native citizens.

The union plans to meet again in March, at which time claims for compensation for virtually all the land in the province will be discussed.

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School trustees

from p. 1

For the past ten years, children from both reservations have been attending schools in their divisions as non-residents. However, residents of the two reservations were not allowed to run or take office in the divisions.

The Lord Selkirk division is taking over the operation of a small elementary school at Scanterbury, formely run by the Department of Indian Affairs. Secondary students will continue to attend school in Selkirk as they have in the past several years. Their transportation is arranged through a system operated by the division for all secondary students in the area.

Children from the Roseau River reservation will continue to attend school at Emerson and Dominion City, their transportation provided by residents of the reservation. The band has purchased three buses through a direct grant from the federal government.

Fort-Alexander . . .

from p. 13

St. Jude and St. Philippe as teachers; Sisters St. Ignace and Gerard Majella as seamstresses and Sister St. Elizabeth as cook.

The Oblate Sisters have devoted their services for the good of the people in general and mostly for the students who have passed through that school all these years up to June 30, 1970.

We regret to see them leave and we wish them well in their new undertakings and surroundings. We shall long remember them for the good they have done. The good Lord will reward them better than we ever can. We understand there will be a few remaining who will continue as teachers in our new consolidated school.