

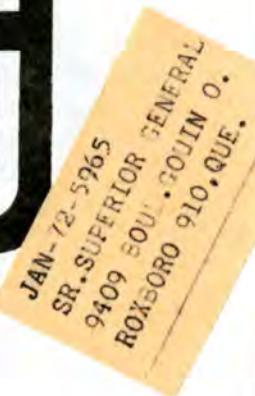
INDIAN RECORD

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ONTARIO CRAFTS LOG



Will help determine policies

KINGSTON, Ont. - Indian spokesmen will determine the new direction of government policy on Indians. Jean Chrétien said on March 17.

"The government does not intend to force progress along the directions set out in the policy proposals of June, 1969," the Indian affairs minister said in a lecture to students at Queen's University.

"The future direction will be that which emerges in meetings between Government and Indian representatives."

The 1969 policy, rejected by most Indian spokesmen, would have turned Federal services to Indians over to the provinces and gradually abolished the Indian affairs department.

Mr. Chrétien said the proposals served a useful purpose in stimulating debate. But they were no longer a factor in Government - Indian relations.

The new direction places a heavy responsibility on Indian spokesmen. "It puts matters firmly in the Indian hands and it means that individual Indian people are going to have to make certain that their leaders do speak truly for them.

"The Indian leaders are going to have to be policed by the Indian people for I would have to be very hard-pressed before I would interfere."

The government would not become involved in the politics nor operations of the Indian brotherhoods.

"When Indian people are dissatisfied with their leaders, they will have to set them aside. When they agree with their leaders, they must find their own means of expressing themselves."

Mr. Chrétien said he didn't believe the huge sums of money his department is pouring into the Indian brotherhoods is creating "a parallel bureaucracy in the Indian community".

Is there no justice?

By Rev. John Owens

We learn from Ottawa's Policy that: "True equality presupposes that the Indian people have the right to full and equal participation in the cultural, social, economic and political life of Canada."

Further on we are told that "... the Indians remained largely a rural people, lacking both education and opportunity."

We have also learned from our heritage that this is a land of equality, freedom and opportunity. We subscribe to the myth that every man has an equal opportunity to succeed. The magic formula is energy, ambition and will. (concluded on p. 12)



Accusations challenged

WINTERBURN, Alta. - Fr. G. Labonté Oblate missionary to the Enoch Cree band, chastised in a strongly-worded letter to the editor, the author of an article which appeared in the January issue of "OUR NATIVE LAND"; "METIS OF CANADA", by George Monroe, of the Manitoba Metis Federation who wrote: "some- where along the line, the missionaries, ... have robbed the Indian people of their fighting spirit".

Fr. Labonté wrote, in substance:

"I would like Mr. Monroe to give me the names of 50 missionaries who did such a thing; and, in return, I'll give him a 100 names of priests, ministers and nuns who did not.

"Catholic, Anglican or United Church mis- sionaries among the Metis and Indians never did what they were accused of. They had no reasons to do it; Mr. Monroe is not impar- tial in his accusations. If there were any people, devoted to the cause of the Indians and Metis, they were, beyond any doubt, Mi- nisters of the Gospel. Whatever Mr. Monroe advances, he offers no proofs. He repeats what he has heard "gratis affirmatur, gratis negatur". As a missionary among Cree Indians, I'm deeply hurt by this nonsense. I challenge Mr. Monroe to name missionaries who deprived Indians and Metis of their fighting spirit.

"I abhor discrimination against people who cannot defend themselves when attacked. These missionaries are dead; why doesn't he write them and tell them what they should be told?

"I have been working hard to develop a love of work as incentive to personal pride. I wonder if Mr. Monroe ever had that fight- ting spirit he is talking about. It is easier to criticize than to build. I go along with constructive criticism, but not with destructive criticism. Why not go to work and achieve something that they will be proud of?

"I do not accept that ministers of re- ligion be despicably attacked. This happe-

ned too often lately. If it had not been for those missionaries and nuns in the field who fought so hard to heal Indians and Metis of tuberculosis, they would not be here today, to drag their benefactors in the mud. God is more merciful than many writers whose only privilege is to blacken up white paper to get their name published in a magazine.

"Missionaries did not invite white hun- ters to destroy their buffalo, reindeer herds, foxes, minks and rats ... They did not call on white fisherman to empty their lakes of fishes. Who let the white man spoil their resources? Where were they and what were they doing? Louis Riel had better principles than Mr. Monroe; and he died for his ideals. Now, They want to make a hero of him ... Who is right?

"Before publishing anything, Mr. Monroe should be sure of what he says and have the proofs to back him up".

Donate Christmas toys

TORONTO:- The Indian children in Lejac, B.C., had toys to play last Christmas because of the combined efforts of grades 6, 7, and 8 at Richard Scott Catholic school in Toronto.

"We sent them toys as a way of thanking them", explained Tony Iannetta, a sixth grader at the elementary school. "The Indians were the first people in Canada. We're thanking them for letting us be their neighbors."

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Mrs. Thelma Meade of Wanipigow school (right), shows a Kindergarten student how to aim straight. Left photo is the nursery.



Training teachers' aides

by Miss V.J. Kirkness, Program Planner & Co-ordinator

In the summer of 1968, the Department of Indian Affairs and Frontier School Division jointly sponsored a course for Kindergarten teachers and aides at the University campus in Fort Garry. In 1969, a similar arrangement was made but the course was held in The Pas, Manitoba.

The emphasis in the 1968 and 1969 courses were on the pre-school (Kindergarten & Nursery). Because many of the aides in Frontier School Division work from a nursery or kindergarten to the primary grades (I - III) it was felt that a program should include methodologies in teaching the basic subjects in the primary grades. The 1970 program at Pelican Rapids had this as one objective.

Teacher aides spent time observing re-

gular classroom teachers, then discussed the techniques used and what was being taught. The aides each prepared and demonstrated a lesson in one of the rooms. The aides were very much involved throughout the course. It was one of participation with very few lectures.

According to the evaluation sheets, the Teacher aides preferred this course over all the others. They enjoyed the opportunity to watch teachers at work with Indians and Metis youngsters in a natural situation. They enjoyed being actively involved. The nursery, which is conducted in the native language held a lot of appeal for the aides. The bright, happy youngsters in the class warmed our hearts!

Frontier School Division No. 48 was established in 1965 and covers some 170,000 square miles (said to be one of the largest school divisions in the world) in Manitoba. There are 5,000 pupils in 32 widely separated school communities. Many of these Northern boys and girls are Indian or Metis. To better meet the needs of these children, local people are employed as teacher aides in some schools.

The hiring of teacher aides in the Division began in 1967 when one was hired for Norway House South School. At present twenty people work in this capacity. Most of them are on a full-time basis while a few work as an aide only on a part-time basis.

Toronto's Indian centre

By Doug Sheppard

Toronto's estimated 17,000 Native peoples are only a phone call away from any kind of help or assistance they might need.

Dialing 927-2001 up to 10 p.m. weekdays will put the caller in contact with the Canadian Indian Centre of Toronto at 210 Beverley St. - a Native organization working with and for Native peoples.

Latest addition to the services offered by the centre began this week as the Indian Legal Advice Centre opened providing free legal advice on all matters concerning Native peoples.

The legal centre, opened in conjunction with the Union of Ontario Indians, is staffed by volunteer law students from University of Toronto and Osgoode Hall and backed by lawyers from the union.

"We are prepared to provide advice to all criminal and civil legal matters including landlord-tenant disputes, family matters, debtors rights, welfare rights and the special rights and privileges promised under the Indian Act and treaties," explained Delia Opekokew.

Miss Opekokew, Indian Centre program director, said the Ontario Legal Aid Plan provides many of the services offered by the legal advice centre, but pointed out that Native peoples are either not aware of the Ontario plan or if they fear using it.

"We will be working with lawyers under the Ontario plan but those coming to us will first be seen by Native peoples. We are sure trust gained in these interviews will enable a complete follow-up of their problems," said Miss Opekokew.

Working closely with the legal centre is Millie Redmond, a staff social worker from the Indian Centre - believed the only social worker of Indian birth in Ontario.

Mrs. Redmond spends most mornings in Toronto and area courts whenever a Native

person is on trial. She arranges legal representation and an interpreter, if needed, and helps the courts with the background of an accused to make sure a sentence is just.

Most afternoons, if not visiting Native inmates in area women's prisons, Mrs. Redmond is at the centre to provide assistance in welfare, housing, schooling and other problems.

Mrs. Redmond and other workers at the centre also maintain an employment bureau for native peoples with lists of possible jobs.

"Hopefully we will greatly expand our employment bureau in the next few months to provide for retraining and a short course to assist Native peoples applying for jobs," said Miss Opekokew.

This bureau works closely with the Department of Manpower and Immigration, but like all other services provided by the centre, status and non-status Indian workers handle all inquiries.

"We like to think that we are prepared to provide any service a Native person might want. Frequently our workers have to turn to other groups and agencies for assistance. But we know who to contact and that is half the battle," said Miss Opekokew.

The centre itself can be a home away from home for Native people lost in the confusion and complexity of the city. There are friendship rooms for anyone who just wants to drop in for a chat, watch television or read and there are facilities for meals.

The centre operates with grants from the Provincial and Federal Governments, United Appeal and the Ontario Native Development Fund - an Indian organized fund raising group - and public donations.

Toronto's first and only newspaper for Native peoples here is another centre pro-

ject started this year. Toronto Native Times is published once monthly.

Miss Opekokew is co-editor of the TNT with Jim Dumont. The purpose of the newspaper is "simply to provide a voice of expression" for Toronto's Native peoples.

The newspaper in addition to carrying articles of newsworthy concern to Native peoples, prints Indian poetry, Indian stories, Indian recipes and general Indian news in Cree and Ojibway as well as English.

"We are now running the paper from general budget funds. Copies are sent to any Native person wanting one. Without any advertising, however, this project is costing us more than we expected and we are asking that anyone wanting the paper pay \$3 yearly if they can afford it.

"We now send slightly more than 1,000 copies to Native peoples in Toronto. The paper has averaged eight pages. We have no trouble filling it with news, even if we have no regular staff writers," said Miss Opekokew.

Weekends at the centre are reserved

for fun. Dances are held, plays and movies are shown and during special seasons like Christmas, Native Community programs are arranged.

"This centre belongs to Toronto's Native peoples. It is their place to use and enjoy as they see fit. We are only here to assist them with their goals and concerns - sometimes by having walked the road ourselves we are able to make the trip easier for others," said Miss Opekokew.

The centre strives to avoid becoming involved in internal Indian political issues. But the centre supports all Indian issues and causes which have the backing of the majority of Native peoples.

Another service provided by the centre is distribution of donated clothing and furniture to needy families although this service is not promoted and encouraged.

"We prefer to see ourselves as an instrument in getting Native peoples on their own feet in the city rather than becoming objects to "help" by well-meaning but sometimes misguided "dogooders", said Miss Opekokew.

Grants to make mink garments

KENORA - a provincial grant of \$15,000 may make it possible for an Ontario Indian Band to establish a new domestic industry in Canada.

Provincial Secretary and Minister of Citizenship Robert Welch has announced that the money has been provided to the Whitefish Bay Indian Band at Sioux Narrows, 50 miles south of Kenora.

It will be used to train 12 band members in the manufacture of mink fur plates a special technique now being practised only in Greece.

Mink fur plates are sheets of fur made by sewing together the offcuts and paws left over from the manufacture of mink garments, such as coats. Currently,

these offcuts are being sent to Greece and then imported by Canadian furriers in the finished form to be made into garments.

"Market research has shown that these plates are a staple of the Canadian fur industry," Mr. Welch said, "and that their manufacture in this country would be enthusiastically received."

A 24 percent duty on imported fur plates provides an added incentive for the establishment of a domestic industry.

The provincial grant, provided through the Indian Community Development Services Branch, is part of a continuing self-help program to assist Indian bands in establishing their own economic, social and cultural development programs.

« Century of degradation »

By Denis Bell

As long as the sun shines and the river runs ..."

With these words, Lieutenant-Governor Alexander Morris of Manitoba and the Northwest Territories concluded Treaty No. 6, an agreement between the Dominion of Canada and the plains Indians on Aug. 23, 1876.

He was talking about original rights embodied in the treaty that would, he thought, remain perpetually inviolate. But since he affixed his signature to the treaty, these rights have been trampled, ignored or twisted by successive generations of whites.

Despite the best intentions, Morris had unwittingly consigned the Indians of the prairies to a century of appalling poverty and social degradation that still persists.

On treaty parchment, Canada's 238,000 registered Indians, 120,000 of whom are covered by a series of 14 treaties, have more special rights than any other ethnic minority in the land.

The Indians are also the most impoverished, poorly educated and culturally deprived minority in Canadian history, despite the treaties and the strange child-like status accorded them in subsequent government laws.

Today, the Indians are taking a fresh look at the treaties with an eye to renegotiating them and are calling for government guarantees of aboriginal rights. They say the land question and treaty rights must precede any general resolution of the Indian problem.

The thorniest problem of all in regard to the treaties is determining just what status the very existence of these

agreements gives the Indians within Confederation.

In terms of international law, a treaty is an agreement concluded by two or more sovereign states. By negotiating treaties with the Indians, did the federal government in fact recognize the various Indian bands as sovereign nations?

If the Indian tribes of Canada were sovereign nations when they signed the treaties, are they still sovereign states now legally if not in fact? And what of the 120,000 Indians, mainly in Quebec and British Columbia, with the federal government?

If Ottawa did indeed accord the treaty Indians sovereignty in negotiating agreements with them, could this not be interpreted to mean that those groups that haven't signed treaties are still sovereign states under international law?

Lawyer J.F. Pecover of Edmonton took a look at these questions several months ago in a paper on the treaties prepared for the civil liberties committee of the Canadian Bar Association.

"The problem is complicated almost beyond a merely legal solution by the seeming fact that simultaneously with the fact of exercising its sovereignty in executing the treaty, the Indian nation surrendered that sovereignty absolutely—although one looks in vain for the express articles of surrender," Mr. Pecover wrote.

The fact of the matter is, he concluded, that although the Indians never expressly surrendered sovereignty, "it has been extinguished" by federal legislation such as the British North America Act and the Indian Act.

(concluded on p. 14)

Women must act for selves

EDMONTON - Native people must do things for themselves if they want to develop, the southern vice-president of the Voice of Alberta Native Women's Society said here, March 24.

Rose Yellowfeet of Lethbridge was addressing delegates to the first national conference of native women.

"This is where we went wrong - not doing things for ourselves," she said.

"Indian Affairs and the "Great White Fathers' have done everything for us. They have given us rations when they thought we were hungry, given us clothing; but just enough so we wouldn't complain.

"And we sat there and never said anything."

"We have to pull up our socks and start learning to walk."

As women, she said, the delegates should do something about poverty and should attempt to improve the education of native people.

"The first step is to learn what we are, what we can do and then how to do it."

"The importance of getting to know one another, as we are doing at this conference, is going to be our answer."

The 160 Indian, Eskimo and Metis delegates to the four-day convention, which ends Thursday, advocated formation of a national native women's organization to solve many problems.

"All of us have common problems and by forming a national body we will have a greater voice in solving problems of native people," said one delegate.

"We will make it a strong voice so that we, as women, will not get pushed around like we have in the past."

A delegate from Nova Scotia said women could do much to change the Indian image.

"It must begin at home with the mothers who need to instill pride in their children," she said.

"Tell them to be proud of what they are."

Several women complained they lose treaty status when they marry outside the reserve. When a man marries outside the reserve he retains his treaty privileges.

"I am an Indian and I will always be an Indian whether I have a treaty number or not," said an Ontario delegate, who lost her status through marriage. •



Amo Corporation

Indians in the Minaki area of Ontario, obtained June 19, 1968, a charter under the name of AMO Corporation as a means of working together and trying to help themselves.

During the past five years they worked in cooperation with Father Charles Ruest, a Catholic Missionary, as secretary treasurer.

On September 14, 1970, the members of the corporation took over full responsibility for all activities of the corporation and Fr. Ruest transferred his responsibilities to the Corporation. He said he admires the members of the corporation for their spirit of cooperation and he extended appreciation to all government agencies, private firms, groups and individuals who have worked toward the success of the Corporation. •

One woman's crusade for Canadian Indians



Verna Johnston and great grand-son playing with artifacts.

Indian children must be educated in English but that alone will not help them to integrate. They should also be given the opportunity to learn the values of their own heritage which would give them pride and dignity. So says an Ojibway Indian woman who, six years ago, at the age of 58, went back to school herself.

Mrs. Verna Johnston runs an unusual boarding home in a 100-year-old frame house in North Toronto. She is known as "Grandma" to many Indian youngsters coming to the big city off reserves to continue their education, to work or just to look around.

To the Department of Indian Affairs, (DIA), she represents not only a welcoming hand for the Indian people but also a spokesman for her people on and off the reserves. She is also known to them for her craft-work.

32 grandchildren

Mrs. Johnston has well earned the name of "Grandma". Her five children are all married and

she has 32 or 34 grandchildren (she has lost count) and eight great grandchildren. In addition, she has been a foster mother to many Indian children. She says: "Children who come out of boarding schools are emotionally disturbed because of insecurity. They lack that sense of belonging and sharing in a family unit. If you don't share in something, you don't really feel that you belong."

"We have failed to counteract this by not telling our young people about our rich heritage. They don't know anything about our contribution to medicine, art and agriculture. They know even less about some of our beautiful customs."

The worst injustice

"There are all kinds of Indian leaders talking about injustices to Indian children but to me the worst injustice is to take away from them the knowledge of their culture, the value of what is important to them."

She admits realistically that we cannot live in the past but if Indian children will pick up ordinary good manners and customs if you

Indian culture, it would give them dignity and pride.

Another point she brings out is teaching the white children something about the Indian culture so that they will grow up respecting Indian children and Indian people in general.

"White people can't appreciate the feelings and fears of a young Indian just off the reserve", she says. "They are so tense that they are tied up in knots. Having been brought to feel inferior to other people, they're super-sensitive. They need someone to care."

Grandma Johnston's boarding house helps to bridge the gap between the reserve and city. For example, a few years ago, two Ojibway boys, aged 11 and 12, arrived in Toronto from Cape Croker. They were sponsored by DIA and M.P.P. Leo Bernier (CCF Kenora), to serve as page boys at Queen's Park. The young lads who were being rewarded for their high marks in grade 7, had never been off a reserve before. The DIA suggested that they live at "Grandma's" for a while. She would help them adapt quickly to city life.

Slept fully clothed

"For the first three nights they slept on top of their beds, fully clothed", she says. "I told the girls to leave them alone, I knew they were scared. When I asked them if they would like to change their socks, they told me they had no other clothes with them. The DIA told their parents the clothes would be supplied; what they meant was their uniforms. One of them had a large bag and in it was just a pair of rubber boots."

Mrs. Johnston bought their clothes and was reimbursed by the DIA.

"I didn't preach to them or hurry them", she says, "In time children will pick up ordinary good manners and customs if you

set a good example and don't criticize them. Within a month, there was a complete change in the boys."

She points out that it was a frightening experience to the boys for they had never before seen a car, a TV or even running water. There was no road on their reserve, just an airstrip and nothing higher than a one-story building.

Wanted to stay

After their three month stay in Toronto, and after being exposed to all the excitement of a big city, they didn't want to go home. One of the boys cried all the way back. His house consisted of one room, one bed and six people living in it. Mr. Bernier who travelled back with them, had a house built for that family. Now the boy is going to High School in Dryden, Ont.

Grandma Johnston never planned to run an Indian boarding house in Toronto. She says, if it happened by accident. Six years ago she was living on a reserve at Cape Croker on Georgian Bay. Her family was self-supporting and she was happy in making a living at craft-work. When two of her teenage grand-daughters announced they were planning to go to Toronto to take a business course, she became apprehensive.

"I didn't like the idea of two unworldly young girls living alone in the big city, so I volunteered to go along with them." The DIA were made aware of this move because of the girls' welfare cheque.

And then things began to happen. There was a steady stream of referrals from DIA calling upon Mrs. Johnston to help the Indians with their problems in adjusting to the white society.

This called for another move—

from the apartment to a house. A Toronto bachelor who had vacationed in Cape Croker made it possible for her to rent a house he owned where she was able to accommodate 10 youngsters. This was six years ago. Today she says, "I intended to stay only one year but the Indian image is so bad and I became involved with so many organizations and different people that I feel trapped. If I left now, people would say, there goes another Indian that you can't depend on."

Serving a purpose

By staying in Toronto, the Cape Croker born Indian feels she is serving a purpose. "I'm able to reach people where the Indians on reserves are not able to do." In addition to speaking on their behalf, she does a lot of research on Indian policies and is able to point out to the 'heads' of governments the injustices suffered by Indian people. She also does everything in her power to correct these injustices.

For example, a young Indian girl, Liz Elliott was refused travelling expense to continue her school after she had reached the age of 18 and was no longer under the Children's Aid care. The DIA felt she should move into town which would save the travelling expense but since the girl was very shy, she was unable to cope with living away from home.

\$300. for every Indian

After Mrs. Johnston made several telephone calls and personal contacts with DIA, she was informed that the DIA had policies and she must follow the rules. Adding, "how did she justify the spending of the taxpayers' dollar?"

Mrs. Johnston was quick to point out to officials from Orillia

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Fought to bring justice

Mrs. Johnston had other similar examples where she fought to bring justice to her people.

She recalls when last spring she was speaking at the House of Commons Debate in Ottawa, she was asked if she thought that Indian culture could live harmoniously with the other cultures and she answered, "Why not? What makes you think we are different? The Japanese come to Canada, they go to business, they function and once they come home, they are Japanese. The Chinese do it, the Italians do it. What makes you think we are different? Sometimes I wonder if we are regarded as people."

Running a boarding house in Grandma Johnston's style is hardly a profit-making venture.

The young men and women pay \$20. a week for room, meals, snacks and laundry. When they run into financial trouble their landlady ties them over. The youngsters who are not working but going to school are subsidized by the DIA.



Grandma Johnston, second from left, prefers a back seat in family affairs.

Wapitchitchak Helps

BY SHIRLEY HUNTER

If somebody asked you, "Who is the most important person in your religious life?" what would your answer be?

Priests, nuns, and most Catholics would answer, "Jesus Christ." But there's no practical evidence this is so as far as the majority of Indians are concerned—particularly those who live in isolated areas, says Sister Margaret Denis, S.O.S.

"These people are very much an Old Testament people," says Sister Denis, "with an Oriental mind rather than a Western mind."

"Their idea of God is very beautiful and very simple. He is Manitou. He provides everything: the fields, the water, the woods."

"Their thoughts are constantly of Manitou. The great central religious figure is Manitou, not Jesus Christ."

And Christians, taking religious evolution for granted, "have come charging onto Indian reserves and started preaching Jesus Christ like mad. The incarnation has to become a reality. And I'm asking whether it has been, as far as Indians are concerned," says Sister Denis.

THE CO-ORDINATOR of a national project under the aegis of the Canadian Catholic Conference of bishops, for the religious education of Indian and Metis people, Sister Denis has a diploma in religious education from Divine Word Institute in London, Ont.

She's based in Winnipeg, where Father Guy Lavalée, OMI, and Paul Bruyere, a catechist trained by the Oblate Fathers, have helped to set up the program. And Sister Denis emphasizes that it's a grass-roots program, planned by the Indian and Metis people themselves. "I'm merely the co-ordinator," she states.

Unlock Indian Beliefs

WESTERN CATHOLIC REPORTER

Interviewed on her return from a three-week swing through the Grouard-McLennan Archdiocese, she explained it's a three-phase program.

The first phase involves setting up workshops with Indians and Metis people at various points, to find out from the people themselves what their religious values are, how they express these values and what their manner of thinking is.

It takes about a year to organize a workshop, through the people themselves in each area. And there's no set agenda. "We just say it's a workshop on Christian living—and if you're interested, come."

"Then they set their own agenda; they pick their own topics. They may talk about anything. If they choose, they may talk about alcoholism, for instance, for several days."

* * *

THE WORKSHOPS are 10-day live-ins. Last year 33 people, with the percentage of men and women about 50-50, and ranging in age from 17 to the 70s, attended a workshop held in the old seminary in St. Boniface, for Indians and Metis from the dioceses of Thunder Bay, Winnipeg, The Pas and St. Boniface.

"The people themselves had held bingos and dances to help pay for it. We worked together, ate together, and we all slept in dormitories."

During the sessions, Sister Denis "sits in a corner and just listens."

On her trips through the various dioceses, she's had "fantastic co-operation on the bishop level."

And she's found in talking to missionaries who have been working with Indians and Metis that some of them have

"fantastic ideas, but they've had no way of sharing them with each other."

Phase two of the program, after her research is finished, perhaps a year from now, will be some type of seminar in Western Canada, with key Indians from across the country and catechists at the Western directors' level.

"They will look at the research I've done, and decide what direction to take."

Phase three will be putting the results into practice. She notes that an old chart drawn up by Father Albert Lacombe, OMI, presented a visual method that "nobody else has improved on, for the Indians."

* * *

SISTER DENIS is concerned about the liturgy for Indian people. "If the liturgy was what it should be, we would have very little need of formal religious education," she says.

She feels that Indians "have a far deeper sense of prayer than we do, and far deeper religious values."

She's impressed by the Indians' use of descriptive terms. For instance, in Cree the Eucharist is called "God's bread."

Remembering her first encounter with the Indians' gift for using particularly descriptive terms, she chuckles.

When Sister Denis, who stands a slim five feet, 10 inches, stepped out of an airplane at Graham Lake, locally known as Trout Lake in far Northern Alberta, a group of Indian children promptly dubbed her "Wapitchitchak."

"In Cree, 'Wapitchitchak' means a white crane," she explains, "or in other words—a long-legged white bird."

Health conditions worsen

KENORA - Dr. Peter Playfair, medical officer of health, Northwestern health unit in Kenora, says the often incredible living conditions of many Indian people in the area are indeed a concern of the unit.

Integrated schools migrations to populated centres have made it very obvious that health unit personnel must be involved and concerned, said Dr. Playfair who added that tuberculosis and diphtheria are two examples of communicable diseases that, it is felt, are fairly well controlled in the white community but not so on the reservations or in the ghetto communities in the towns.

Dr. Playfair said recent months had seen a continuation of the incidence of diphtheria cases out of northern reserves up to Red Lake, north of Kenora and the jumping off point to many far flung Indian settlements accessible only by aircraft.

Dr. Playfair said lack of field workers on the reserves, inefficient communications and dichotomy of authority all add to the confused state that can only perpetuate the problem. Inadequate epidemiological investigation and inadequate X-ray survey are at least partially responsible for the dilemma.

Dr. Playfair in his statement said "it is well and good to say that the native Indian has adequate medical care, free choice of physician and so on when he can't get to a centre where such amenities are available, or when by fair means of foul he has lost or forfeited his treaty rights.

"Many of the reserves have regular medical attention, adequate nursing stations and good staff. Away from the reserve there is little if any organized care. Prevention is minimal in the former situation completely lacking in the latter except for the health services."

Dr. Playfair says the time for change is long past. Petty differences between federal and provincial authorities must be overridden and a simple cohesive authority developed to ensure complete preventive service for all.

In a monthly report issued by the health unit there was one case of diphtheria shown in the Red Lake area, three of tuberculosis, Red Lake one, Rainy River one and Fort Frances one.

In other communicable diseases in the area, there were 74 cases of chicken pox at Dryden, one scarlet fever at Red Lake and 64 cases of mumps at Dryden. *

Haida woman film director

by Sheila McCook

he's not sure whether she's a film maker or a social activist first.

One thing, though, she wouldn't want to be one without being the other.

That's the way a Haida women from Skidegate in the Queen Charlotte Islands, Barbara Wilson, looks at life.

She's one of five Indians working with the Company of Young Canadians in

conjunction with the National Film Board's Challenge for Change program.

Five films, plus sequences of films now in the editing stage, received their first public viewing last year in the National Museum.

Although Barbara Wilson's job as director and cameraman for films about Indians requires her to present a cul-
(concluded on p. 12)

No justice . . . (from p. 1)

We, the vast middle majority, who live a life manipulated by huge economic interests, point a finger in both directions saying: "Look how he climbed to the top"; and "If he wants to, he can make a good living."

It is documented fact that poverty breeds more poverty, and riches breed more riches. In between is the mass of people - some of whom break the bond and "succeed"; most of whom accept that never proven adage that "all men are born equal".

With this attitude, we, the white majority, stand on our home-made pedestal of self-esteem and call our native people "lazy", "drunkards", "useless", "unreliable". We tell them that they can make it if they try. If they accept our system, they can achieve that magic thing called "success".

We, the people on the pedestal, so proud of our history, so proud of our heritage, suddenly forget a portion of that history and another people's heritage. What we forget, is that when we took over the heritage of a people, we did not allow them to take part in ours. We forgot that, historically, we isolated, ghettoized and subdued a race.

We called these people "savage" and "illiterate" and jailed them in the backwoods of our country. We neither allowed them to be part of our society, nor taught them how to use the little land that was given them. We supported them through government agencies, demoralized them and learned to see in them all those things which constitute discrimination.

Now, having forgot that chapter of history, we look at them from our high perch and say, "Why did you never take part in our society? Why have you remained poor? Why are you lazy and drunk? Just come into our system be part of our economy."

We have taught them how to live in this system, so different from their own, and we are telling them where they will fit in to the structure!

They will fit into the structure right where they are now. They can only come in on the very bottom rung of the economic ladder, a rung already too full. They will be part of the economic structure, the lowest part.

They will perpetuate poverty as every other poverty group does. They will not move, because there is no place to go. They are at the bottom now and unable to rise because they are unskilled, uneconomic.

When we call upon these people to leave their reserves and get into society, we must realize what we are saying.

The native people feel there is another possibility. They want to develop what they have. They want to see their communities producing to the ultimate. They want to stay home and make a life on the yet untapped possibilities of their own regions.

They don't want to infiltrate the cities in order to stand in line at soup kitchens and unemployment offices where men slaughter men in an attempt to get what is required from life. They want to learn what the possibilities are at home and how to become a part of society where they live. They want to learn the skills required. •

Haida... (from p. 11)

tural viewpoint of her people along with a degree of social activism, she insists on looking at all alternatives.

"I like frank presentations and a realistic view", she says, but points out that this view is neither optimistic nor pessimistic.

Some of the films made by her group, such as Ballad of Crowfoot, could be described as "protest films," but, on the other hand, the point is to establish communication within and among groups in Canada.

Brought up speaking English, she speaks only a little Haida. She plans to delve into it more seriously when she returns. •

Women have rights too!



VANCOUVER - English and French-speaking Canadians, who have been arguing their respective linguistic constitutional rights, received a gentle but stinging slap on the wrist January 8, from an attractive Indian school teacher.

Donna Tyndall, appearing before the joint Commons-Senate constitutional committee hearings being held here, began her presentation in the fluid tongue of her native Kwakgewlith tribe.

While startled committee members reached automatically for the earphones of an instant translation system, limited to English and French, Mrs. Tyndall turned to the translation team and in flawless English asked:

"I'm sorry, am I going too quickly for you?"

"I must confess I am getting tired of these English-French arguments," she remarked before switching to English for the remainder of her presentation. "We were here first."

Mrs. Tyndall and Chief Joe Mathias, who presented a detailed brief from the Squamish Indian band council, both voiced strong opposition to proposals in the recent federal white paper on Indian affairs that would transfer jurisdiction on Indian matters from the federal to provincial governments.

Chief Mathias said the Squamish band considers repeal of the act would be an abdication of federal responsibilities and unconstitutional.

Remarking that white Canadians now appear to be showing some realism in their attempts to understand Indians, Chief Mathias urged establishment of a permanent Indian legislative commission composed of Indians and whites to advise the federal governments of changes needed in Indian

legislation as the need for changes becomes evident.

He said Indians consider the white paper illogical when it refers to the "anomaly" of treaties between groups within society. The government didn't appear to see any anomaly "in those sections of the constitution which provide special educational rights for certain language groups."



Proposal blocked

VICTORIA - Municipal Affairs Minister Dan Campbell said Monday the federal government has blocked a request by the Cape Mudge Indians to form Canada's first Indian municipality.

"I have had a reply from the federal government and it is completely unsatisfactory." Mr. Campbell said in an interview.

The minister said earlier the province had agreed to the band's request and the letter's patent had been sent to the federal Indian affairs department for approval.

Mr. Campbell said the provincial government cannot go ahead with the plan to make the band near Campbell River, B.C. a municipality because "the Indians were to vote on the joint federal-provincial agreement."

He said he was "sad and disappointed" at the federal government's response to the proposal and had requested a meeting with Indian Affairs Minister Jean Chretien.

Mr. Campbell said altogether about 12 provincial Indian bands have shown an interest in becoming municipalities, but are awaiting the outcome of the pilot project at Cape Mudge.

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Bands join in resort project

A group of seven south Saskatchewan Indian bands plan to develop an extensive recreation development on Long Lake about two miles southwest of Regina Beach.

Known as the Kinookimow (Long Lake) project, it would include a beach project, a nine-hole golf course, tent sites, a trailer village and an area for cottages.

Representatives of the Indian bands are currently negotiating with several government departments for aid in financing the project.

It would be located near the point at which the Arm River enters Long Lake.

There are no Indian residences on the land involved and while it is not official reserve in the normal sense, it was reserved for use by the Indians. The present golf course at Regina Beach is located on the same tract of land and is leased from the Indians on a long-term basis.

The Indian bands involved are Piapot, Gordon, Muscowpetung, Pasqua, Poorman's, Day Star and Muscowekwan.

Degraded... (from p. 6)

"The Indians have surrendered their birthright - their sovereignty - for a mess of paternalistic pottage which, on examination, is an insult to sensibility."

Though the Indians submitted themselves to federal jurisdiction they have subsequently found themselves encumbered by provincial and municipal laws, while rights guaranteed them in the treaties have not given them any formal constitutional protection.

Mr. Pecover urged the Canadian legal fraternity to look at the treaties as possible vehicles of international law "if for no other reason than because the Indians themselves are doing precisely this."

He concedes that while Indians may never be able to take their case before the International Court of Justice in The Hague, the ambiguities of the treaties and the government's handling of them may be of such magnitude as to "formulate the disturbing proposition that there are international persons in our midst."

In their controversial "Red Paper" to the federal government, the Indian Chiefs of Alberta suggested three possible methods of settling the question of treaties:

* Appointment of a permanent Senate-Commons committee to deal solely with registered Indians and their affairs;

* Referral of the treaties to the Supreme Court of Canada with the understanding that the court would examine all evidence pertaining to them, not just the documents themselves;

* Or, the treaties could be turned over to the International Court of Justice for interpretation.

The best bet seems to be turning over the question to the Supreme Court of Canada, if Ottawa and the Indians are unable to reach some kind of conclusion through negotiation.

The Alberta chiefs say in the Red Paper, which was drafted as an alternative to Indian Affairs Minister Jean Chretien's white paper on the native population, that the government must apply "the same intent to the treaties as our forefathers took them to mean."



Fr. Jules DeCorby

One of Saskatchewan's best-known and best-loved missionaries was Father Jules DeCorby, OMI. Known to his Indian people as the "Priest-who-speaks-all-languages", Father DeCorby, newly ordained, left France in 1868 beginning his mission work in the Qu'Appelle Valley.

At the site of the present village of Lebret, he built the mission of St. Florent (a sod shack and chapel with a huge cross atop the mountain behind the chapel).

During the twelve years he was stationed here, he frequently visited the missions at Moose Jaw, Swift Current, Yorkton, Ft. Pelly and other outlying points. So well known was he that he even issued his own money-slips of paper marked "Bon pour" and the amount; this script was honored by the Hudson Bay Company.

Transferred to Ft. Ellice in 1880, he founded the St. Lazare mission, ministering not only to his own flock but to any one in need of counsel or help. The native people were always his prime concern. He was respected by the Métis and had the Federal Government heeded his warnings, the rebellion of 1885 might have been averted.

Father DeCorby thought always of others. Arriving at a farm, late on winter evening, he slept in the stable rather than disturb the farmer's family. Seeing a cold ill-clad Indian, he gave him his own new overcoat. When he found a farmer attempting to plow with only one horse, Father gave him one of his own.

Father's last posting was at St. Phillips (12 miles north of Kamsack, Sask.). Here in 1895, he built a school and chapel. He was well-known to Kamsack old-timers, many of whom travelled to St. Phillips for Mass before their own church, St. Stephen's was built by Father DeCorby in 1907.

As a young lad, the late John Olszewski was the constant companion of Father DeCor-

By Mrs. Bernice Moriarty
Kamsack, Sask.

by, travelling with him as he ministered to his widely scattered flock. On a winter trip, John, then twelve, froze his feet, losing his right foot and half of his left.

Father DeCorby is remembered in Kamsack -- a street and the local Knights of Columbus Council are named after him.

Today St. Phillips is a model Indian community. There are rows and rows of streets with new, attractive homes. The new school compares favorable with any found in a prosperous small town. A beautiful monument honors Father's contribution to the community.

In 1951, the Government of Saskatchewan approved the naming of a lake, thirty miles north of Stenen, "DeCorby".

Book Review

NORTHERN REALITIES by Jim LOTZ
Northern Development in Canada - \$8.00
New Press, 84 Sussex Ave., Toronto, Ont.

What has Canada been so anxious to protect? Why do we value possession of the vast frozen northland? In Northern Realities Jim Lotz seeks to answer these questions. He examines reality of human life in the north, to determine the feasibility of settling large numbers of people there. He asks to what extent Indians, Eskimos and long-time white residents benefit from the federal government's development policies.

X is signature?

Last year I worked part-time in the admitting office of our local hospital. Time and again I was embarrassed for those natives, sometimes even young adults, who had to sign their name with an "X". How easily they could have been spared this humiliation! How long would it take to teach an Indian how to sign his name -- surely not more than an hour or so.

I.H.



Students at the Kamloops Indian residence designed four new B.C. Centennial stamps. The designs show native art forms. (l. to r.) Patricia Terry, Mary Jacobs, Josephine Alexander, Verna Charters, Carol Holmes and Cindy Tom.

(Heysel photo)

Diaconate for Indians?

BLUE CLOUD, S.D. - The Tekakwitha Conference be paid according to their degree of participation which is formed of Benedictine Jesuit and other religious missionaries to the Indians of North and South Dakota have been studying the possibility of establishing a Diaconate to assist in their ministry.

In November 1969, Father Noah Broken Leg from the Episcopal, (Anglican) Church at Mission SD, suggested that a permanent married diaconate program could best be implemented thus: candidates would begin their ministry in their home areas, serving first as lectors, then helpers, catechists and, eventually become ordained Deacons.

Special periods throughout the year would be set aside for training sessions. The ministry would be supervised and guided by the local priests.

A salary rate could be established for deacons, vg. \$300 to \$500 per month, dependent on family size and responsibilities; individuals serving in the minor offices would

Sources for such salaries would be derived, as much as possible, from the Catholic Indian people, making the Church thereby truly their own, with the Religious Orders matching or making up the deficit. It was hoped that the Bishops would supply part of these salaries.

The Conference also suggested establishing a commission for the permanent Indian Diaconate, whose function would be to review the prospective candidates, make special recommendations for ordinations, etc. Membership for this commission would include clergy and laity.

Bro. Edward Red Owl, OSB, suggested that the Institute of Christian Brotherhood of Blue Cloud Abbey has many contacts with universities and schools of divinity and would be able to obtain qualified teachers.

(Tekakwitha Conference Newsletter vol.1 #3)