

INDIAN RECORD

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David Courchene, MIB President,

One hundred years of struggle

WINNIPEG, Man. - A fleet of canoes, carrying 54 chiefs in ceremonial head-dress, arrived at the bank of Lower Fort Garry to signal the start of the official Indian Centennial Commemoration Presentation, August 2.

Along with thousands of onlookers Premier Ed Schreyer, Lt. Governor Jack McKeag, and Postmaster General Jean Pierre Côté awaited the arrival of the chiefs on a grassy expanse dotted with buffalo skins. With the appearance of the chiefs, peacepipes were brought out to create a climate of goodwill, and government dignitaries paired off with Indian leaders for a friendly smoke.

Premier Schreyer and Manitoba Indian Brotherhood President, Dave Courchene, shared one pipe while Chiefs Walter Monias and Eddie Thompson alternated puffs with Jean Pierre Côté and Lt. Governor McKeag.

Preceded by drummers and singers from Oak River Sioux band, the official party and the spectators made their way to a raised platform in the shadow of the Fort. Here Mr. Courchene addressed the milling crowd. He left no doubt that the focal point of the commemoration was the "one hundred years of unrelenting struggle" that the Indian people of Manitoba have undergone.

The President attacked the white oppressors who "still seek to destroy" Indians as "a people, identifiable and proud." Mr. Courchene deplored the woefully inadequate provisions made for the victimized Indian bands.

The disadvantaged state of the Indian people did not come about because "our way of life was dying out. It came about because of the ungovernable arrogance, the impulsive greed, the unparalleled treachery of the white man", he said. Condemning the insufficiency of assistance from a government which underwrites "programs and monies for under-developed nations" and provides "millions of dollars for one summer for (mostly middle-class) students", the leader of Manitoba's Treaty Indians declared that the image of Canada will be decided by the manner in which the Canadian power structure reacts to the plight of the native populace.

With the audience still buzzing about the hard line of Mr. Courchene's address, buckskin-jacketed Ed Schreyer arose to speak on behalf of the provincial government.

The Premier acknowledged that "treaty rights have not always been respected" and lamented the fact that Indian people have largely been cut off from the "mainstream of life in Manitoba". He expressed the hope that the native population will share in the bounty of the province while maintaining their own culture, and pointed to advances implemented by his government which are intended to assist in achieving this goal. In concluding, Premier Schreyer read a proclamation designating the period Aug. 2nd to 8th as "Manitoba Indian Week".

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Long range goal sought

The University of Lethbridge is currently conducting a socio-economic study on the socio-economic needs and goals in the Blood Indian and Peigan Indian communities. The study will attempt to seek out and clarify consensus of these communities about their economic priorities, search for additional goals and translate this consensus into a framework of long-range goals in the context of these communities' resource potentials.

Attempts will be made to become well acquainted with the actual social and economic environmental conditions, the economic outlook and investment climate, options and possibilities for matching future needs to resources, consistencies of the current social and economic programs and methods with the attainment of socially desirable goals, sources of problem areas, anticipated future bottlenecks, with a view of finding out the most realistic strategy of action in the achievement of medium and long-range objectives. To this end, substantial effort has been made to interview representatives of Indian Band Councils and members of these communities, appropriate officials in order to establish a framework for the development of consensus about ordering and reordering of community priorities. On the basis of interview findings and all the reliable in-

formation and data of field origin, the study will then proceed to formulate a realistic development strategy geared to specific characteristics, problems and growth potentials of the Blood Indian and Peigan Indian communities which are undergoing different patterns of development process.

The present study does not aim to show how the present economic policies fall short of the ideal, but the work lying ahead, further, to make an independent and objective appraisal of the economic and social facts leading to the development of a long-term economic and social analysis and forecasting.

The study is financed by the University of Lethbridge and initiated by Dr. Bahir Bilgin of the Department of Economics with the following students:

Don YUTSYK, David IWAASA, Irwin WYRO-STOCK, Colleen CULLEY, and other various majors at the University of Lethbridge.

The help given by the Band Council members of both the Blood Indian and Peigan Reserves, and Kainai News have been greatly appreciated.

B. BILGIN,
Dept. of Economics,
University of Lethbridge.

100 years...

"It is the hope of all enlightened citizens," the proclamation states, "that this Centennial anniversary will mark the beginning of a new era of social and economic development for our native population". As a memento of the occasion, Premier Schreyer presented Dave Courchene with a decorative plaque bearing the provincial insignia.

The next speaker, Federal Communications Minister, Jean Pierre Coté, urged his Indian Listeners to "look at me as one who is hoping to work for a government

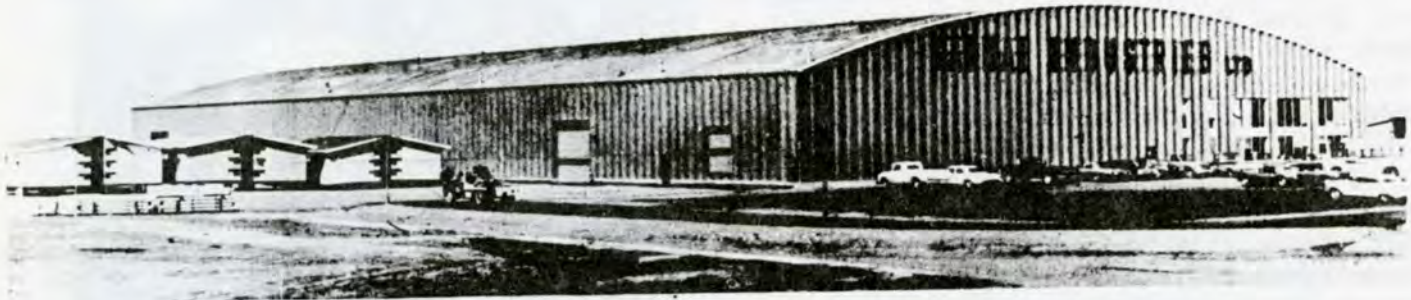
which has worked hard to give you a voice to which we want to listen". Mr. Coté closed by saying: "We in government will study your proposals carefully".

Lt. Governor McKeag expressed the conviction that "there is no room for paternalism" in dealing with native people. He closed with the plea that "the period of co-operation continue in years to come."

A victory dance and a prayer by Albert Lightning, from Hobbema, Alta., brought the program to a close.

(from p. 1)

Kainai Industries boosts Reserve



KAINAI INDUSTRIES — STANDOFF, ALTA.

STANDOFF, Alta. — With the signing of a unique agreement, February 5, 1970, between the Blood Indians of southern Alberta and HaiCo Manufacturing of Lethbridge, Alberta, a \$1,000,000 industry was born to the Blood Reserve.

Kainai Industries, an 80,000 square foot sectional housing plant owned by the Blood people, was officially opened July 10, by Prime Minister Pierre Elliott Trudeau and Chief Jim Shot Both Sides, 2,000 people attended the ceremony.

Also present was Daniel Fitz-Gerald, resident of the Wickes Corporation, parent company of HaiCo, which manages Kainai Industries.

The plant located 32 miles southwest of Lethbridge at Standoff, went into pro-

duction in January 1970, employing 100 people and will employ 240 when full production is reached this year. At present, they are producing one housing unit a day with an expected increase to three housing units by the time they reach full production.

In many places in Canada, plants have been established on the reserves, but this is the first time the Indian people own the fixed assets, and are in effect, hiring the management of the plant.

Red Crow Development, the corporation representing about 4,500 Blood people on the 353,000 acre reserve finances and owns the fixed assets of the 1.4 million dollar plant. HaiCo Manufacturing have provided the one million dollars of operating capital.

KAINAI NEWS

Golden Jubilees

THE PAS, Man. — Three Oblate missionaries who have a canoe full of experience in the hardships of primitive conditions in Canada's north celebrated their 50th anniversary in the priesthood here.

They are: Father N. Doyon, OMI, and Father G.E. Trudeau, OMI, both of The Pas, and Father E. Desormeaux, OMI, of Pukatawagan, Sask.

All three priests, who are native of Quebec, are fluent in the Cree language.

In the early days of their ministry, the principal form of travel was canoe in the summer, and dogteam in the winter.

Father Doyon's principal task during his ministry has been 22 years of service to the Guy Indian Residential School at Sturgeon Landing. Father Desormeaux was assigned to Pukatawagan in 1926 and he is still there now. Father Trudeau has served in a variety of missionary posts, in addition to his appointment as Pro-Vicar Apostolic prior to the appointment of Archbishop P. Dumouchel, OMI.

Indian Pavilion

MONTREAL - The visit to the North American Indian Pavilion of Man and his World, starts with the 65 foot Kwakiutl totem pole outside, carved from a British Columbia cedar by Henri and Tony Hunt of Alert, B.C.

Inside, on the upper floor, the first area contains North American Indian handicrafts and relics in glass showcases. These are designed to introduce the visitor to some of the authentic way of the original residents, rather than the popular Hollywood interpretation.

Here you can see moccasins made by Chippewyan Indians, headdress, belt and pouch, beaded cuffs and chicken dance costumes of the stony Indians, a Nootka basketry mat, a Kwakiutl whistle, elk leg bags and hoof rattles, tomahawks, wood shaping tools, racquets - and in fact almost all of the essential costumes and objects that have for so long been part of the North American Indians' way of life. Rather than their being rough and bold, the visitor may be somewhat awed by the delicate workmanship and the almost mathematical beauty of many of the artifacts on display.

Evoking the majesty of the Indians are several glass murals, created by Donaldson, through which light is filtered and refracted with a singular beauty.

Moving through the Pavilion, the visitor now finds more glass showcases containing the tools of the North American Indians. To name a few: a Salish bark beater, a whale-bone bark shredder from the Pacific Coast, mortar and pestles, horn spoons, a corn-sifting basket, game pouch baskets, turtle rattle and gambling game with dice and counters and a birch-bark basket decorated with porcupine quills created by the Eastern Woodlands Indians.

One area contains an Indian cradle, a rather rare device which only a few Odanak Indians, such as 80-year-old Anna Capino, know how to fabricate. Made of ash and sweet-grass, the cradle has an upper and



Fr. Guy Lavallée, OMI., with Abenakis hostess at the Indian Pavilion Catherine Nolet of Pierreville, Quebec.

lower section and may well serve as a model for many of our modern baby carriages.

A slide show on three screens portrays some of the problems of Indians today - especially the dilemma they have of preserving their old ways in a world that has, according to many Indians, mercilessly encroached and is now recklessly trying to assimilate them.

There is another room with more exhibits: an authentic bow and arrow from the Plains Indians (not at all like the one used by Tonto), a birch-bark mini-canoe, a Cree Calendar, and paintings of North American Indians.

On the ground floor is a fascinating exhibit of six panels showing the process used by the Abenakis to make a basket of ash and sweet-grass, from selecting the ash tree (only three or four out of 25 have the proper texture for baskets), through the pounding and stripping, splitting and smoothing, then the delicate weaving by the women until the final basket product - several are on display - is completed.

There are guides working throughout the day who are available to answer any questions. On weekend and special occasions, members of the North American Indian tribes perform their ceremonial dances and chanting outside the Pavilion.



AA miracle maker

(Kainai News)

Alex J. is a remarkable man. Cheerful, extroverted, a native B.C. Squamish, 45 years of age, he is happily married, has eight children and is accomplishing minor miracles for his own people and many others afflicted by the saddest of disabilities, chronic problem drinking and he does it through sheer good humor together with a dynamic, forthright approach, which sometimes leaves the casual observer gasping from the overwhelming exuberance of the man.

Alex is the right man in the right job; he knows what it is to have no better occupation than repetitious drinking; to lose a wife and baby because of excessive drinking; to hate everybody, white man and Indians alike - because, as he says himself, you can't like anybody else when you hate yourself; and he knows such a person can recover, because he did.

He was brought up and still lives on a Reserve in the Fraser Valley. From the time he was very small, he remembers his parents and grandparents telling him, over and over, when you grow up, never trust the white man - they lie and cheat. His father got drunk all the time, and beat up his mother. I never learned to do anything different. He was married at 19, a widower at 21.

On his fishing one evening, he and his wife, with their baby, were going to a dance. He had been drinking, so bad his wife; she and the baby both fell off the boat. The baby caught pneumonia and died; Alex's wife was never found. After that, he needed the crutch of alcohol even more, although even then he was half aware of a deep hatred of alcohol, because of what it was doing to people, his friends and family. But he did not stop drinking for many years. "You see, I liked what it did for me, it made me a brave man - I could talk to people better,

I could even dance better ... it made me feel like Fred Astaire, Bob Hope and Joe Louis all rolled into one."

Alex is unusually fluent and articulate. He thinks this is because when he bottomed out (he hadn't been sober for a period longer than two weeks since he first started drinking heavily), he felt a desperate need to communicate. When he was very close to losing his second wife because of his drinking, one day he asked a friend to drive him into town to buy a jug. On the way home, out of the blue, his friend said, "You know, Alex, it's a wonderful feeling to wake up in the morning and remember exactly what you did the day before ... When Alex was home, he opened his jug, but for some reason couldn't drink it. Those words stuck in my head, they wouldn't stop ... maybe it would be good to feel like that ... that night I did a lot of thinking.

That was his turning point, he says. The next evening he went to his first Alcoholics Anonymous meeting, and hasn't left A.A. since. Not that he changed completely over night; for one thing, he still had years of instilled hatred of the White to overcome, a hatred that had been fed by his relatives and his own distorted thinking through all the years of being constantly drunk. But that was six and a half years ago, and though it took him almost two years to accept white people without prejudice, he has made it - as a contented man, a fine Indian, and a source of comfort and strength to those he tries to help.

A.A. makes miracles happen every day, says Alex and he is an excellent example of his own belief. I've always had the gift of the gab, though at first it was only because I wanted to be the centre of attraction, particularly when I was drinking, so of course it didn't really help me to communi-

cate. Now he uses his gift effectively to speak at meetings all over British Columbia and parts of the States. He can speak for hours at a stretch without stopping; he has many valid things to say, and says them in a hardhitting, telling manner, but perhaps his greatest asset is simply that he is, demonstrably, a whole man - a person who belongs to himself and knows where he is going and that is good; and after all, example is the best teacher.

Listening to him, one becomes aware of a terrible urgency within him; there are so many things he wants to help change and he feels he has wasted so much time. He thinks people do not always take advantage of their opportunities. Very often their traditional skills have been allowed to drop and are not replaced with others as valuable in terms of a person's inner need for satisfaction and recognition. He is aware that many Indian children do not get beyond grade 10 education, and some much less than that. Like any other children, they are affected by the family atmosphere, so that's where the parents and other adult relatives are heavily involved with alcohol, a child can turn against education for a number of reasons. He may feel he is only being sent to school to get him out of the way so his parents can get on with their drinking in peace; or drinking exaggerates the old 'don't trust the white man.' Prejudice with obvious effects, on his learning processes are quite simply, the family just doesn't have anything to encourage educational achievement. 'It's hard alcohol,' says Alex J. He ought to know. It is his hope that he can encourage his people to regain their skills or acquire new ones, and this develops a better life for themselves which doesn't need the crutch of alcohol. It would follow naturally, he thinks that the general educational level of his people would rise as well.

The white man's attitudes towards Indians have improved a great deal in recent years, he says. The Indian must now change his attitudes, too, and once again a step in the right direction is to "do something about his drinking." Like many others he feels that reserve life does nothing at present to help make the Indian a vigorous purposeful man, but given the new skills and better education he had already

talked about, it could be changed for the better. At least part of his own change in attitude toward white people came about naturally with his increasing sense of well-being, so that a white person could respond to him more favorably. You've got to get your own difficulties with yourself straightened out before you have the right to say what other people should do; and nobody is going to give a job to someone who is drunk all the time, or who looks at them as if he hates them.

He finds there is still some reluctance on the part of white employers to hire Indians, at least initially, either because an employer has had previous bad experiences, or because of uninformed prejudice, although Alex thinks that is changing too. He has nothing but praise for white employers who have helped him since he began to straighten up. During much of his young manhood he was a fisherman, alternately earning large sums of money and drinking it away, in and out of season. He lost several valuable boats that way and has been broke so many times he can't count them all. In his first year of sobriety, a Catholic priest suggested that he learn carpet laying; this seemed a natural choice, since Alex, like many Indians, is clever with his fingers. The Indian Affairs Department paid half his wages during his apprenticeship and eventually he acquired his own tools and proved he could hold a steady, skilled job. Anyone else might have considered that sufficient achievement for such a turbulent lifetime; but not Alex. For six and half years he has worked sometimes only just enough to keep his family clothed and fed and has spent every other waking minute carrying out what he considers to be his mission in life.

Helping other people, his own people and those of different races and breeds to get out of the same pattern that so nearly destroyed him. He encourages, chivvies, talks, laughs, helps practically anyone and everyone who needs it. He'll speak for hours at meetings, visit reservations all over the province, sit in beer parlors without making the patrons resentful or in barber shop chatting, and is a constant helpful visitor to Vancouver's skidrow area. One only has to see his wife and children to know they are proud of him and what he is doing.

(see p. 11 DEDICATES)



Chief George praises missionaries

MISSION, B.C. - Chief Dan George, 74-year-old film and TV actor, praised missionary priests and Religious during a historical pageant here for their years of dedicated service to Indian tribes in the province.

"They came to work for the people and not for money or glory," he said.

The pageant was part of a celebration commemorating B.C.'s centennial and the 100th birthday of the Oblate Fathers' St. Mary's Student Residence for Indian Children. It enacted the history of the mission.

Chief Dan, holder of the papal medal Pro Ecclesia et Pontifice and an ardent Legionary of Mary, said the missionaries guarded the interests of the Indians in land settlements negotiations with the government

and aided the various tribes along the coast in many ways.

Almost two years ago, Archbishop James F. Carney of Vancouver celebrated a golden wedding anniversary Mass for Chief Dan George and his wife, Amy. He presented them the Pro Ecclesia medal for Pope Paul in recognition of their Legion of Mary work.

For many years Chief Dan George and his wife travelled to settlements in interior British Columbia with their mixed Indian and white band. At the end of an evening's entertainment, they would invite their audience to return the following day to learn about the Legion of Mary. Wherever they went they left behind newly established praesidia (units) of the Legion, and for this merited one of the highest awards the papacy gives to the laity.

NIB president visits Maoris

President of the National Indian Brotherhood, Chief George Manuel has recently completed a Pacific tour where he met with Native People in Hawaii.

"What we are doing here in Canada is a part of a world-wide movement for cultural autonomy and aboriginal rights of native people," he said.

"In the past we saw ourselves carrying on an isolated struggle for our survival here in Canada. So we built provincial and national organizations to represent our own needs. In the future, we will be able to build better by sharing in the common struggle with our dark brothers across the globe."

Most interesting was his visit with the Maori People of New Zealand. Since 1844 the Maori have held four special parliamentary seats in the New Zealand House of Commons.

However, New Zealand's ruling Nationalist Party feels that special status for the Maori is no longer necessary and wants to abolish the seats.

"Like the Indian people in Canada, the Maori are fighting to maintain their special status and rights as the original inhabitants."

Totem pole given

• A totem pole depicting a Kwakiutl Indian legend was unveiled near the Manitoba Legislative Building July 20 to mark the centenary of British Columbia's entry into confederation.

The pole, which is 16 feet high, about three feet thick at the base, and weighing just over a ton, was carved from western red cedar by Henry Hunt, a native Indian artist, at Victoria, British Columbia.



AMIK INDEBTED TO MISSIONARIES

BY FATHER RICHARD FERRON, OMI.

There are good moments in life, even in exile. Last Wednesday I was notified that there was a long distance telephone call awaiting me. On my way to the telephone I was trying to guess if it was from my Superiors or my family. Once the connections were established I had the pleasure to hear the voice of the office manager of Amik in Kenora. It was comforting to realize that Amik was asking me a service. Would I write the role played by the Catholic Church in the foundation of Amik?

This gesture from Amik has invigorated me for the last few days. The foundation of Amik was a long process spread over a period of four years. It would be too long for the scope of an article. I will briefly give some aspects of its gestation.

The idea of forming Amik Association originated in the hearts and minds of three Catholic Priests exercising their ministry among the poor people and outcasts of the districts of Kenora and Rainy River. They were Gerard Paris, Charles Ruest and myself.

Though operating miles apart we had the privilege, from time to time, to enjoy together the hospitality and congeniality of the staff of St. Mary's Indian School. Late at night and even until the early hours of the morning we exchanged our experiences and planned our future activities.

It became clear to us that the economic and social gaps existing between non-Indians and Indians of the area were getting broader gradually. The Governments and the Christian denominations combined with some civic organizations were attempting to bring some solution but more and

more healthy and intelligent individuals were becoming the wards of welfare agencies.

Instead of producing something positive in their own environment they were becoming a burden to taxpayers and falling victims to all the consequences of idleness of body, stagnation of mind and despair of heart. I witnessed some of them degenerating from ideal fathers and mothers to a level inferior to animals. In that search for a possible and partial solution Gerard Paris was the leading figure of the group. This shy and quiet man has been circulating discreetly for the last twenty years among the Indian groups and the poor non-Indians of the area. He has accumulated a very exceptional knowledge of their situations and has particularly succeeded in penetrating the psychology of the Indian people.

He shies away from public meetings and will give his skin to the poor people - the "red tape" and the complicated and expensive structures set up for the betterment of human beings revolt him; there are so many shortcuts available - he will accept the role of "gullible fool" rather than lose the opportunity to help another human being - his mind is served by a great sense of observation and a generous heart - he is never out of plans and schemes to help others - he could render tremendous services in the present activities of Amik.

After innumerable hours of analysis, a study of the different social undertakings in Canada and elsewhere - of various soundings among Indian people - it was decided to attempt to realize what became the concept of Widjiitiwin Corporation.

This concept has not been realized fully but some success has been made.

A group of Indians from around Kenora were willing to try to change their existing way of living and to launch themselves into a new venture under the guidance of Father Paris. Some of those pioneers are still around. A deep and congratulatory salute to you. May you continue to play a leading role in the present economic and social adjustments of the Indian population!

The Catholic authorities and the Oblate Fathers (the three of us are members of the Oblate Society) were most understanding and generous in supporting the project. Financial assistance was necessary. Again our authorities came right out and took substantial financial risks in order to start the project.

Widjiitiwin received its legal charter in 1962. With continuous adaptation, the vehicle appeared to be a partial solution to the economic and social adjustments of the Indian people to the non-Indian environment. The activities of Widjiitiwin provoked a gamut of reactions among Indian groups, non-Indian communities and government circles. Among the majority of the Indians the results were positive and several other groups felt that they should also be involved in something similar. It was the beginning of other Indian Corporations. Pawitik and Sabaskong Corporations were formed.

At this stage of development it was realized that another vehicle had to be engineered. We were involved with many government agencies federal and provincial;



Hon. John Roberts and Hon. Leo Bernier praise Fr. Ferron for his work. Looking on are (l.) James Kelly of the Sabaskong Corp. and (r.) Alec Kopenace of the Pawitik Corp.

we were dealing with various layers of the civic and business world; we had to keep the politicians informed, the civil servants had to be kept happy with reports to be filed. The initiative of the Indian people had to be stimulated and oriented; appropriate adult education and training programs had to be organized; special studies and surveys had to be made of the local potentialities of each group both in natural resources and human values; the skills, knowledge and experience of professional and businessmen and women had to be marshaled, etc.

We knew that gradually a central purchasing agency would have to be in operation; a research group leading to consideration and identification of all forms of economic and social opportunities would have to be organized; foremost - and at the expense of other urgencies if necessary - a true and genuine Indian Center had to function in order to bring to maturity of action Indian leaders, men and women, and give them an opportunity to serve Indian groups.

The Indian culture, eroded by our present system of education, would have to be reviewed; the public opinion would have to be awakened and sustained by series of articles in the newspapers and magazines, by radio and television programs, by plays and concerts enacted by Indians themselves, etc.

(cont'd on p. 10)

AMIK...

The necessity of this new vehicle took the structure of a mother-corporation. I had to look after this matter. It took two years. A federal charter was granted under the name of AMIK ASSOCIATION in 1964.

With this new vehicle in our hands we wanted to make it as effective as possible. We realized that in order to have a chance to succeed, Amik had to receive the co-operation of the Indians and non-Indians of the area and be recognized by the agencies of the Provincial and Federal Governments dealing with the Indian question.

The Indians were generally receptive as a group. The Federal and Provincial Governments had set up all kinds of services for the Indian population and they were confused as to where to go for a specific assistance. The role of liaison that Amik started to play without personal advantages attracted the Indians. Nevertheless some Indians, with reason, due to their past experiences, regarded Amik as another group trying to create jobs for themselves out of the budgets affected by the Governments to the Indian cause. More promises will be made ... more forms will be filled ... and the stagnation will continue ...

The non-Indian sector produced admirable examples of self-sacrificing individuals. It gave us an authentic proof that Amik could be useful not only to the Indians but also to the non-Indians who felt an urge to do something concrete for the rapprochement of the two groups. These precious human resources have still to be given an opportunity to serve. The existence and functioning of a structural staff at Amik should not eliminate at any time these tremendous potentialities available in human relations.

As to the Federal and Provincial Governments this is a long story in itself. It cannot be detailed in this article. How interesting and revealing it was to discover how we are governed! In this sector we had to deal with the politicians and civil servants.

Be it sufficient to mention that our present local Representatives in Toronto

and Ottawa were very co-operative and did their utmost to support Amik. With regard to the civil servants distinctions have to be made. Some understood the objective of Amik and supported it unselfishly. Others saw an unnecessary intrusion in their realm and fought it with all the means at their disposal ... and God knows what means they have ...

What we considered would be our greatest difficulty was the necessity to transform Amik into an undenominational organization. All the religious Christian denominations of the area maintained activities at different degrees towards the Indian people. The Catholic Church itself was deeply involved but we thought that the time had come to try and unite all these forces towards the common objective. Would it be possible to work together at the social level?

We spent considerable time on this definite question. The three of us had vivid memories of lack of co-operation in the past. Through our religious divisions and unrational zeal had we not even divided the Indians one group against the other? It was quite an adventure when we finally decided to approach the other Christian denominations. It turned out to be a much greater success than expected. In this sector I will mention one name because this person has left the area: the former Anglican Bishop of Keewatin, Bishop Hives. My meetings with him were always heartening and he condescended generously to serve on the Board of Directors of Amik.

In this development of Amik the three of us (Catholic Fathers) did not always agree. We had gone through different educational channels before becoming Oblates. We were not exposed to the same environment until we were brought together in the Kenora-Rainy River Districts. We have our own personalities. Paris and I are well known for our independence of mind and stubbornness of will. Our common love of the Indians and the gentle supervision and arbitration of Ruest kept us together.

As Catholic Priests we were proceeding in a new field and we had to explain these innovations to our authorities and receive their approval. When discussions between Paris and I got a bit too hot, Ru-

est was the peace-maker. If complicated decisions had to be taken, Ruest had the wisdom of Solomon. Ruest has acquired an enormous patience through his contacts with the natives. Practically single-handed Ruest got a group of able non-treaty Indians out of welfare stagnation and mental depression.

This period of social activities was very enriching to me. While I was active with Amik I fought to the last ditch to maintain one of our fundamental principles in our planning of the organization, namely: its total autonomy from money people, politicians, groups of civil servants or

any particular pressure group. Any other course will never be in the final interest of the Indian people. Just over one year ago I was outcast while carrying on this particular battle and I do not regret any move I made to try to maintain and assure this fundamental principle.

I am very grateful to Amik to have given me this opportunity to write this article. I am taking the full responsibility of the above article and in no way should it be constructed as reflecting the opinions of either Amik's Board of Directors or Employees.

CABLE CALENDAR



Pilgrims see Pope

CASTEL CANDOLFO, Italy - Forty-one members of the Canadian Blackfoot tribe of Indians, wearing traditional feather headdress, were given a special greeting by Pope Paul VI at his Sunday noon blessing in the courtyard of his summer residence here, August 15.

In a brief address to the group, the Pope expressed his affection for Indian peoples and his admiration for their culture.

"We pray," he said, "that your people and all the beloved Indians of Canada will reach the highest point in human progress and thus fulfill their destiny."

"We hope that, as your prosperity increases, so will your love for the Lord of life."

The Pontiff also expressed his hope that among the Indian peoples "there may be those who hear the call to the priesthood and the religious life, and those who will dedicate themselves to Christian service as laymen."

The group was led by Father Maurice Goutier, known among Canadian Indians as "the man with the generous heart."

In general remarks to the hundreds of pilgrims and tourists gathered in the courtyard, the Pope urged them to be mindful of all those who cannot take summer vacations

"either because of sickness or poverty or the demands of their work."

"We must remember the suffering and the poor, those who, for lack of means, go without any vacation," he said. "They must feel their unhappy state even more in comparison with the advantages that others enjoy. Let us not forget them."

DEDICATES LIFE

(from p. 6)

Now he can do all this with some measure of security and the knowledge that his efforts are appreciated in a practical way, not only by those he helps but also by the community resources. Enabled by a grant from the Vancouver Foundation, he is attached to the education department of the Alcoholism Foundation of British Columbia. The foundation has set up very little structure for him, allows him to report when he needs it. He is breaking through in an area which the foundation has always found difficult to reach - his own people who have problems with alcohol; and doing it so effectively that the foundation hopes his example, and theirs, will be followed by other agencies concerned with the alleviation of human misery.

REGRET LOSS OF RITUALS

KAINAI NEWS

More than 70 delegates and observers from all parts of Canada attended the 1971 National Conference on Indian Culture held in Kamloops, B.C., from April 25th to 30th. Among the tribes represented were the Blood, Blackfoot, Cree, Ojibwa, Tlinkit, Kwakiutl, Iroquois, Shuswap, and several others. Some of the people there were Colin Wasacase, Ken and Jean Goodwill, Gerald Tailfeathers, Chief Si Baker, Mrs. Mildred Gottfriedson, Bill Mussel, Rev. Adam Cuthand and George Manuel.

Each day started with one or two native rituals, including a coastal honoring ceremony during which the guest of the day was brought into the room. There also was a Cree ceremony of prayers and smoking the pipe.

Guest speakers during the week included James Sewid, Haida Author, Chief Dan George, Member of Parliament J. Buchanan, Ernest Benedict, and Dr. Ted Brasser.

There was an underlying feeling at the conference of partial resentment because of past events which have done so much to harm native culture. The effect of missionaries, schools, and government activity in supressing native rituals were all cited as examples of past problems. But the conference was not a gripe session as much as it was devoted to reviewing current programs and expounding the needs of the people for future cultural activities.

Delegates made it clear that while there were three different types of native people - status Indians, non-status Indians and Metis - the division was primarily an administrative one and that native people should work together regardless of their legal status. As a test, the conference decided that its proceedings would be conducted without reference to the three above-mentioned terms, and those breaking the rule would pay a fine. While this did cause the odd moment of awkwardness and humor,

delegates did learn that the distinction was not important when it came to cultural matters.

It was also abundantly clear that more and more Indians want to do the things themselves and do not want to be under non-Indian direction. Examples were given of programs where Indians had demanded and received complete independence and had conducted their programs successfully. This trend has been recognized by the Department of Indian Affairs in its grants program and, if the non-Indian wants to be involved, he will find himself as the employee of the Indian, rather than the employer. This was seen as a healthy step in the right direction.

In the field of education, there was felt to be a crying need for the teaching of Indian history on a local level in all parts of Canada. It was suggested that histories would be written for each reserve that could be used for instructional purposes. Examples were given of schools which were designing special programs on Indians for various school levels which would be available to both Indian and non-Indian classes. One speaker mentioned that during the period set aside for religious instruction in one school, the parents can choose Catholic, Protestant or native religion to be taught to their children.

Discussion also was held on the need to teach more Indian languages in Indian and mixed schools. Places like Cardston should have regular classes in Blackfoot for both Indian and non-Indian students. In some areas this has improved Indian-white relationships and given prestige to older people who have been invited to teach language or history classes in their native tongue.

The subject of religion was discussed at length. One suggestion that there be one Indian religion for the whole country was rejected by those who felt that each area

which wanted to keep its native religion should do so. It was felt that religious participation was a personal matter, but everything should be done to encourage the younger people to know about it. One delegate stressed, however, that when people choose their own religion, whether Christianity or native, they should be sincere. They should not turn to a religion just because everyone else is.

Museums came in for quite a bit of discussion and the B.C. delegation was particularly angry about the efforts years ago to wipe out their potlaches. At that time the Mounted Police seized their religious costumes and objects and turned them over to museums in B.C. and Ottawa. Since then, the people have been trying unsuccessfully to get them back. Other complaints were made about the way religious items were being taken by private collectors and museums, and that reserves should be encouraged to start their own museums. As an example, the people on the Odanac Reserve, have built a museum and have resisted efforts to turn the collections over to a nearby town.

In addition to the regular sessions, there were a number of other activities. Two trips were made to the Kamloops In-

dian Residential School, one for a banquet and the other for a pow-wow. It was a colorful sight with a variety of costumes including Tlinkit, Kwakiutl, Salish, Blackfoot, Cree and fancy dancers. Also on the program was a dramatic presentation by the Chief Dan George family and a rodeo at the Gottfriedson ranch.

If the conference is any indication, there are growing signs of a revival of interest in native culture. The fact that Indian languages are being taught, that cultural clubs are being formed, and that government funds are being made available for cultural programs, all point to a resurgence on the part of many native people. Opinions were expressed that these activities will fulfill a need for Indians to identify themselves with the good and beneficial parts of their culture and will give them more reason to be proud of themselves. At the same time, programs that include the white people also help them to understand and appreciate Indians of today.

The feeling of the conference was well expressed by Ernest Benedict who said, "My concern is that our heritage be presented as a living, changing, operative way of life with a message for today and an alternative for tomorrow."

Book Review

MOOSONEE INDIANS' INTEGRATION, by Leopold Morin, OMI
Photos, map on cover; 57 pp., Moosonee, Ont. 1971. \$1.35.
(Diocesan Council, P.O. Box 40, Moosonee, Ont.)

Fr. Morin discusses the problem of the James Bay Indians in the Canadian Society. He advocates a middle way solution between extreme paternalism and government-subsidized high-cost self-administration: methodical and fraternal integration into the Canadian Society through adult education, while respecting the native heritage. Fr. Morin has spent 21 years as missionary to the James Bay Cree Indians, whose language he masters with great ability.

GL

50 YEARS WITH INDIANS AND SETTLERS ON LAKE WINNIPEG, by Brother Frederick Leach, OMI, Mimeo. illustr. 73 pp. \$1.00, R.C. Mission, Berens River, Man.

This is a highly readable account of Brother Leach's missionary work on the East shore of Lake Winnipeg, where he served as school teacher, police magistrate and juvenile court deputy judge. The author comments, without bias, on the changes which occurred in the religious, social and economic of his dear friends, the Indians. "If we wish to help our Indians," he writes, "there should be less talk and more co-operative action." GL



Is Christian teaching wanted?

By Sister JEANNINE

In November 1970, a Church Youth Program was organized to help parents give their children a Christian education. This program was meant to fulfill an urgent need since religious instruction is not given in any of the schools which our children attend.

It is disappointing, however, to note that since the opening of the program, only twenty out of a possible two hundred children are attending classes on Saturday morning in the Moses Lake area. Is it because we are too busy doing something else, or is it through a sheer lack of interest and conviction on the part of supposedly responsible parents? And yet, surprisingly enough, the Church Youth Program was organized at the request of many parents who deplored a lack of Christian education in their homes. The question: "When will Catechism be taught to my children?" has been voiced repeatedly by parents on the reserve.

The point in case is that as long as children will not feel supported and encouraged by interested parents, it is useless to expect any kind of Christian education program to endure - Christian education succeeds and survives on parental involvement only. Do parents really believe and practice what they want their children to be

instructed in? Or do they simply depend on the church and school to cater to all the educational needs of their family? It so happens that it is especially through his parents' example that a child will be led to the discovery of the Lord Jesus. Church and personnel can only help youth acquire a deeper understanding of the Christian experience lived in the home. This is why it is not only the rights but the responsibility of parents to choose representatives who will best help their child apply his developing powers to build upon what has been started in the family circle. Without this parental co-operation, even the efforts of pastors and religious educators can be discouraged.

Here we touch upon the major requirement for the success of our Church Youth Program. It will be meaningful and purposeful only inasmuch as it is supported by committed parents. For it is through his parents that little by little, the child will be led to admiration and happiness in his faith - in other words, to share the life of God.

The final decision, therefore, is in the hands of fathers and mothers! The Church Youth Program requests their co-operation. What will their response be? •

OXFAM grant

OXFAM OF CANADA announced that a grant has been approved for the Indian-Eskimo Association's work in Canada's Northland.

The grant will be used to purchase a Cessna aircraft. Wally Firth, a Loucheux Indian, experienced pilot and I.E.A. field worker, will use the plane in his communications work throughout the Yukon and Mackenzie Delta-Yellowknife areas in the Northwest Territories.

The plane will be outfitted with skis, floats, Northern survival package and equipment, and special radio for the North.

OXFAM is an international relief and development agency, known in 120 countries for funding effective self-help projects that significantly change people's lives.

The Canadian grant, which represents a marked change in OXFAM policy, are under active consideration by OXFAM.

The I.E.A. welcomes this change and sees in it a recognition that as members of the international community, we must concern ourselves with all peoples who do not share in our prosperity and well-being.

Integration in reverse at Hobbema

by Debbie Lauinger

In 1970, Hobbema educational authorities decided to experiment with integration "the other way" by bringing children from a provincial school into the Reserve School.

They worked with the Wetaskiwin Separate School Board to arrange for students of their Sacred Heart School to attend Ermineskin School for part-time classes. Arrangements were made to have children from Kindergarten and Junior High School to integrate. This year the program has improved considerably to allow the Junior High students to mix for such classes as Industrial Arts, Home Economics, French, Arts & Crafts, Science, Physical Education and Social Problem Discussion Classes.

Hobbema and Wetaskiwin students comment on their shared experiences:

"I don't mind having the white kids coming here for classes because we can make friends. This is one way to experience what we will have to do later on. However, there are doubts in many minds about the white men taking over our school and this leads to making enemies with them, but I am trying to overcome these feelings. I wonder why we can't go to their schools too, and I wonder why other schools don't try it too and see how it would work out", says Bruce Littlechild.

"I think this is the first time white students can come to an Indian School like ours. Generally it is the Indian that has to go to the white school. In September the Indian students sat in their corners and the white students sat in theirs. Afterwards we began to mix up. I think we're learning a few things from them and they're learning a few things from us. We have been going to school with them for awhile now but we still need a little boosting. We do get along with them in many ways and we don't in other ways. Lately, I don't

think we have been getting along too well; for example we laugh at them for their faults and they laugh at us for ours. We must try to make the most of it. We have to learn more about each other and try not to notice the color too much", says Sharen Peigan.

"I think coming here to Ermineskin School for Home Economics, French, Arts and Crafts, Science, and Social Development is good because we learn to like and understand each other. We learn there is GOOD and BAD in all races and colors. We learn not to be prejudiced against other people that are not the same color or talk the same language as we do. I wish other schools could have the benefit of also coming to the Ermineskin School as we from Sacred Heart did".



Honorary Chief White Eagle - Manitoba's Premier Ed Schreyer, smokes the pipe of peace with MIB president Courchene at the Lower Fort Garry Indian Centennial.

Centennial Princess

PIPESTONE, Man. - Marianne High Eagle, an attractive 17 year-old from Oak Lake Sioux Reserve, reigned as Manitoba's Indian Centennial Commemoration Princess.

Crowned August 2nd at Lower Fort Garry, she presided over several of the Centennial events and represented the Indian people at Winnipeg's Folklorama. Marianne received \$100 and a wardrobe of clothes.

Active in such sports as track and field, baseball, volleyball, and tennis, Miss High Eagle numbers beading and book reading among her hobbies. Marianne is in grade X and plans to continue her education.



Marianne High Eagle with Hon. James Richardson and Mr. Courchene.

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