

INDIAN RECORD

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Blackfoot Indians from Cardston, Brocket and Cluny Alberta, were received in audience by Pope Paul VI, August 8, at Castel Gandolfo, Italy. (Photo Felici)

O'Connor Heads North Diocese

VANCOUVER, B.C. - A 43-year-old Vancouver Oblate priest has been named Bishop of Whitehorse, Yukon.

Father Hubert Patrick O'Connor, OMI, well known for his untiring efforts on behalf of Indian people of British Columbia, has been appointed to succeed the Whitehorse incumbent Bishop James P. Mulvihill, OMI, 66, who has resigned because of ill health.

Father O'Connor was born in 1928 in Huntingdon, Quebec; in 1948 he entered the Oblates and was ordained in 1955.

He has spent many years in Indian education and has continued to promote this cause, particularly for the Indian youth in the city of Vancouver.

He served as Principal of the Cariboo Indian School, Williams Lake, and as Pastor and missionary at Lillooet, B.C.

He is a promoter of social development of the Indians and Metis in Vancouver and has aided Indian and Metis prisoners in Provincial and Federal Penitentiaries.

Church Committed to Help Indians

EDMONTON, Alta. - The Roman Catholic Church can have a valuable role in solving the problems of Canada's Indians and leading the way to better housing for low-income groups, it was agreed Sept. 27 at a meeting of the Canadian Catholic Conference.

The conference, an association of cardinals, archbishops and bishops, meets twice annually and is preparing to send a six man delegation to the synod beginning in Rome September 29.

Indians and housing were two of the major issues discussed at 10 simultaneous workshops, five in English, the others in French.

Delegates, working in groups of seven or eight, agreed that Indians could be helped by development of industries on or near reserves and that Church funds might be put

to good use as housing loans.

Canada's Indians "are confused and do not know which way to turn," said Most Rev. Fergus O'Grady, OMI., of Prince George.

This confusion is compounded by "communitistic groups" and other organizations who lead Indians and Metis astray because these groups are against the churches of any kind, he said.

Most Rev. F.A. Marroco of Peterborough, Ont., said Ottawa's attitude has a bearing on the fact that although the church wants to keep close to the Indian people "they tend to want to go on their own."

"They're trying to keep the Indians on the reserves doing nothing," said Bishop Marrocco. "How in the name of God can you expect this?"

Chief Dan George in NFB Film

OTTAWA, ONT. - Chief Dan George, nominated for an Oscar as the year's best supporting actor, will appear in the new National Film Board's production *Cold Journey*, now being filmed in Manitoba and Saskatchewan.

The 71-year-old actor joined the NFB crew recently when they filmed a pow-wow at Piapot Reserve near Regina.

Cold Journey, directed by Martin Defalco, stars Johnny Yesno, Wilderness Award winner for his role in the Wojcek segment *The Last Man in The World* and star of Walt Disney's *King of the Grizzlies* and Buckley Petawabano, star of the CBC series *Adventure in Rainbow Country*.

Dan George, who played the role of the father in the Canadian stage play *The Ecstasy of Rita Joe*, has performed in the same part in the dance theatre version of the play for the Winnipeg Royal Ballet.

His introduction into show business came in the CBC series *Cariboo Country*. In one show of the series, entitled *How to Break a Quarter Horse*, he appeared as Ol' Antoine. In 1968 *How to Break a Quarter Horse* was made into a Walt Disney film retitled *Smith and Dan George's* Hollywood debut was in this same role.

He has also appeared in the CBC series *The Manipulators*, the British film, *The Trap* and, of course, *Little Big Man* with Dustin Hoffman. As well as his Oscar nomination for this role, he was selected as the best supporting actor of 1970 by the National Society of Film Critics and the New York critics.

Cold Journey which is presently being filmed in *The Pas*, Manitoba also stars Guy L'Ecuyer, Sue Helen Petrie and Jennifer Phipps.



Struggle for Identity Cannot be Ignored

By Mark Wilson

Indians of Canada staged a proud celebration of dancing and singing during the summer months at Man and His World - and Canadians cannot ignore their struggle to survive as a people.

It was 'Indians of Canada' day at the fair, and performers came from as far away as the Queen Charlotte Islands off the coast of B.C. to play a packed house at the Kiosque International.

"I hope that 'Indians of Canada Day' is not an opportunity to overlook our people the rest of the year," said Georges Manuel, president of the National Brotherhood of Indians at Ottawa.

Mr. Manuel and other leaders spoke between warmly-applauded ceremonial songs and dances by artists from the Haida, Huron and Iroquois nations.

"You can help to make it possible for us to take our place in the cultural mosaic by recognizing that the Indians of Canada are a real living people and not an archaeological find," Mr. Manuel told the audience made up mostly of white Canadians.

"One thing you must understand: we cannot take our place in this cultural mosaic except so far as our existence as people is accepted as part of the reality of your Canada."

Mr. Manuel strongly condemned the Quebec government's decision-making in proceeding with the James Bay hydroelectric project

"This is a decision to displace or take away the livelihood of seven thousand Indian people - without even the kind of consultation exercise with which the federal government indulges us.

"No one felt the need for northern development more than the Indian people," the brotherhood president said. "But the decision such as this one, taken in the South without consultation, can only create conflict and disharmony between the north and the south."

Mr. Manuel said Indians had much in common with the French speaking community - "we're both minorities in Canada, and we're all looking for jobs to give our families an adequate way of life."

But, he said, James Bay made him wonder whether are French-speaking strong enough that neither one can long ignore the other."

Mr. Manuel said the theory of 'two founding nations' cuts in many directions. "It is a theory that is believed and English-speaking Quebecers had learned from "living in a land of minorities" to consider the needs of other minorities.

Both French and English-speaking Canadians, he said, had advantages in dealing each other not possessed by Indians, including enshrined constitutional rights and the fact that "both your people are large enough and mainly by those who belong to those nations."

Mr. Manuel emphasize the need for a Canada-wide grouping of native people to make the Indian presence felt at Ottawa - a need especially clear since the federal government's 1969 white paper of Indian affairs, which he called "an off color joke."

Mr. Chrétien's white paper suggesting replacing many current Indian treaty agreements with integration of Indians into white Canadian society.

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Racism Charge in NWT

YELLOWKNIFE, N.W.T. - Whites in the Northwest Territories are unintentionally imitating the attitudes and policies of the white minority in Rhodesia, a former Canadian University Students Overseas volunteer has charged.

Brian Thompson, a CUSO worker in Zambia near Rhodesia from 1967 to 1970, made the charges in an interview with *The Journal*.

The Toronto man is in the North as a communications consultant to the Indian Brotherhood of the Northwest Territories.

He stressed his views are his own and in no way reflect the feelings or attitudes of the brotherhood.

"I lived next door to Rhodesia for three years and I see the present group (of whites) up here to be copying the policies there in terms of the white settler take-over.

The people up here are unintentionally creating the situation. But the situation is being created."

Identity . . .

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Another speaker, David Courchene, president of the Brotherhood of Manitoba Indians explained why native people are now fighting hard to defend treaty rights in spite of all their great drawbacks.

After describing "the treachery of the treaties, the distortion and the arrogance - the incredible arrogance - with which they were implemented, the despair of the generations following the signing of those treaties - the victims of the struggle to survive as a people against most overwhelming odds," Mr. Courchene said:

"Those treaties were so bad that some white men say; how can you want to keep them?

"First because they are the recognition of our rights to our land, our aboriginal rights."

A graduate of Ryerson Tech in photography Mr. Thompson's CUSO duties in Zambia consisted of setting up a visual aids system for a nutrition education program, and later helping develop photography for the national tourist bureau of the Zambian government.

During his three year stint in Zambia he travelled into Rhodesia seven times, he said.

"They really throw crumbs to the Africans!"

"He said development of the North is just "neocolonialist imperialism," and is designed to provide money profits for White developers.

"By the words and actions of the government and white entrepreneurs, developing the North means only one thing - profits for white businessmen and a takeover from the present native."

"They are up here for the money."

The result is a "feeling and a situation of exploitation of native people."

Mr. Thompson said development of the North seems to mean bringing in more and more whites until the population build - up leaves native peoples in the minority.

Development means more jobs for whites, when those "who most deserve them are people living here."

"If this territorial administration has the ethics it says it has, its prime concern will be to see that the native peoples receive their just benefits and the jobs that Northern development creates."

He said the situation does not appear to be a result of any conscious effort by whites but is being created unintentionally.

"The main responsibility lies with the Native people themselves to see that their rights are protected. They must achieve active participation in the running of their own land, by whatever means is necessary."



Married Women Suffer Discrimination

MONTREAL - While a name means little to most, to Indian women married to non-Indians it becomes a mark of disinheritance - a loss of their status.

Indian women marrying non-Indians have had to suffer the loss of their status as Indians since 1852. Indian men marrying non-Indians keep their status and their wives become Indian regardless of their background.

Under the Indian Act, and Indian women who marries a non-Indian loses her status, her name is stricken from the tribal band's list, she loses the right to inherit property, on a reserve property, cannot participate in the affairs of the band or pass on Indian status to her children.

For 800 persons living on nearby Caughnawaga Reserve, the situation means they are living there illegally. Whether they must move has become a shroud of uncertainty.

Non-Indians, including Indian women who have married white men, are not entitled to live or own property on a reserve except in special circumstances approved by the band and the government.

However, the act has not been strictly enforced within the 90-day limit and many non-status Indian women have remained for many years on the reserve property they inherited.

Mrs. Gerard Dore, married in 1947 to a white man and mother of five children, has waited 24 years to hear what would happen to her land. The 130 acres, shared with her Indian cousins, is to be auctioned off.

Born in Caughnawaga, she and her husband moved to suburban Lachine in 1957.

Mrs. Dore is president of Equal Rights for Indian Women, an organization formed four years ago and designed to get the In-

dian Act amended so that Indian women would have the same rights as Indian men when marrying non-Indians.

Her family never mentioned her loss of status after her marriage.

"I don't think I ever knew the difference," she said. That is, until her children reached school age.

Then she found out that her children could not attend the Indian school but had to be sent to Lachine. She also found she could not be buried in Caughnawaga because of her lost status.

"I grew up with these people," she said. "I'd known them all my life and suddenly, I was different."

Periodic purges to enforce the act have not been uncommon, she said. They occur every few years.

With the help of Mary Early; another disinherited Indian woman, Mrs. Dore talked with "all the disinherited women of Caughnawaga we could find" living on and off the reserve and started Equal Rights for Indian Women.

The group prepared a brief in 1968, which was submitted to the royal commission on the status of women. The women told the commission hearing they wanted the Indian Act amended so they would get the same treatment before the law as the men in their band.

Their recommendations included:

- Non-status Indian women should have the right to vote in the band.
- All persons who are proven a quarter or more Indian should be entitled to be Indian.
- That special educational benefits granted to Indians of Canada be extended to all children possessing quarter Indian blood as it is in the U.S.

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Survival . . . not Assimilation

Our Ontario Indians gave the Anglican Church Women a slice of life as they know it in Toronto at a meeting at the Anglican Diocesan Centre recently.

Each contributes in a different way to the common purpose of helping Indians make a go of urban life: Verna Johnston, from Cape Croker Reserve, boards and counsels young Indians arriving here from the re-

serves; Frank Meawasige, from Cutler Reserve, designs and makes Indian fashions of a quality marketable in chic boutiques; Wilfred Pelletier, from Wikewemikong, is director of the Institute of Indian Studies with an office at Rochdale College; and Mildred Redmond, from Walpole Island, is a court worker among Indians.

The most recent arrival on the Toronto scene is Mr. Meawasige, an imposing young man of 20 with beard and plenty of style in his own dress. He showed a sampling he has been creating here for the past 18 months.

Most controversial of the speakers was Mr. Pelletier who cautioned the Anglican women against imposing do-good works on reserve Indians. Their first duty, he advised, was to their own children.

"I see thousands of your sick children going through Rochdale", he said. "You don't help them. All you do is condemn. In the vertical structure of your society, people are rivals and don't help each other when they should. There are 285,000 kids in your slums across Canada. You have more people in your slums than there are Indian people in Canada.

"You have to take a look at yourselves. I learned about concern and freedom on the reserve which is a community life. Look at what Indians have to contribute to your crazy, mixed-up society. That's the direction you have to go."

Mrs. Johnston expressed strong fear of the loss of Indian reserves through enactment of the White Paper on Indian citizenship.

"Fifty years from now," she said, "our reserve will have become a tourist attraction financed and promoted by some smart operator from off the reserve. Once we are forced to pay taxes on our land (as the White Paper proposes) how long do you think we

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Discrimination . . .

- The Indian women should have the right to keep or dispose of their property, as long as it stays among the people of quarter or more Indian ancestry.

The group wrote to every MP and senator in Canada asking for support. They received more than 50 replies, most of them sympathetic.

However, the only one to speak up was Raymond Rock, Liberal member in the Commons for Lachine. He introduced an amendment to the Indian Act in the last session but the bill only received first reading and will have to be reintroduced in the current session.

Caughnawaga Chief Ronnie Kirby is aware of the problem and status of non-Indians but he confirmed the band council wants removal of all non-Indians from the reserve because the band "is running short of land to give out to individuals."

The problem of non-status Indian women "is a big problem," he said.

"I don't know what will happen. But even if there is a change in the law, it won't be retroactive.

"The Caughnawaga band is strong against marrying whites. There are enough. I don't know why they (the women) don't marry their own kind."

can hold on to it? Today we are fighting to keep body and soul together by using every means at our disposal to create employment for the people. Add a tax burden to them and we are lost.

Contempt

"I see the Government using enfranchised Indians like Bill Wuttenee (a Cree lawyer, formerly with the National Indian Brotherhood, now with Indian Affairs) for propaganda. He shows that he has nothing but contempt for Indians on reserves. The Government is using every power to annihilate the Indian as surely as the Yahi Indian of southern California was annihilated. But in Canada it is being done in a more subtle and perhaps humane way."

Mrs. Redmond, who works closely with the problems of young Indians adjusting to urban life, cited some of these cases: A 19-year-old girl from Kenora, who came to her through the Alcoholism and Drug Addiction Centre, was found a family home and is being guided towards secretarial study; a girl, 22, goes into court with the prospect of losing custody of her two fatherless children and with Mrs. Redmond's moral support; the funeral of one of many girls who have met violent death in the City, this girl in an accident at Sherbourne and Dundas; a family visited at the time of a baby's death and found to be without food and their children sleeping on a mattress; a young mother returned alone to her room with her new-born infant.

"Our work is survival, not assimilation!" Robert Fox, executive director of the Canadian Indian Centre, pointed out.

Mrs. Redmond and Mrs. Johnston agreed that Indians who hold to their traditions in their private lives have the best chance of surviving urban life.

"Eighteen young people board in my home," Mrs. Johnston said. "Five go to work. They function well in their offices and are accepted, but when they come home, they are Indians. I think we can survive as well as any cultural group such as the Japanese and Chinese who follow this pattern of living."

She feels that an expansion of group homes is the answer to Indian assimilation into city life.

Fashion Show

Three beautiful Indian girls modelled the clothes which, considering the high quality of design and material, were in a very modest price range of \$75 and \$125. While Indian in inspiration, they were wearable for any fashionable young urbanite. American-Indian design has been in vogue for a few years but the authentic Meawasige designs excel derivatives now on the market.

Most elegant was a short sleeveless white leather cocktail dress with empire waist line and an overlay of fringe on the skirt. It was worn with close fitting white boots almost to the knee. A two-piece midi in burnt orange suede had a matching headband and bracelet with long fringe. The skirt was belted with wide brass buckle.

Embroidered

Another two-piece of miniskirt and sleeveless jacket was in a rich blue buckskin. The jacket, the same length as the skirt, was embroidered at the edge with steel circlets. The model wore a matching headband with green fringe.

There were two fringed ponchos over orange jumpsuits: One, in the black wet look, was worn with a silver medallion; the other in beige buckskin, with patterned silk scarf as headband. He also showed a white leather skirt and fringed vest with headband fringed at the back and knee-length white boots, fringed at the top.

Another elegant design was an ankle-length sleeveless coat in beige suede, fringed at the bottom, and worn over black wet look midi.

On two models the fringe was excessive unless they were classified costume look, but otherwise it was graceful and practical. Mr. Meawasige works out of the Canadian Indian Centre.

(TAWOW)

Negotiations are proceeding with two industries which have expressed interest in locating on the former air base.

These are the mobile home firm, Soto Industries, and Unistican Developments Ltd., Mr. Price said.

He said that discussions with three other companies are also going ahead. Two of these are building products companies, and the other is a metal-working firm.

He said that 25 per cent of the labor force of those industries which locate on the old base will be drawn from the student population of the Oo-za-we-kwun Centre. The remainder will be drawn from the surrounding area.

Termed an "industrial environmental training centre", the Oo-za-we-kwun program is unique in North America, said Mr. Price.

Similar centres in New Mexico and California emphasize vocational training rather than social adjustment, he said.

The name of the centre means Yellow Quill, after the widely-respected Indian chief who signed Treaty No. 1, the Canadian Indians 100 years ago.

Army recruits

OTTAWA - A Canadian forces recruiting drive, aimed at native men living in Churchill area North of the 60th parallel, was launched in June.

Major A.J. Anderson, Commanding Officer, Canadian Forces Recruiting and Selection Unit, said the recruitment drive will put more Indian people from the far North in uniform and is being worked out with the Department of Indian Affairs and Northern Development. Applicants must be single and between the ages of 17 to 24.

DEADLINE:- As our next issue will be published during the first week in Jan/72, please send your news copy and photos before the deadline - Friday Dec. 10/71. Your contributions are appreciated.

Manitoba Chiefs



Front row, l. to r. Pat Hyslop, Brochet; John B. Leveque, Little Grand Rapids; Ernest McPherson, Little Black River; Eddy Thompson, Peguis; Everyn Felix, Berens River. Back row, l. to r. Mark Traverse, Lake St. Martin; Harry Cook, Bloodvein; George Guimond, Fort Alexander; Arnold Williams, Hole River; Jim Thunder, Buffalo Point; Edward Prince, Brokenhead; Josie Beardy, Oxford House.

Students Increase

WINNIPEG, MAN. - An increasing number of Indian students are attending universities in Manitoba and in some of the northern United States. More than 50 were enrolled as full time or mature students during the 1971 school term.

Ten registered Indians attended the University of Manitoba, and as many non-registered Indians. More than 29 registered and non-registered Indians were in attendance at the University of Brandon.

Interviewed students were divided as to where they felt their educational skills could best be utilized. Some felt that it would be better if they went back to reserves and made their knowledge available to Indian people, and some thought that Indian advancement would be furthered if they worked in white society and let them know that Indian people can achieve anything anyone else can.

\$2.5-million Project

HOBBEEMA, Alta. - The Samson Indian Band is using its own money for a \$2.5-million project aimed at bringing its people closer together.

Chief Norman Yellowbird takes pride in the fact the project is financed exclusively by band funds.

"There's not one cent of federal funds coming for the project," he said. "The government hasn't offered us any money ... mind you, we wouldn't mind if it did."

The project near this community 50 miles south of Edmonton on the Calgary-Edmonton highway, has a two-fold purpose:

1. To bring closer together members of the band who now are scattered over the 61 acres of the reserves;

2. To attract industry and provide jobs for the Indians, many of whom now live on social assistance.

The project, a townsite, will include 100 low-cost homes, a shopping centre, a senior citizens home, industry, a museum and, it is hoped, a home for residential care of multi-handicapped children to accommodate 30.

"We would like to help Indian and white children so we won't restrict the home to just Indians," said Chief Yellowbird.

The shopping centre would cover 9,000 square feet and contain a general store, a hardware store, a bank, a cafeteria, an automatic laundry, a barber shop and beauty shop. The \$2.5-million for the project comes from producing oil wells on the reserve.

Study Completed

A summer project to collect research and resource material on Manitoba's Indian and Metis culture has been completed by 18 native students employed by the provincial education department.

The students from various Manitoba high schools, university and community colleges were put in charge of the project by the department's youth secretariat study group.

The students were in three groups, developing material in three distinct phases. One group prepared original material by taping and filming interviews with residents of northern communities. Another prepared a complete bibliography of written material in the education department dealing with native culture. The third body of students prepared school texts of illustrated native stories for children.

Education Minister Saul Miller said his department has gained "not only a wealth of valuable educational and historical resource material, but 18 young people experienced in the techniques of research."

The material will only be used by teachers in planning curriculum directly related to the needs of northern and Indian and Metis students.

Papal honors

EDMONTON, ALTA. - Mr. Alexis Morin, 101-years-old of Winterburn Reserve, received the Golden "Bene Merenti" from Pope Paul VI on April 25.

Mr. Morin was commended for the example he has given to all, for his role as a Band Councillor for 25 years and Band Chief for 30 years. He was most helpful to the missionaries, because for him the priest "is still the best friend the Indian has..." Religion helps the Indians to survive and to remain good in our troubled times ... you see Father, today I am old and no one listens to me any more."

Edmonton's Archbishop Antony Jordan, OMI., presented the medal to Mr. Morin in a hospital bed. A Fourth Degree K of C guard accompanied the archbishop.

Fr. Chatain Honored

— Takes Ottawa Post

KAINAI NEWS

About 60 friends and associates of Father Denis Chatain bade him farewell at a banquet and dance, May 28 at the Park Plaza Motor Hotel in Lethbridge, sponsored by the Blood Tribe.

Sincere thank yous and deep gratitude were expressed to the 30-year-old priest who literally changed the Blood Reserve in its economic development.

Ed Cox, representing the Blood Tribe administration, presented Father Chatain a gift certificate for a movie camera and projector in gratitude for the works he did for the Blood Tribe as an economic development co-ordinator.

Fred Gladstone, president of the Red Crow Development Corporation and past chairman of the Kainai Cattle Co-op said, "During the course of our association with Father, we had ceased to regard him as an employee, but as one of us. Although he has fulfilled his obligations to the Blood Band, he performed his job far beyond his terms of reference. We will not miss him for his services he has done for us, we will miss him for the true friendship he has shown for we, the Blood Indians. We will cherish his friendship far more than any monuments he may have left on the reserve.

He has indicated that his heart is set in helping and aiding the underprivileged of the world.

When I think back, when we began our quest for development for the Blood Reserve, much of the credit goes to Indian Affairs who jeopardized their positions in helping us to attain our projects. Also there are many people in the provincial-federal governments and the private sector who have helped

us through the gentle persuasion from our honored guest. We thank these people who shared the idea that our dreams would become a reality in the future.

When Father Chatain, an Oblate priest was hired by the Blood Council, the first objective he had was to make the economic development committee active. The first job he had was to try and persuade someone to go into partnership with the Blood Band on a camper plant on our terms. Negotiations with a B.C. firm were made, but they were not interested in the Blood's proposal. Jamie Paterson, a lawyer for the Blood Tribe introduced the idea of approaching HaiCo Manufacturing in Lethbridge. Several meetings took place before they convinced Todd Haibeck that the Bloods should go into partnership with them. Father Chatain had to literally sell the idea to Mr. Haibeck before he considered its feasibility.

Out of the partnership, the Blood Tribe can boast the largest clear span manufacturing plant to show for their efforts and it is almost operating to its full capacity. Kainai industries fulfilled its first contract by erecting 35 homes on the foundation at the Standoff townsite. Mr. Gladstone, on behalf of Red Crow Development presented Fr. Chatain with a sketch by Gerald Tailfeathers. Father Chatain, co-founder of Kainai News and Blackfoot Radio, was also presented a unique replica of the Kainai News and Blackfoot Radio by Caen Bly, editor of the Kainai News and employee of the Indian News Media. A radio lamp was also presented by Chief Jim Shot Both Sides on behalf of Blood Tribe, Chief and Council.

Guest speakers included Todd Haibeck, president of Kainai Industries and Ivor Ek-

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lund, Indian Affairs, representing Tom Turner, district Superintendent of Blood/Peigan office, and acting as master of ceremonies was Louis Soop, Standoff Superette manager. Special guest speaker was Jake Kramer.

Following is an excerpt of Fr. Denis Chatain's reply: "There are people deeply concerned about poverty, about helping people help themselves and everywhere I go in church circles they always want to attack big business. There are many people in big business, who are sensitized, who are paying for all various projects and welfare and poverty programs through taxation and who never had the opportunity to express it in any other way. It's through the efforts of men in business like this (HaiCo-Kainai Ind) that we can succeed. This is the philosophy of development that I'm pursuing. Poor people can and must relate to business on business principles with government assistance, but the control is with the experts, with the people who know.

Standoff Superette is one type that is possible, Kainai Industries is another type we've experience with. Kainai News is a perfect example with the co-operation made by the Lethbridge Herald in its beginnings.

The Bank of Nova Scotia, who have a little office in Kainai Industries is open two days a week, but the plan they have undertaken in credit education in terms of business consultation is really revolutionary for a bank that they are willing to take these steps. We can find ways of doing it so they don't lose money. The example is Canada Safeway. The doors are wide open and all we have to do is find the ways in which to involve this kind of co-operation.

What I'd like to share with you tonight is not only development techniques that have taken place, but the human involvement. People. People is human beings.

The biggest benefits go to the have's, not the have-not's, in terms of human values because they meet other people. They meet Indians, people with a different culture. At first there is a real culture shock, because we don't really understand and how to relate to one another. As we develop we find there is a two-way street that develops. Human values come into play and I noticed this with

Safeway for example." He referred to the opening of the Standoff Superette when managers helped set the store up and move equipment in readiness for the opening.

"It't a training program that is being undertaken by Vern Spence, Supervisor of the Superette, and Louis Soop, who have undertaken this massive education program."

Because the people at HaiCo have had contact with Indian people, they began to understand and so did the Indians about people helping people and the growth that is developed. In the case of HaiCo it's just mushroomed. Wickes Corporation in the United States wants talks now to discuss social development.

The poor need a profit picture and they don't want to achieve that through handouts.

Fr. Chatain has accepted a new post in Ottawa as the Executive Director of the Canadian Coalition for Development.

The Canadian Coalition for Development is an organization comprised of 21 non-governmental agencies which have come together in an attempt to pool their resources for more effective strategy in the struggle against poverty.

Among some of the organizations involved in the coalition are : The Canadian Chamber of Commerce, The Canadian Catholic Conference, The Canadian Labor Congress and the National Indian Brotherhood.

Fr. Chatain now resides at the Indianescom Oblate residence at 238 Argyle St., Ottawa, along with Fr. J.E.Y. Levaque, OMI.

Indians Increase

WASHINGTON, D.C. - Indian population increased by more than 50 per cent during the 19-60's according to the U.S. Census Bureau. The preliminary census count shows 791,839 Indians as compared to 523,591 in 1960.

Oklahoma has the largest Indian population (97,731). Arizona (95,812), California (91,018), New Mexico (72,788) and North Carolina (43,487) are next in order.



7,000 at Ste. Anne Pilgrimage

By Lena Russell

Every year at the end of July, native people from many parts of Western Canada, gather at Lac Ste. Anne, Alberta to pay homage to the patroness of family life, Saint Anne. As the time draws near, families make preparations and start on their way. Many Bloods travel annually to this pilgrimage site.

Lac Ste. Anne, is 40 miles west of Edmonton. The church and camping grounds are on the south bank of the Lake. When all the tents are pitched up, they surround the large, old church that is used for the prayer services. Some years it's a day of rain; this year the weather is ideal.

Church services start very early in the day with Holy Confession and Communion administered to the people. Several masses are celebrated till noon, when everyone rests for lunch and a long break is taken for visiting around and buying religious articles at a little store. Everyone from the tots to the very aged walks to the holy waters of the lake to swim and fill jars and bottles with the water. Around three in the afternoon, blessings of the sick take place followed by blessings of the religious articles and the water taken from the

lake. After supper, prayers are said at the Stations of the Cross and the day ends with evening prayers in the church. Early next morning, Holy Mass is said before departure.

Crowds of several thousands attend every year. This year the count was about 7,000. Many native languages are heard and one interesting note is that the Crees are far more advanced in writing and reading their own language, than most of the tribes represented. Many of the services were read and sung in Cree. Even some priests were well versed in the Cree language. The Bloods had a sermon preached for them in Blackfoot by Bill Heavy Runner. Many devoted people come every year on this pilgrimage. One elderly widow from Athabasca has not missed in 23 years. Her husband died four years ago but that did not stop her. She was accompanied by her little five-year-old granddaughter.

Many years ago Saint Anne performed a miracle of cure in this holy place. Since then, Catholics have visited Lac Ste. Anne to pray and intercede to the Saint for their sick. One leaves feeling refreshed and revitalized in spirit.

Wedding Held in Teepee

It was a teepee, not a church. Flowers were feathers and the bridal party's wedding outfits were traditional Indian clothes decorated with beads and quills and feathers.

In the skin strewn teepee, history was made in the Catholic Church when Father Maurice Joly joined together in Holy matrimony Gerry Saddleback and Hilda Roasting.

The ceremony was simple and meaningful, with guests kneeling outside on the grass

and receiving Communion at the open front of the teepee.

After the ceremony, the drum was played by Joe Saddleback, the father of the groom, and the bridal party and guests danced slowly around. They returned to the teepee where ceremonial pipes were smoked by the older men who offered the young couple advice, and born of their experiences in life.

(turn to p. 16)



Tribute Paid Late Senator

Senator James Gladstone of the Blood Reserve, Alberta, died of a heart attack on September 4th in Fernie, B.C., where he had been visiting. Senator Gladstone was 84 and was the first Indian to serve in the Senate. He was appointed in 1958 and retired in March of this year. Senator Gladstone was outstanding in the tradition of our great Indian leaders and he was a man beloved by our people.

Chief George Manuel, president of the National Indian Brotherhood, commenting on the death recently of Senator James Gladstone said, "His greatest role was the example he set simply by his persistence, and his ability to handle many different kinds of tasks.

Mr. Gladstone was the first Indian to be appointed to the Senate; he was appointed

in 1958 and served until 1970. He was co-chairman of the Senate-Commons Committee whose recommendation led to giving Indians the right to vote.

Chief Manuel described Senator Gladstone as a close personal friend and added, "Although we did not always agree, he was always a source of support."

"His persistence was an example to many of the young Indian leaders who were just becoming politically aware when James Gladstone was president of the Indian Association of Alberta (1948-1954)."

There have been no further Indians named to the Senate since the retirement of James Gladstone, but Len Marchand, the only Indian Member of Parliament recently published a letter to the Prime Minister calling for three Indians to be named to the Senate.

Alfred J. Scow

Appointed Judge

VICTORIA, B.C. - Alfred J. Scow, a member of the Kwicksiutaneuk Indian band and a native of Alert Bay, has been appointed a provincial court judge in the Prince Rupert area.

His father, William Scow, chief of the band, was appointed a provincial court judge at Alert Bay four years ago.

Mr. Scow, 44, served for a time as city prosecutor in New Westminster. Prior to entering law school he was business agent for the Native Brotherhood of B.C.

From 1967 to 1969 he was with the Canadian International Development Agency's program in Guyana. Until recently he was the chairman of the review board for the Workmen's Compensation Board.

Ecumenical service

marks Centennial

VANCOUVER, B.C. - The Indian village at Friendly Cove, Nootka Sound, on the west coast of Vancouver Island was the scene of the Tahsis Centennial Ecumenical Service August 29th.

Some 400 people jammed into the historic Indian church for the service, most of them ferried from Thasis on the "UCHUCK III" which was rented for the occasion.

The service, followed by lunch and sports day activities, was organized by Father Gerry Guillet and Rev. Lloyd Hooper, United Church minister at Thasis.

Bishop Remi de Roo of Victoria gave the homily, while Father Guillet played the guitar and led the singing during the service.

Book Review : RED on WHITE

Red on White: The Biography of Duke Redbird, by Marty Dunn, New Press, 121 pages, \$4.95.

Marty Dunn has chosen the right format for presenting Duke Redbird, a Canadian Indian with a dozen other identities besides.

Dunn is an artist as well as a Toronto writer, and his visual-verbal collage of a book is a natural medium for the patchwork story of Redbird's life and diverse energies. In fact, there are places where the content is only rescued by the shape and emphasis Dunn has achieved with mixed typography, drawings and high relief photographs.

Through involvement with government councils and programs, plus media exposure, Duke Redbird has become a controversial Indian spokesman. He has been criticized for living so adroitly in the white world, but there is also the fact that Redbird has focussed on the Indian question when his talents could have taken many easier directions.

The story of his early life is an incredible serial of foster homes, women, unlikely jobs and increasing bitterness towards the trudging white way of reform.

THE BUFFALO. Francis Haines. Crowell, 1970, 242 pp., index, bibliog., illus., \$7.95. A panoramic account of the bison in America from prehistoric times to the herds of today. It is also the dramatic story of the horse in Indian culture and of the tribes to whom the buffalo was the whole existence.

LAND OF THE FOUR DIRECTIONS. Frederick J. Pratson. Chatam, 1970, 431 pp., illus., \$7.95. A documentary experience among the Passamaquoddy, Maliseet and Micmac tribes of Maine and New Brunswick.

GREAT LAKES INDIANS. William J. Kubiak. Baker, 1970, 254 pp., index, bibliog., \$14.95. A graphic survey of the various tribes of the Great Lakes region, 25 in all, with many illustrations in vivid color and black and white.

Too Few on Board

INUVIK, N.W.T. Representatives of the Yukon Native Brotherhood, COPE, and the Northwest Territories Indian Brotherhood met in Inuvik on July 12 and 13 to form a common front at all future meetings of the Board of Directors of the proposed University of Canada North.

The three native organizations agreed that their people were not fairly represented on the present Board of Directors. Native people represent 25% of the population of the Yukon and 40% of the Northwest Territories.

The University Board had scheduled a September meeting in Inuvik. By then a Chiefs' Conference will have received a report from native representatives to the Board which will form the basis for forming an official position for Native people's policy to the University.

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Married Woman Retains Status

TORONTO, ONT. - The Federal Court of Canada ruled Oct. 8, an Indian woman cannot be deprived of her rights as an Indian because she married a non-Indian.

The court ruled the Indian Act, under which Jeannette Corbiere Lavell, 28, lost her status as a member of the Wikwemikong band, "offends the right of such an Indian woman to equality before the law."

It was the first time a Canadian court has applied the 11-year-old Bill of Rights to the issue of sexual equality.

Mrs. Lavell, an Objibwa, appealed her case after Judge Ben Grossberg refused in June to order the federal government to reinstate her as a member of the band.

She was removed from the band list in December, 1970, following her marriage on April 1, 1970, to David Lavell, 26, a student at Ryerson Polytechnical Institute here.

By depriving an Indian woman of the same status the law was discriminatory and illegal, the appeal court ruled.

Clayton Ruby, Mrs. Lavell's lawyer, said: "We've made a very significant and important breakthrough in Canadian civil rights. Sexual equality and a federal court has said so."



We thank you . . .

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Wedding . . .

Next a traditional wedding cake was cut and offered to the guests, and there followed an abundance of food served to the circle of guests seated on the grass.

This occasion was not only a marriage of two people, it was a marriage of two cultures.

It was beautiful, simple example of how two cultures can blend together.

If Gerry and Hilda too, can continue where their marriage started, ever aware of the necessity to blend their personalities together, to disregard the trivial and develop the important aspects of their relationship, theirs should be a good and meaningful life together.

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