

INDIAN RECORD

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Clergymen back MIB

WINNIPEG — Officials of three churches in Manitoba have come out in support of the Manitoba Indian Brotherhood and its president, Dave Courchene, against recent allegations which they said questioned their financial administration.

In a statement released early in May, the officials said that there is no reason to doubt the integrity of the MIB. Since previous audits of MIB spending have proved satisfactory, they said there is no reason to believe the audit for the present fiscal year "will not be satisfactory also."

The statement was signed by Douglas McMurtry, superintendent of missions for northern Manitoba (United Church of Canada), Meno Wiebe, executive secretary, Pioneer Mission (Conference of Mennonites in Canada), and Fr. Alvin Gervais, OMI, director of the St. John Bosco Centre, Winnipeg.

They said the MIB should not be protected from responsible criticism, "but if critics are to be responsible, they must be understanding of the problems which a cultural minority faces in organizing to be heard."

The men praised MIB President Dave Courchene and the organization for bringing about an "enormous development" of Manitoba Indians and Metis people during the past six years.

They also said the MIB has been "mainly res-



Mr. David Courchene, MIB President

ponsible" for instilling a "new sense of pride in being Indian" and also for what they called a remarkable increase in native leadership during the past six years.

Mr. Courchene's recent re-election as MIB president was cited as evidence that he holds the confidence of his people.

Inner City mission in Calgary

by ANNETTE WESTLEY

MOST missions in Canada are so isolated that to pinpoint them geographically for the average reader, they are described as "near the Arctic Circle" or "north of Lake Nipigon". But how does Calgary's downtown area qualify as a mission?

Father P. B. "Pat" O'Byrne, Executive Director of Inner City Project, describes the reasoning as: "Not East or West of any point but 10,000 miles down to the people who live right under your nose who have an income \$10,000 short of yours."

The Project is a new image of the Church. From the outside it looks like two big storefront rooms, one a drop-in coffee shop and the other a handicraft shop. Its main purpose is to serve as a communication and referral centre between the Church and the thousands

of Indians and Metis from five Southern Alberta tribes who now live in the city.

At first Father O'Byrne and three Oblate missionaries discussed opening a church for the natives, but because of tribal differences, agreement on one church could not be reached. Also experience in existing parishes showed the Indians had been hesitating to attend an established Church.

A study committee headed by a layman, Tom Dunnigan, finally recommended using a storefront plan to create an atmosphere of "reaching out to each other with friendship and concern". Now an average of 30 people drop in daily just to talk and have coffee.

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50% High school dropouts

(Toronto Globe & Mail)

WINNIPEG — Almost half of the Indian and Metis students who started high school in Winnipeg last September dropped out within six months, a high school guidance counsellor says.

During March, the counsellor said, the figure has likely passed the 50 per cent mark because of students who failed to return following the Easter recess.

The counsellor, Taras Boyanisky, said 240 of the 500 students of Indian descent had been making reasonable progress.

Mr. Boyanisky said the students have been leaving school out of loneliness, boredom, lack of interest or because they couldn't stand life in an urban setting.

He said that on a tour of northern communities a few weeks ago he met three of his former students, all unemployed but "quite happy to remain at home."

"One was waiting for spring breakup when he would help his father build a fishing lodge. Another felt his attendance and grades were poor and he had little chance of making his year. The third just wanted to go home. He was fed up with city life and academic studies."

Mr. Boyanisky said he and some colleagues met counsellors from the Indian Affairs Department to discuss the dropout problem, but neither group could offer satisfactory remedies.

"It is all important that we try to understand and appreciate the background and culture of Indian people in order to assist the sons and daughters who are attending our urban schools.

"When very young, they are allowed to grow, to feel their way through life, and learn by observation and curiosity. When removed from their family to a school with authoritarian figures who tell them how to act and feel . . . is it any wonder they have difficulty adjusting?"

Mr. Boyanisky said he prepared a report on the dropout problem which was turned over to the Winnipeg School Board. The board referred the report to provincial and federal agencies but took no other action on it.

Verna Kirkness, education director for the Manitoba Indian Brotherhood, concurred with the report's findings and said the dropout problem is "of major concern to the Indian people."

Mrs. Kirkness said the brotherhood is preparing a six-year history of the problem with an \$8,000 grant under the federal Local Initiatives Program. She said the province's 12 largest reserves are involved in the research project.

"All we can really say is that at least 90 per cent of Indian students (throughout Manitoba) drop out of school before Grade 12. That is compared to 10 per cent for the white students.

"We believe this must be because of the system because 90 per cent of the Indian children cannot be wrong."

Mrs. Kirkness said the major factor in the high dropout rate is that almost all Indian students must leave their homes to obtain a high school education.

She said the federal Government has been asked for years to provide high school facilities on or near Indian reserves in an experimental program to determine its effect on attendance. However, she said no federal action had been taken.

"It has become a social matter . . . these students can't adjust in these new settings and sooner or later they'll just head off for home."

Should run for Commons

CANADA'S Indians should consider fielding independent Indian candidates in 10 key ridings in the next federal election, a memo from the National Indian Brotherhood says.

The statement, circulated among members of the brotherhood, suggests Indians take a more active approach to politics.

The ridings, three in Ontario, two in British Columbia and one each in Alberta, Saskatchewan, Manitoba, the Yukon and the Northwest Territories, have high percentages of Indian voters.

The National Indian Brotherhood is using sound logic in its advocacy of more political activity on the part of Canadian Indians.

The brotherhood urges the Indians to get on the hustings and get themselves elected to Parliament as a means of furthering the interests of their people. In the past few years, Indian pressure groups and special interest organizations have been vociferous but not overwhelmingly effective.

Working within the political system as active participants is a proper and workable method of impressing the people of Canada with the special needs of the Indians. The publicity alone, in drawing attention to their wants and desires, would be useful.

Working at the highest level of Canadian politics in Ottawa with the other lawmakers of the nation would attract respect and prestige which would be impossible for the native people to achieve any other way.



Senator urges political action

(The AMERINDIAN)

OTTAWA, Ont. — With the resignation and death of Senator James Gladstone, the first Indian Senator in Canadian history, Guy R. Williams has been appointed as Canada's only Indian Senator.

The 64-year-old Williams, despite the problems of his people, is a firm believer in "the system." His life has been spent in fishing and in many years of service with the Native Brotherhood of B.C., of which he was twelve years president. He was appointed to the Senate not as a token gesture, but because he earned it, he says.

Williams thinks that Indians across Canada must become more intensively involved in the political processes of the country. Because of his own success in life, Williams comes by the view that Indian people must help themselves. He feels that the majority of them want at least part of the white man's way of life and that Indian culture by itself can never be revived.

"There will always be Indians who will stay behind the scenes and live in the history of the great past, but for the most part, Indians have to move into this society," he says.

"Some Indians find the white man's way of life easier to adjust to. On the coast, for example, they are quite aggressive and believe in acquiring wealth. Others are bitter and say they had a good way of life before the white man came."

Young Indians are looking into a society the potential of which they are not yet aware. Their sights are set on a future totally unknown. It will be a case of the survival of the fittest. Those who persist and have the courage will make it, Williams is convinced.

"Indians will have to accept more responsibilities in society if they are to participate in the foreseeable future. Many of my people do not have the necessary 'boot-straps' with which to pull themselves up, but to get help, you must accept help. If you are given boot-straps, you must use them."

Williams was born on a reserve that was reasonably well off at the time. He had a happy childhood and a good home, and went to school on the reserve, and then to a residential school.

He worked for a time in a mill, but then became a fisherman. He rented his own boat, then bought it. In time, he went into his own boat building business.

Indians should have the right to fish for their own sustenance under certain circumstances, but should comply with federal laws intended for conservation, he says.

Indian economic conditions pose a knotty problem on some reserves, the Senator points out. The situation is aggravated by the fact that so many jobs now require a technical knowledge that the majority of Indian people do not have, but some things can be done to correct this, taking into consideration the location of an Indian band.

As an example, Williams says that in the north coastal area of British Columbia, there are large stands of timber. Without too much training, the Indians there could participate in forestry and a large mill could be built for them similar to the one on the Navajo reservation.

The liquor problem is a countrywide one for Indians, but it didn't really exist when he was young, Williams says. "I think it stems from a feeling that the Indian is not part of the society that has been forced upon him. In my observation, however, there seems now to be less drinking and many who have hit bottom are on the rebound."

"Red Power," Williams considers a phony issue. It can't be effective without violence, he says, and if that happens, "the law should handle matters. Unless it has gone underground completely, I think it is on the way out, for not much is heard of it these days."

Many Indians are not aware of their legal rights and programs are needed and are being planned to improve this situation, Senator Williams states. ●

Real, live Indian!

BBRITONS are getting the message that the Canadian Indian is a different person from the Indian portrayed in western movies. A Cree teacher from Saskatchewan's Red Pheasant Reserve is on a lecture tour of Britain to put the record straight.

Elsie Wuttunee Bourgaize, 36, is spending a year in London lecturing to school children on Canadian history under the sponsorship of the Commonwealth Institute. A former guidance counsellor who worked in London, Ont., Edmonton and Hull, Que., integrating Indian children into the Canadian school system, Mrs. Bourgaize is one of two teachers chosen by the Canadian Teachers' Federation to lecture in Britain under

the scheme — and the first Canadian Indian to do so.

In a recent interview broadcast on Radio London, a BBC local station, Mrs. Bourgaize said her father, now 80, remembers seeing the first white settlers arrive in their part of Saskatchewan. The first reaction of one of her aunts to the newcomers, she recalled, was that they all looked alike and "smelled like cattle."

Mrs. Bourgaize herself spoke only Cree until she was eight and during her childhood the ultimate threat by parents when children misbehaved was "the white man will get you." On her first visit to North Battleford, Sask., the nearest town to her reserve, she was frightened of all the whites she saw. ●



Seek U.N. intervention

YELLOWKNIFE — The Northwest Territories Indian Brotherhood is seeking involvement of the UN conference of the human environment in consideration of the rights of indigenous people.

The request was made by Brotherhood president James Wash-shee, who criticized the federal Government for its policies and used the environmental question to attack the Government.

The Brotherhood put its request before the Canadian Preparatory Committee, in Yellowknife, on one of its stops across the country to gather public opinion preparatory to the UN conference, set for Stockholm in June.

The committee was appointed by the federal Department of the Environment. Senator Alan Macnaughton is its chairman.

"The Indian people are light years ahead of Euro-Canadians in environmental awareness. The native people have been here for thousands of years," Mr. Wash-shee told Mr. Macnaughton.

"Industry and Government are not developing the North. They are only extracting its natural resources. If development of the North is to happen, it must be in accord with the wishes and needs of the people who live here and who are committed to the land.

"It is their ideas which must be considered, not someone else's. To implement someone else's concept

of development is not development."

Mr. Wash-shee said the rights of indigenous people must be given full international recognition and protection. "For the record is clear — the native people of Canada have received from their march of progress nothing but destruction of their homeland and culture.

"It is the native people who stand to lose if the environment is destroyed. If the North is destroyed by outsiders, the native people will still have to live here.

"Why doesn't the Government admit that it has always been the policy to remove the wealth from the North, whatever the consequences. And the native people and the environment don't really contribute that much to the decision to extract the resources."

He charged the Government with openly courting the United States down the Mackenzie River Valley. He pointed to oil exploration on Banks Island against the wishes of the people. And he said the Pointed Mountain pipeline was built against the will of the Indian people of the Territories.

He suggested that Canada recommend at the UN meeting that Government and industry adopt an honest approach where native people are concerned; that the UN incorporate positive international recognition of indigenous people and that governments implement planning and research before a decision to develop is taken — not after. (Toronto Globe & Mail)

Secret report suggests raw deal

NEW Democratic Party member of parliament Frank Howard has released to the press four chapters of a secret report to the federal government which states that Canada's Indians are getting a raw deal in relation to financial returns on reserve lands.

The full report, titled a Study and Quantative Assessment of the Special Status of Indians as Taxpayers, was submitted to Ottawa in September, 1968, and has not yet been released.

The report was prepared by Donald Fields, a professor in the faculty of Commerce and Business Administration at the University of British Columbia and graduate student William T. Stanbury at the request of the Federal Department of Indian Affairs and Northern Development.

The four chapters obtained by Howard, who represents the British Columbia riding of Skeena, cover personal income tax of B.C. Indians living on reserves, taxation of Indian reserves, a survey and valuation of seven B.C. reserves and sales tax.

Howard said he will demand in the commons that the government release the full report.

Main Points included in the four chapters were:

— That Indians living on B.C. reserves make such

"abysmally low" incomes that many don't pay income tax.

— That rent for leasing Indian land is "regretably" low.

— That the B.C. government is not "highly sympathetic" towards giving Indians a better deal in developing their reserve lands.

The report states that at present Indians are unable to effectively develop their reserves themselves because of lack of funds and other factors and as a result must lease their lands to non-Indians who pay taxes to local authorities.

But if the Indians were able to develop their lands themselves, they and not the local taxing authorities would receive the taxes paid by lessees. Under provisions of the Indian Act.

Under the act, Indian occupiers of reserve lands are not subject to real or personal property taxation by local authorities, the report notes.

The report also states that if an Indian land development program is not feasible, an Indian band could create its own taxing jurisdiction under Section 82 of the Indian Act and collect the taxes now taken by local authorities. (New Westminster Columbian)



Nfld. Indians to be helped

by JAMES H. HUSSEY

NEWFOUNDLAND'S only Indian settlement is to receive special attention from the provincial government.

A spokesman for the department of community and social development said "Conne River, a Micmac community of 500 or 600 on Hermitage Bay on the island's southwest coast, has pressing problems in communications, housing, education, transportation and sanitation.

"The Indian settlement is slipping backward while the rest of the south coast is progressing."

Conne River is the last Indian community in the island of Newfoundland and the inhabitants are not part of the National Indian Brotherhood. They have none of the rights allotted to other Indian groups across Canada under the Indian Act.

The development department spokesman said "they have been left out of programs that have aided non-Indians in other provinces."

There is some evidence that the first Micmacs came to Newfoundland in the 1600s, but it wasn't until the later part of the 18th century that they began to arrive in large numbers from Cape Breton. Around that time, Newfoundland's own Indian tribe, the Beothuks, were rapidly becoming victims of firearms used against them by the French and English.

TRIBE VANISHED

The Beothuks, whose only weapon was the bow and arrow, soon vanished, and the Micmacs were left in sole possession of the hunting grounds.

During the first decade of the 19th century the Micmacs made their way to Conne River where they engaged in hunting and trapping. They made seasonal visits to the coast to barter their furs for clothing, firearms and ammunition, tobacco, tea and rum.

There was no rivalry between them and the French and English fishermen as the Micmacs did not engage in the cod, herring or seal fisheries.

The Micmac reserve at Conne River was laid off for the tribe in 1872 by a geological surveyor.

The tribe appeared to have kept together as a unit without any titular chief until about 1850 when Maurice Louis was appointed chief. Louis was succeeded by Joe Bernard and when Bernard died in 1900, Reuben Louis became head of the tribe.

In 1907 Louis was invested with the full rights of chieftainship by the principal Micmac chief at St. Anne's, N.S. The badge of office consisted of a gold medallion and was inscribed: "Presented to the Chief of the Micmac Indians in Newfoundland."

The chieftainship was not hereditary but was conferred, when a vacancy occurred, on a man the people preferred. The office of chief was abolished by the Roman Catholic priest at Conne River in 1924.

The Micmacs are no longer an ethnic unit in the

province and are fast being absorbed by the whites

As early as 1908, Governor McGregor, who visited the Conne River area, said "it is doubtful whether there is a single pure-blooded Micmac on the island at the present time. As an ethnic unit, the Micmac can scarcely be said to exist."

At the same time, Governor McGregor said: "The Micmac community, such as it is, will not for several generations be absorbed into the European culture. It is a separate entity and as such clearly requires special attention and treatment at the hands of the administration, for the reservation families have claims on Newfoundland by rights of a century of Micmac occupation and by virtue of the European blood that probably each one of them has inherited."

Writing in Joseph R. Smallwood's Book of Newfoundland in 1937, Rev. Stanley St. Croix, who was the parish priest at Conne River, said:

"The Micmacs are more white than brown as the result of intermarriage with the whites."

The descendants of the tribesmen who came over the island from Nova Scotia can look back with pride on their ancestry. Some of them fell in both world wars. In the early days, there was the outstanding woodsman Joe Sylvester, who accompanied William Epps Cormack on his great journey across the island in 1822. Cormack was the first white man to cross the island. •

STUDY OJIBWAY MUSIC

OTTAWA — A federal citizenship grant of \$2,506 has been awarded to provide Ojibways living on reserves in southwestern Ontario with a 15-week course of instruction on the music of the Ojibway and Cree Indians.

The project is sponsored by the N'Amerind Indian Friendship Centre with the object of instilling new pride in native peoples through a better understanding of their own cultures.

Two Cree teachers from Saskatoon and two Ojibway teachers from Shoal Lake, Ontario, are providing the instruction as there are no teachers in southwestern Ontario able to give the course.

ST. LOUIS — A former Jesuit college and seminary in St. Mary's, Kan. — which includes 11 major buildings and a large tract of land — was given to the Pottawatomi Indian tribe, according to a joint statement released at the Jesuits' Missouri province.

The St. Mary's college property, valued at \$750,000, will provide the Prairie Band Pottawatomi tribe with a base for educational, cultural and community development programs.



Canada, USSR attitudes compared

by INGRID JAFFE

WHILE Canada's native people are "caught between two chairs," the native people of Russia have enjoyed "equal opportunities plus" for quite a while, according to the Rev. Andre Renaud of the College of Education.

The Russians call them the "small people" not because of their body size, but because they constitute only a small minority scattered throughout the remote regions of Russia's vast northlands.

The difference in attitude towards Canada's natives and the natives of the Soviet Union goes back to Lenin's policies toward northern nations, said Father Renaud.

Lenin recognized these isolated groups benefited from the development of civilization even less than the peasants did and decided they ought to be given more than equal chances for advancement, he said.

As early as 1922, people with at least some schooling, interested in helping their people, were selected to become teachers. And in Leningrad, a special program was developed to teach native children in the elementary grades, nine of the 30 languages spoken by the groups.

As soon as the children were ready for high school, they were allowed to enter even before the majority of the peasants were able to, said Father Renaud.

Russian is introduced as a second language and it eventually becomes the main language of instructions as students move up the ladder of higher education.

"As the years went by, the native people continued to increase their education instead of dropping out as they are doing here," he said. "And as soon as possible, vocational programs were established to improve their way of life instead of making bricklayers out of them."

Although Father Renaud has made several trips to the Soviet Union, he has never visited a native school there. Nikita Krushchev at one time invited him to do so, but the opportunity passed, "and now it's more difficult to do this," he said.

According to Father Renaud, Canadians are just beginning to recognize the need to use native languages in elementary grades. A beginning has been made in the Northwest Territories, Manitoba and Alberta. Quebec, he said, took the initiative 10 years ago.

"We are hoping to develop more appropriate programs for native children here within a year so that they can function better in those grades," Father Renaud said.

Since 1962, he has been chairman of a re-orientation program for experienced teachers which enables them to teach children of Indian and Metis background more effectively.

Another program at the College of Education

recently initiated involves the development of curriculum resources by Indians for Indians.

"Historically, we started on the right foot," he said. "When the prairies were still part of the North-west Territories, Cree was the official language of instruction together with French and English." But when the provinces were established and Anglo-phones became the majority, the situation changed.

It is estimated that there are 125 different languages spoken in Russia and every ethnic group is encouraged to develop its own culture, he said. "Mind you, they have standardized the economic and political structure, but this has been done while preserving the cultural structure."

Russians say they are proud of their native people and Father Renaud quoted Krushchev as saying at one time the country had found the formula for the unification of her people.

However, Father Renaud pointed out there are only 45,000 native people in the Soviet Union compared to 250,000 to 300,000 in Canada and they do not pose a serious threat to the nation as a whole. He explained his use of the word threat to describe a situation which might exist when one ethnic group becomes too conscious of its identity. This can be currently observed in the Ukraine where a process of "Russification" is in full progress, he said.

From the very beginning, school soviets were organized in the remote areas to involve the local people in the development of programs and in the operation of their schools, Father Renaud said.

But the "small people" have had a choice since 1968 to continue teaching their children in their own language and culture or accepting Russian instruction from the start.

Increasingly, they are accepting the latter alternative, because the children tend to have difficulties with Russian when they enter university and are given an extra year to catch up, he said.

"Young parents are saying they will continue to teach the native language and culture at home."

Many native people in Canada have said it is too late to start children out in the native language and the old ways of the native culture. In some areas, they do not even speak the mother tongue any longer, although their English is not as good as the English spoken by the rest of the country.

"Natives are asking to re-introduce Cree as a second language in the schools," said Father Renaud. "And they insist they must have control over the education of their children." ●

(Saskatoon Star-Phoenix)



Favor religious

teaching in school

CARDSTON, Alta. — The issues of where to establish the new six-classroom block, and religious education left unsettled at the February 9th meeting of the St. Mary's Parents and Teachers Association.

Between 30 and 40 parents and teachers were present at this meeting, chaired by Vice-President Raymond Young Pine. On the site of the new six-classroom block which had originally been set as an addition to the present St. Mary's School, then allocated to Standoff by the new council, and now this decision is being strongly attacked by many parents of the reserve.

Mr. Shaw, the principal of St. Mary's, said that the money for this expenditure was either being frozen by band council until further indication, or council was going ahead with the decision to build it in Standoff. Ron Gent, the district supervisor of education, indicated in a telephone interview later that he had not received any instruction from band council, and that as far as the department knew, the school was still destined for Standoff. Members of the Blood tribal education committee were not available for comment.

Mr. Shaw stated that in all aspects St. Mary's was non-denominational and non-religious. Mrs. Kay Young Pine, a parent, spoke strongly for religious education. She said that since religious education had

stopped, a lot of the children were now "overstepping all authority." She stated that religious instruction was good in that it influenced children in their behaviour and thought. She said, "In our time, there was no glue-sniffing, no drugs and I think we should resume teaching religion to our children."

Mr. Young Pine asked Shaw if there was any basis to charges of discrimination by some teachers to students. Shaw denied this and stated that the teachers had suffered a lot because some students gave them rough times in classes.

Young Pine felt that there was a definite lack of communication between parents and teachers. Shaw agreed and stated that parents must meet with teachers to discuss problems involving their children.

Mr. Shaw also told parents that if the students kept on working as they had in the first semester, nine would be graduating from Grade XII this year. He stated that this was extremely favorable to St. Mary's, especially when compared to other schools teaching Indians. On this, Rufus Goodstriker told parents how on-reserve education was not being "stepped-up" because of the fact that high school graduates were all returning to the reserves. This indication, he said, came from Bill Thomas, the regional supervisor of education.

(Kaoi News)

Wider interest is best reform

INCREASED interest of the native communities with native inmates of federal penal institutions is the best thing which has happened in the last ten years in terms of prison reform, said John Braithwaite of the Canadian Penitentiary Service when speaking on a panel on "Natives and the Law" during the general assembly session of the Native Council of Canada, March 22 to 25.

Of the 7,000 inmates in federal penitentiaries, 560 are of Indian blood or eight per cent.

Judge E. W. Kenrick, of Ontario, voiced a statement which goes against what is commonly held as truth when he said, "I don't think the number of native persons appearing in courts is out of proportion numerically."

When the question period opened for delegates, a mood of contempt for Canadian law was evident. The

national president of the Native Council of Canada began by asking why there "was no immediate justice for Fred Quilt's family after he was kicked to death. We had to pay for a lawyer for the man's wife. The federal government paid for the RCMP's lawyer."

Fred House, of the British Columbia provincial organization, stated that there was a definite need for more communication between natives and the RCMP. "We, as all Canadians, should practice what the prime minister preaches on a just society. There is a great lack of communication between the native and Canadian law," he said.

Harry Daniels, of Alberta, took up the cry of injustice when he said, "The law is kicking the shit out of us in the courts as well as on the streets. If this goes on, I'll be one of those people soon who will be kicking back."



Your brother is an Indian

By YVON LEVAQUE, OMI

Fr. LEVAQUE is Director of the Oblate Indian-Eskimo Council.

BY some unkind trick of history the very adjective which was meant to describe the universal Church of Christ has come to mean something more limited and restricted in this world of the twentieth century. While the Church is catholic in its broad embrace and mission, its members, the Catholics, are much less than catholic in their practice of Christianity.

A missionary does not experience this, living as he does in an isolated community where he shares the life of people whose culture differs from his own. He obeys the command of Christ to His Apostles, "Go into the whole world and proclaim the good news to the whole of creation." He participates in the universal mission of the Church, and is the instrument by which one small corner of the whole world is fashioned into a Christian community. The missionary effort is the force which makes possible the presence of the Church among peoples of every race and nationality.

But this is not enough. Geographic dispersion and ethnic diversity are not the essence of Catholicism. A true Catholic will practice in his daily life his belief that God is our Father and we are all brothers. The force of this truth and its implications were not evident to me during the years I was a missionary in an isolated Indian community in northern British Columbia.

In those days the discrepancy between Christianity taught to the native people and that practiced by the white settlers was indeed difficult to explain. It seemed to me at the time to be due more to individual human weakness than to any general deficiency in Christian practice among Catholics. But since leaving the North and experiencing Christianity in the city where peoples of every description share the same geographical location, I have come to realize that this version of Christianity is missing an essential, basic element: BROTHERLY LOVE.

There is abundant historical evidence to demonstrate that brotherly love towards another race is neither a natural or facile attitude for man. In the face of the unknown, the strange, the different, a

man's reactions can range from caution, to suspicion, to fear, to hostility. Rarely will he be spontaneously attracted, or allow himself to be drawn into contact on an equal footing. The first instincts are to examine from a superior position: to assure an advantage and the privilege to withdraw.

More often than not an individual of one race may be hindered in relating to an individual of another race, not only because of natural inhibition, but often because of unspoken racial prejudices, which over a period of time have become a part of the community conscience. In every case prejudice is the result of ignorance.

Unbelievable as it may be, after some 400 years of contact the average Canadian knows next to nothing about Indians. This ignorance cannot be dismissed as a failure in communication. Rather, pride, self-righteousness, the feeling of superiority experienced by civilized man in contact with the primitive, all of those defense mechanisms which one summons when faced with the unknown, have kept the white man ignorant of the beliefs, the values and the customs of the Indian. And what we do not know, we cannot understand. And what we cannot understand we fear and reject. Somehow we have missed the whole point of Christ's second commandment: Love your neighbor as yourself!

While the Apostle Paul puzzled over a strategy to interest the Greeks in Christianity, an altar to the "Unknown God" helped him devise quite a simple plan: make use of existing beliefs and customs; build the supernatural on the natural. The missionary who takes St. Paul as a model recognizes that Indian culture is rich in spiritual values.

The behaviour which is most esteemed among the Indians is in reality natural virtue of a superior kind. This is not generally true of all primitive people. Often, approved behaviour patterns are destructive to the individual or to the community: cannibalism might be cited as one example.

History shows that a people with good values endures a long time. Indians can trace their descent from

early people of 10,000 to 15,000 years ago.⁽¹⁾ This makes them one of the oldest identifiable races on earth; a fact which must make us pause and ask just what is it that makes the Indian so durable?

The greatness of a people is judged by their basic attitudes towards the four most important objects or areas of human action: i.e., God, self, fellow man, the world. In the Indian culture:

God . . . is the great holy power that is above everything. He is good and cares about His creation. In the words of Red Cloud: "He made us in order to have mercy on us".

Self . . . bravery and individual freedom gives a man pride in himself. His freedom is based on his ability to listen to advice and then to freely choose the right course of action.

Fellow man . . . helping and sharing to make the tribe strong results in generosity and concern for the well being of others.

The world . . . sky, air, stars, earth, water, plants, animals, birds, insects, man, are all one. The world is holy because God is in it and for that reason it is to be revered.⁽²⁾

With a value system of such dimensions it is not surprising that the Indian could readily understand the teaching of Christ and accept Christianity. What a tragedy that Christianity did not accept the Indian; did not recognize that many of his religious beliefs and practices are rooted in Eternal Truth; did not attempt to dignify traditional dances, music, legends, by using them in Christian worship.

Necessarily, the results have been disastrous. The religious practices of the Christian Church are alien to the Indian's way of life. Ceremonies, fixed altars, candles, incense, vestments, Latin, attract curiosity and admiration, but after the novelty disappears, the Indian is left with nothing of his own with which to express his own personal feelings towards the Great Spirit.

This is an immense loss for an Indian, since religious feelings and expression are as essential for his survival and happiness as eating and breathing. In 1837, Washington Irving wrote: "Simply to call these people religious would convey but a faint idea of the DEEP HUE OF PIETY AND DEVOTION WHICH PERVADES THEIR WHOLE CONDUCT."⁽³⁾ Another account of the religious attitude of primitive tribes comes from a white man who was adopted as a child and lived his adult life with four different tribes:

It is certain that they acknowledge . . . **one supreme, all powerful and intelligent Being**, viz., the Great Spirit, or Giver of Life, who created and governs all things. They believe in general that he created the first **Indian man and woman**, who were very large in stature, and who lived to an exceedingly old age; that he often held councils and smoked with them, gave them laws to be obeyed and taught them how to take game and cultivate corn . . .

They believed him of too exalted a character to be directly the author of evil and that notwithstanding the offences of his Indian children, he continues to shower down on

them all the blessings they enjoy; in consequence of this parental regard for them, they are truly filial and sincere in their devotions, and pray to him for such things as they need, and return thanks for such good things as they receive. In all of the tribes I have visited, the belief of a future state of existence and of future rewards and punishments is prevalent. This belief in the accountability to the Great Spirit makes the Indians generally scrupulous and enthusiastic observers of all their traditional . . . and exemplary dogmas; and it is a fact worthy of remark that neither frigidly, indifference, nor hypocrisy, in regard to sacred things, is known to exist among them.⁽⁴⁾

Profound religious feelings were expressed in the Sun Dance of the Plains Indians. The people came together to pray for revival of strength. In the circle of the sun, in the circle of their teepees, they were honouring the Great Spirit who is the centre of everything.

Their prayers took the form of fasting, physical suffering and endurance. Those who danced in the ceremony faced towards the sun and towards the sacred tree placed at the very centre of the circle, and repeatedly cried out:

"O Great Spirit, be merciful to me, that my people may live! It is for this that I am sacrificing myself."

The dancers who endured the physical suffering were sacrificing themselves for the good of their people. These acts of bravery were a source of strength to the individual and to the whole tribe.⁽⁵⁾

It has been said that if one could understand all the possible meanings and values to be found in the sacred peace pipe and its accompanying ritual, then one would understand the fullness of the Plains religion. The pipe was used as a formal prayer to establish relationships of peace between man and God, between friends as well as enemies.

The Indian would not undertake anything of importance unless he first smoked, concentrating on all that the pipe represented. The bowl and stem, the grains of tobacco and the fire mingled with his life-breath, all symbolized to the Indian the sacrifice of himself, his ego, thus making possible the Divine Presence within him. "The pipe was a portable altar and a means of grace which every Indian once possessed." The smoke rising to heaven was a visible sign of his prayer and was the cause for rejoicing by those who saw it.⁽⁶⁾

Missionaries who have lived with Indians, learned their language and customs, will echo the sentiment



of Father Paul Ragueneau, a Jesuit at Sainte Marie in 1649: "Many (Hurons) understand religion, and that profoundly; and there are some whose virtue, piety and remarkable holiness even the most holy Religious might envy without sin. One who is eye-witness of these things cannot sufficiently admire the finger of God, and congratulate himself that so fortunate a field of labour, so rich in divine blessing, had fallen to his lot."⁽⁷⁾

But this is not enough: that from the earliest days until now only missionaries should have been witness to the faith and virtue of the Indian people. Rather, it should be known and appreciated by the whole Christian community that the Indian people worshipped the Great Spirit and served Him with sincerity and dignity.

Recognition of the intrinsic value of Indian religious practices by including them in the Christian liturgy would have been a simple way of enhancing the catholicism of the Church and of insuring that religion would continue as an integral part of Indian life.

We have seen it happen in Africa and South America where the Unity of the Church is in no way threatened by enriching liturgy and worship through use of traditional practices and honoured customs of the people. On the contrary, the whole Church marvels at the finger of God working in peoples of every race, and rejoices that unique forms of worship have found universal expression. If through the liturgy, language is respected, customs are esteemed and philosophy honoured, then it is but a short step to brotherly love.

We know that in many Indian communities the local church does provide the setting for communal spiritual expression; perhaps by means of the architecture, utilizing the symbol of the sacred circle; perhaps by the melodious intonations of the Cree language. Indeed, early missionaries taught the truths of the Catholic faith in the idiom of the hunter and woodsman, drawing on events in the daily life of the people, as the Master had done in Galilee.

With the unerring hindsight which modern anthropology and psychology gives us, we can look back and say how things should have been done. How much better for example, if the drums had not been silenced nor the peace pipe extinguished during the Sacrifice of the Mass; if Christ had been placed on the sacred tree of the Sun Dance.

While these considerations may indeed cause some embarrassment and consternation, it is well to remember that our Faith also endows us with a powerful hindsight. This permits us to focus on the basic

worth of Christianity to any race. To understand this, it is necessary to comprehend the doctrine of original sin.

While this proves to be a stumbling block for modern man, Indian wisdom intuitively recognizes the forces which surround the human race. One wise Indian expressed this profound truth: "We are walking in a world of darkness, but we will soon come to a world of light."⁽⁸⁾ Darkness and light are not figures of speech. For a primitive people who witness, but cannot understand the power of God, Christ comes to reveal the Father.

Redemption, Baptism, sanctifying grace are realities. Individuals removed from the original state by two, three, ten or twenty generations cannot grasp what this transition from darkness to light means. But this is the essence of Christianity. The light dispels anxiety and insecurity, and fear of the unknown. It transforms the stranger or foe into neighbor and brother.

In their quest to establish a closer relationship with the Great Spirit, the Indian people, throughout history, have been most easily influenced by the religious ideas of other tribes. The generation who lived in both worlds, who became Christian, is slowly passing from the scene. In their lifetime they have experienced a spiritual odyssey unique in man's history.

If the full benefit of a Christian community has never been experienced by them; if their foes have never been transformed into neighbors and brothers, can we not in some way look to our own example of brotherly love, to our own Christianity, as the obstacle in the way of God's grace. Indian people do not remain indifferent to religion.

Today, as throughout their history, they are open to religious ideas. Many still look to Christianity, attracted by the eternal truths taught by Christ; echoes of their traditional beliefs and practices. We must make sure that the Church reflects that same teaching and embraces the Indian people in the true Catholic spirit.

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Youth work on reserves

TERENCE WASTESTE could loaf around the reserve all this summer while he's waiting for university to start . . . Or he could hitch hike across Canada.

For an Indian high school student living in western Manitoba those are the major choices the summer vacation offers.

But Wasteste has his eyes on something better — getting involved with problems on his own reserve while he earns a little money on the side.

That's what he did last year, thanks to the federally-sponsored Indian High School Student Employment Project, along with 207 other Indian students in Manitoba.

The Indian project, planned by the Education Branch of the Indian Affairs Department, was not just an employment program.

It brought high school students who might otherwise stay in the cities where they had been going to school back to their reserves. The reserves were improved physically and socially by the work the students did on them. It meant a saving of funds allotted for other community improvement projects. It gave the students insights into the world of work. For many it was their first opportunity to draw a pay cheque. And, most important, it gave the students something to do during the summer other than joining the welfare rolls.

For Wasteste, 18, it meant working as acting band manager on the Birdtail Sioux reserve in the morning, and teaching Math, English and Science to adults in an upgrading course in the afternoon.

But that's not all he did.

"The office didn't have a record of houses so I did a housing inventory for the band, and I helped the carpenters; I didn't have any way to get around for the inventory so I had to walk around the reserve," he said.

"I had finished high school all except for one course and wasn't too interested in going back," he added. "I was thinking about hitch hiking all over the country but then my mom got a job in Brandon and I had two younger brothers and a sister to look after on the reserve.

"Having dependents on me really helped me understand the value of the money I earned," said Wasteste. "And really, I enjoyed the work.

"I hadn't been on the reserve that much and didn't know much about it. Doing the housing inventory I got to meet most of the people on the reserve and began to understand some of the problems.

"I saw all the houses and the conditions of them and it changed my attitude. I had sort of had a false attitude of how Indian life on a reserve is. I thought it was quite easy — welfare and everything.

"But most of the houses were in pretty bad shape. Even the new ones, only four years old. They had poor quality lumber. The first time I saw those houses from the outside I thought they were really great. Then I got inside and saw all the problems. In the winter the winds just blow right through them."

Wasteste didn't want to go back to school in the fall so he started a commercial art course at college.

"That was a drag — we couldn't move ahead at our own pace, so this semester I'm going back to take that last course and get my full grade 12." And then, if he is accepted, he wants to go to university.

In Manitoba 31 of the province's 52 reserves participated in the program. The region received 13 per cent of the total federal allotment of \$500,000, or \$65,950.

This was to go solely towards wages for students at the federal minimum wage of \$1.75 and for supervisors at a slightly higher rate. None was to go for administration.

To be eligible a student had to be at least 16 years and preferably in the higher grades.

Chiefs and band councils made up their own projects, often with suggestions from the students.

Projects varied from the more popular pollution clean-ups and playground building to researching and writing up a reserve history.

Students dug garbage pits, did maintenance work on roads, took surveys, typed letters, worked with health personnel and started recreational programs for younger children.

Where possible the bands paid the students out of their own funds and were then reimbursed by the department.

Before the program got underway the Manitoba Indian Brotherhood was asked if they would like to undertake the works. They expressed interest but felt there had been insufficient warning for them to round up the necessary staff and funds.

So the running of the program was left to regional co-ordinator Ken Young, an Indian university student from Winnipeg.

"Each region was allotted a certain portion of the funds according to the number of students there," said Young. "But there were other criteria. Time was too short to cover all the reserves before the program began. The distance to travel was another factor. Would it have been feasible to travel over 200 miles by charter aircraft to allow a band to hire two students?"

"Some reserves had money from other sources like Opportunities for Youth. Others are close to big centres where it is easier for students to find jobs.

(concluded on p. 12)

(from p. 11)

"What we were looking for was the reserves that are fairly remote, but still fairly large. My only regret is there will be no more money forthcoming to expand the program."

The department offered the services of its district supervisors of adult education to oversee the projects. This freed money to hire more students.

Wasteste's supervisor in the Brandon region was Ernie Daniels.

"The response from both the students and the bands themselves was fantastic," said Daniels. "For the first time students could get experience working on reserves instead of sitting around all summer.

"When I went around at the beginning of the project, the kids were not too sure of themselves. But in six weeks they really changed — they were more confident, more open with me."

Getting a reserve involved in a small way with just a few students helped the whole reserve, he added.

"At Rolling River the program hired three students to work on a recreational program for young children. When they started building a picnic ground other kids on the reserve came and helped for nothing.

"They organized games and field trips and when the weather was bad they took the children down to the band office basement and out of their own funds bought art supplies and volleyballs for them to play with.

"And you should see some of the art work they did!"

Response to the program from the older members of the reserve was positive and concrete. As all the money had to go in wages, the band supplied equipment.

"Most of them are poor men themselves. They want their children to have jobs but they hate having them go to the city and perhaps not come back," said Daniels.

He tells of a student on the Valley River reserve who came to the program having just completed high school and with no idea what to do in life.

"He was put on a recreation program where he was involved with young children. As the program went on, he got more interested in it and finally figured that teaching would be working with young children. He based his whole career at university on that."

Not far away on the Sioux Valley reserve Robert Sioux worked in the band office for the summer.

He is in grade 11 now and is disheartened by the number of friends he sees out of school.

"When I was working in the office I learned a lot about people on the reserve," he said. "Instead of looking for a job they depend on the band too much. A lot of them, when I was there, just came to the office to pick up their welfare cheques."

His sister Loretta, 18, worked with the community health officer in the dental clinic.

"Now she says she wants to become a dental assistant," said Robert.

The \$436 the students earned during the summer has to be included in the list of benefits.

What is most important is by earning it themselves, having to get up at 8 a.m. for it, the students learned the value of money.

"It's hard to find a job near our reserve," said Wasteste. "And I really **need** the money. Last year most of it went into food for my brothers and sisters. If I get on the program this year I've got to save it for university."

To all job hunters

VOCATIONAL EMPLOYMENT COUNSELING

IF you use the ideas below in looking for a job, your chances of getting and holding a job will be much, much better. Please try them and see what we mean.

1. The more places you try for a job and keep in touch, the better your chances of getting a job.
2. Know dates of your past work experience and the addresses and phone numbers of your references before interviewing by taking a sheet of paper with this information on it.
3. If you are going to be late for an interview, **call the employer.**
4. When applying for a factory job, wear casual clothing. For office jobs men should wear suits and women wear nylons, heels, dress, or suit (not too short).
5. Be honest — the employer will eventually find out if you have not been truthful. He will respect your honesty.
6. Give more than "YES" or "NO" answers. Explain anything you feel needs explaining.
7. Show interest in the job — ask questions. Don't

say you can do something you can't, rather show an interest in learning to do it. Let the employer know about your experience and accomplishments.

8. Do not let the employer know if you are discouraged. Be optimistic and **smile.**
9. After applying, call or stop in once in a while. The employer will then know you are still interested in the job and you want the job. You may get a job simply because you are handy at the time the job opens up.

AFTER GETTING A JOB:

1. Always call the employer if you are going to be absent or late.
2. If you need to quit, let the employer know ahead of time. If you don't it is unlikely you will be hired again and they may give you a bad work recommendation.
3. Make sure you have another job lined up before quitting. Employers are likely to hire you if you don't have a job.

Church, social centre at Whitebear

By Rev. JACOB KUTARNA, Manor, Sask.

LOCATED near the resort area of Kenosee Lake, White Bear Indian Reservation has a floating population of about 1,000. Catholic services in the area were looked after by the Oblates, and by the pastors of Manor in the last few years.

Recently, the mission was attached to the Parish of Cantal with the services of Father Pius Finnin and Father George Barton as clergy serving the Reserve.

The Estevan deanery took on an experimental project last June to build a church-social centre on the reserve, as well as supply the services of two Sisters of the Cross to work with the Native Peoples there in matters Catholic and also human.

Through the cooperation of the CWL, and K of C of the Estevan Deanery (including the parishes of Estevan, Bienfait, Lampman, Benson, Torquay, Oxbow, Manor, Alida-Cantal, Redvers, Maryland and Bellegarde) and the pastors of the area, the "St. Francis White Bear Reserve Project" became a reality.

In September, Sisters Marie Mattieu and Elizabeth Hoffman moved into Manor and later to a little house in Carlyle, and began work on the Reserve. In late October 1971, an old school was moved onto a basement, and redecorated, to provide a worship area and social centre for the people of White Bear.

The project is now almost a year old, and 70 people on the reserve are attending Mass on Sunday, plus becoming more and more involved in matters

faith-wise as well as daily-life wise.

Many groups have donated clothes and furniture, especially the churches at Estevan, Waucope and Redvers, Bellegarde. The articles are sold at a very reduced rate to those who can use them. Those who are without funds whatever receive them free. There is a beginning of cooperation with the ladies from the Carlyle United Church who share the same concerns on the Reserve.

The entire project to date has cost over \$12,000 with an annual operating budget of \$5,000. With the help of the parishes, CWL and K of C groups in the deanery, expenses have been met. Now there remains the continuing operating of the project.

As an experiment, it seems to date rather successful; with the "building" part of the project completed, the time and effort is dedicated to the "people" sector. Such work is never completed, and is a long process, like any other parish program.

This one has the built-in complications of history, the reserve-system, and the problems of Native Peoples and the surrounding white society. What is most delightful about the "White Bear Project" is the co-operation of many in the Estevan deanery, and this will surely bring rewards.

The address is: White Bear Project, c/o Father J. Kutarna, Box 40, Manor, Sask.

(Prairie Messenger)

Elders teach native culture

(Kainai News)

YOUNG residents of 13 reserves around Sardis, 60 miles east of Vancouver, are learning Indian heritage and culture and, at the same time, are discovering a new respect for the older generation.

The teaching of Indian culture and language was the first step in an entirely Indian-conceived and Indian-run project called Indian Heritage, financed through the federal government's Local Initiatives Program.

Through weekly discussion groups the elderly are renewing their original language and history and recording it on tape so the young can learn it.

Bob Hall, a member of the Skulkayn Reserve, says the project is making inroads against the frustration and resulting alcoholism among the tribe's elders by giving them an opportunity to teach the young and gain respect that had dwindled over the years.

Six members of the reserve are working on the project under a \$14,000 grant.

"A lot of the old people had forgotten some of the Indian words, but by getting together they are remembering it all," Mr. Hall says.

"They are retelling Indian legends and history and stories of what the white man did when he first came."

Mr. Hall says the project has given a new purpose to the old people.

"Before it just built up and built up in them — the racism, the prejudice — and they'd drink to forget.

"They feel a real need and purpose to give us the Indian culture before they go away."

Mr. Hall says that until 20 years ago, young Indians were taught respect for their elders because they actually received their education from them.

"After the Indian people were integrated into the white man's school system, we forgot about our old people. We didn't care for them with love and with our soul."



Treaty No. 7 claims

CHIEF Crowfoot, on behalf of the Blackfoot Confederacy, and Col. James Macleod, North West Mounted Police, on behalf of Her Majesty, signed Treaty No. 7 in 1877 at Blackfoot Crossing. The Blackfoot kept the peace in Western Canada, and the government promised to supply the Blackfoot with \$400 per year to each of the five tribes — Blackfoot, Sarcee, Stony, Peigan, and Blood.

In addition they were to receive a new suit of clothes every three years, some farm implements such as two hoes, one spade, one scythe, two hay forks; and for every three families, one plough, and one harrow. Each band was to receive enough potatoes, barley, oats, and wheat to plant.

Also, Her Majesty agreed to supply to each head chief, minor chief, and Stony chief, for the use of their bands — ten axes, five handsaws, five augers, one grindstone, and the necessary files and whetstones.

When the Treaty was signed, the Blackfoot nation at that time ran from the Red River to the north, the Missouri in the south and width of the territory was from the B.C. border to the point where the Maple Creek runs into the South Saskatchewan River.

Clarence McHugh, former chief of the Sarcees in Gleichen, said, "in our way of thinking, they took billions from the minerals alone, never mind the amount of land. What little we're asking for, and what little we have received, is only a token payment."

Webster MacDonald of Calgary is counsel for the Sarcees. He has worked for over ten years studying Treaty No. 7, and drawing up a Petition of Rights to place before the Exchequer Court. He says, "multiply 94 years by \$400. That's \$37,600 for each band, and you multiply that by each band and you're over in excess of \$100,000, but you still haven't dealt with the question of interest."

Dr. Lloyd Barber is Indian Claims Commissioner, although he is not recognized by the Blackfoot because they associate his position with the White Paper. He says "I think it would be very unfortunate if people read into this something of great significance because this is just a minor situation in terms of the whole situation across the country . . . They're not by any means limiting themselves to this ammunition allowance situation which is a small proportion of the grievances in the Treaty 7 area in southern Alberta."

(Our Native Land)

LETTER TO THE EDITOR

Reserve schools

Dear Sir:

With reference to the article "Retain Reserve Schools" by Rudy Haugheneder in the May-June 1972 edition of "Indian Record".

Mr. Haugheneder wrote the article based on information that he gathered in an interview with myself. I find that I have been misquoted at several points throughout the article and feel that these discrepancies should be straightened out. I did not in fact make the statement "The Federal Government wants to phase out schools on reserves but the Indians don't want this". The statement I made to Mr. Haugheneder was to the effect that until quite recently federal policy **had** been to phase out high schools on the reserves but that now their policy was one of involvement of the Indian people in the development of education for Indian children, and that as far as was economically and physically possible the Federal Government would support the decisions made by Indian people with regard to development of Indian education both on and off the reserves. This revised statement obviously casts a different light on the paragraph which states that some teachers have difficulty in producing a high standard of work in a system which is being phased out. That particular paragraph should be tied in with the one regarding the disturbing differences in plant and capital equipment between on and off the reserve schools.

With regard to graduates for this current year, I made the point that about six or eight students would graduate but that within the next three years there was a very good chance that we could produce eleven matriculation students.

There is an implication throughout the article that I am against the integrated system of Indian education and that the only schools that have anything of value to offer to Indian students are those on the reserves. This is not true, as I told Mr. Haugheneder Indian parents have the choice of sending their children to schools on or off the Blood Reserve for all grades from Kindergarten to Grade Twelve and as long as a substantial number of parents prefer to send their children to a reserve school it is incumbent upon the Federal Government in conjunction with individual band councils to provide facilities which are equal to those found outside the reserve.

I would finally like to point out that decisions of this nature can only be taken by the band councils after close examination of all the factors involved and extensive consultation with the Department of Indian Affairs and the Indian people on the reserves.

Yours sincerely,

**STEPHEN SHAW,
PRINCIPAL,
ST. MARY'S SCHOOL,
CARDSTON, ALTA.**

Book reviews**CANADA'S "INVISIBLE MAN"**

by DILLON O'LEARY

THE CANADIAN INDIAN: A HISTORY SINCE 1500.
By E. Palmer Patterson II. Collier-Macmillan. 210
pages. \$6.95.

NORTH AMERICAN INDIANS IN HISTORICAL PERSPECTIVE. Edited by Eleanor Burke Leacock and Nancy Oestreich Lurie. Random House. 498 pages. \$16.95.

"The Savages are not so savage as is supposed in France; and I may say in truth that the intelligence of many yields in nothing to ours."

Jesuit Relations, Vol. 29

IT'S the rare historian who learned from that and like reports of the Jesuit missionaries in early New France, except to remember their appellation, "savages." As Chief Yellow Wolf of the Nez Percés Indians would say, more than two centuries later:

"The whites told only one side . . . Told much that was not true. Only his own best deeds, only the worst of deeds of the Indians, has the white man told."

Thus the Indian is a shadowy figure on the periphery of early Canadian history, a skulking scalper and torturer, or a benighted heathen waiting to be "civilized" by European culture. That the Indian was a human being, with his own culture, technology, ethics and history, is a fact little noticed in Canadian historical writing. After 1763 the Indian becomes almost the invisible man in our history texts; the exceptions might be Joseph Brant, Tecumseh and Big Bear, who emerge briefly from the mists of time.

An odd result of such historical ignorance is seen in our governmental ideology: in the concept that the "founding races" of Canada are French and English. The Indian, who was here first, is regarded as just another ethnic minority; and the kindest fate awaiting him, in this view, is to be assimilated into our English-French culture. When the Indian insists on holding to his own cultural past while adjusting to present realities — as in the viewpoint of Harold Cardinal in "The Unjust Society" — he is considered a fool or ingrate.

Two new books which put the Indian in a proper historical setting are "The Canadian Indian" by E. Palmer Patterson II, and a series of 14 monographs by various writers, "North American Indians in Historical Perspective," edited by Eleanor Leacock and Nancy Lurie.

The first book by Patterson will be of most interest to Canadian readers. Its author is a professor of history at the University of Waterloo. Yet the second book will grip anyone with an interest in the subject. Almost half its pages are concerned with the Indians (and Eskimos) who have played a role in Canada's past; and

its range of studies puts the Indians in a scene with wider horizons.

Patterson presents the Indians as the "colonials" of America. The few early white settlers dealt with various Indian groups as nations, originally. But when the whites rolled west in their millions, they robbed the Indians of their lands, herding them onto reserves. The land grabs were usually dignified as treaties; but were not, if a treaty signifies an accord negotiated between equal groups. The whites enforced their fiats on the Indians by superior economic and military power.

That is the nub of the Indian story, which can be divided into five phases: (1) the long pre-white period; (2) early contact with the whites in the 1500s and early 1600s; (3) the period of the fur trade, white settlement and the devastation of Indian society by wars and white diseases; (4) the era of government control and reservation life — the colonial start, and (5) the new upsurge of "pan-Indianism" or nationalism, featuring Indian demands for a better deal.

From the third period came the tragic dramas of the Indian past: of the mighty Iroquois League, whose friendship was courted by French, Dutch and English; and of the Sioux and Cheyenne plains riders, who went down fighting against white numbers and firepower.

Yet they only hint at the richly textured tapestry of the Indian story. In "The North American Indian" its many aspects are presented. Among the best articles are that on the eastern Algonkian tribes, by T. J. C. Braser of Ottawa's National Museum of Man; the treaties of the Iroquois by William N. Fenton; Harold Hickerson's study of the Chippewas (or Ojibways); and D'Arcy McNickle's panoramic survey of Indian life over 25,000 years.

Chief Yellow Wolf's accusation has found hearers. Young Indian writers and some white historians are at last rounding out the Indian story. It can be read as one that is fascinating in its own right; and also one that can lead to an understanding of Indian discontents today.

(Ottawa Journal)

OTTAWA — Thirty-two Canadians were honored for distinguished service to the country at Rideau Hall, home of Canada's Governor-General, early in April.

Receiving the Canada Medal were James Sewid, hereditary chief of the Kwakwaka'wakw Indians and former chief councillor of the Alert, BC, band, and his wife. Both have dedicated themselves to work for their people.

Native Council growth noted

IN his report as president of the Native Council of Canada, Tony Belcourt told delegates to the first National Assembly of that organization that since it was formed in September of 1970, Ontario, Quebec, and the two territories had come into the national organization beside the founding provinces of Alberta, British Columbia, Saskatchewan and Manitoba.

Belcourt stated "as a united body, we have made our voices heard in Ottawa through the effort of the Native people from all across the country. Much of the work of the council has been to establish closer contact with other organizations which could help us such as the National Indian Brotherhood, the Canadian Labour Congress, and the United Native Youth."

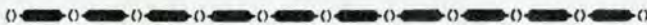
He called for the development of a national newspaper and a cultural development program which would include not only status Indians but Metis and non-status people as well. He called for closer cooperation and effort with treaty Indians and Eskimos to make the native voice heard, and also, for the acquisition of land for an economic basis.

In provincial reports, Fred House, the B.C. president, stated that their organization had begun alcohol and drug counselling on skid-row in Vancouver. The organization will be going into native court work with twenty-four workers established throughout the province. House reported that the B.C. non-status association had gathered blankets for needy families through schools and social agencies. A walkathon was also planned for raising funds for political purposes.

In Quebec, Kermit Moore, the provincial president reported that the provincial organization had been slow in starting but was now on a housing project. Demonstrations were planned and some already held to protest the James Bay power project.

James Ducharme of the Metis Association of Alberta reported to the assembly that their organization did not need to set up a communications department as the Alberta Native Communications Society was already handling this. He also stated that the

OTTAWA — The Federal Government has authorized the construction of a bridge and causeway to link Lennox Island, a Prince Edward Island Indian Reserve, to the mainland.



050 Jan 6543210
Sr. Superior General,
9409 Boul. Gouin O.,
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organization did not need to go into the court worker program since there was one already in existence. He said, "Many of us don't even appear in court now, through this program. Through the Alberta Native Counselling Services, one of the prime services in alcoholism prevention is provided." He stated that alcohol and drugs were the two devastating forces among native people in Alberta. He called for closer communications at the national level. **LEO FOX**

INNER CITY MISSION . . .

(from p. 1)

And those with defined problems are directed to proper social agencies.

Although there is a coffee house atmosphere where many native people and skid row men discuss different problems with the Sisters and volunteer staff, Father O'Byrne says, "Nobody has any doubt that this is the Catholic church in downtown Calgary."

The Centre's objective is to witness to the Church and not to compete in any way with welfare and community services. So much so that rather than seek public funds, it is supported by the Diocese of Calgary, religious communities, through individual donations and Extension Society. "Since it is the base for the Indian mission of the entire city," says the Executive Director, "we feel it is really an extension of the Church into the Inner City."

In addition to saying a daily Mass at the Centre, the three full-time priests are able to service the downtown jail and Sarcee Indian Reserve, bordering the city.

The program also includes home and hospital visiting, court work, youth activities, "sorting" out some domestic situations, house hunting, religious instructions and even baby-sitting.

One of the missionaries is a former Oblate Provincial, Father Georges Latour, who spent most of his life directing residential schools for the Indians. Another, Father Maurice Goutier, played a major role in developing co-ops among the Blackfoot Indians.

Much of the work among the Indian and Metis people is shifting to the city. Instead of sending money 2,000 miles across the prairies to build a little church in an Indian community, the Extension Society has reached out to support a mission, isolated with the poor, in the depths of a modern city.

(Catholic Church Extension Society of Canada)

INDIAN RECORD

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