

INDIAN RECORD

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Kamloops News Advertiser photo

KAMLOOPS, B.C. — Misses Debbie Bob and Mary McDermid are the first Indian girls to earn their Gold Cord. The Girl Guides are members of the 6th North Kamloops Girl Guide Co., which is sponsored by Our Lady of Perpetual Help C.W.L. parish council. A group of Indian dancers entertained in their honor.

Inner City centre serves Calgary

by FATHER ROBERT B. CLUNE
President of
The Catholic Church Extension Society of Canada

SOME months ago, The Catholic Church Extension Society of Canada was asked to give \$5,000 to the Diocese of Calgary to assist with a project called "INNER CITY."

We made the donation because Bishop Paul O'Byrne and his brother, Father Pat O'Byrne, Executive Director of the Council of Social Affairs, described the project as the Church of Calgary "in mission" reaching out to those in need, but especially to native people, Indians and Metis, who have come to the "big city" and who are experiencing such difficulties in adjusting to a new way of life; in finding the Church; and in retaining their religious and moral values amid the

depravity and immorality which appear to be so much a part of the way of life in large cities.

EXTENSION expressed some reservations. At first glance, it seemed that Inner City Project would be more of a social agency than a church or mission. There are many good and worthy causes, but most organizations have to establish goals and priorities if they are to offer effective assistance.

EXTENSION, as a mission-aid society, is concerned primarily with extending and strengthening the Kingdom of God in Canada. Its priority is not in aiding the handicapped or the socially disadvantaged, except in

(continued on p. 5)

Women seek recognition of problems

By ELAINE BYRON (Edmonton Journal)

ALBERTA'S native women are still fighting for recognition of problems facing the native population of this province.

Resolutions presented at the Alberta Voice of Native Women's last annual conference-workshop were plentiful. A great majority dealt with issues heard at last year's conference, and the conference before that.

Problems in health, education, law and order, employment, decent housing, individual identity in a white man's world were discussed by the women.

The following resolutions passed unanimously:

There is a need for qualified teachers and teacher's aides with department of education standards to teach in reserve schools.

All senior citizens homes for Treaty people should be built on the respective reserves and those employed in the homes should be of native ancestry.

Native women consultants should be employed as placement officers to help solve the problem encountered by native students having completed Grade 12 or business courses and being unable to find work.

Better facilities are needed for reserve schools. Many don't have indoor toilets and recreational facilities are almost non-existent.

Subsidized day-care centres and kindergarten facilities should be expanded and increased. "Many native women with children are unable to get reliable babysitters. Those who wish to continue their education or go to work and especially mothers alone often have no alternative but to go on welfare."

Full AVONW endorsement and support be given

to Edmonton Native Pre-School Project for early childhood programs for native children to be initiated this spring.

Educational counselling services in Edmonton schools and schools on reserves should be discussed jointly by parents and band councils.

All native children under the jurisdiction of foster parents should be kept on the reserves and reserve foster parents should be paid the same allowance as others under the Foster Parent Plan.

Health workers in the Department of Health and Welfare dealing with Indian and Metis people should be of native ancestry.

Medicare and costs of prescriptions should be covered for Metis and Treaty people.

The importation of 'native' handicrafts from other countries should be stopped as this is hurting the local market, and women should be selected to be buyers of handicrafts and get training in selecting good Alberta-made crafts.

More native people should be trained for police work . . . "There's such a lack of law and order in most native communities. Some local stores are still selling shaving lotion and hair spray which the worst drunks mix with their liquor. Police know about it but nothing is being done. And they're doing nothing about bootlegging in native communities."

Families with growing children should be given priority welfare home so children don't move in with old people who in the past have been given large welfare homes, and then found themselves forced to provide for the children with pension money. ●

Plan welfare program

THUNDER BAY, Ont. — The newly formed Ontario Native Women's Association has asked Indian Affairs Minister Jean Chretien to pay one-third of the group's estimated \$35,000 annual budget.

The association was formed during a convention which ended here May 3 and attracted 150 delegates from across the province. The organization promotes unity among the province's native women and emphasizes family and child welfare, and preservation of native languages and culture.

Monica Turner, of Geraldton, Ont., association president, said Metis, non-treaty and treaty women approved seven programs during the conference.

These included: Establishment of homes for aged native citizens, staffed by natives, in or near the residents' home territories; placement of homeless native children in Indian foster homes with the stipulation that brothers and sisters be placed together; and alcohol and drug abuse counselling and education. ●



LAW CONFERENCE

FEDERAL PATERNALISM SCORED

EDMONTON — The federal government should stop being paternalistic toward native Canadians according to a report in the Calgary Herald.

Giving them control of their own destiny will be cheaper in the long run than the present jobs-and-welfare approach, a law symposium was told recently.

Peter A. Cumming, of Osgoode Hall Law School, York University, told a University of Alberta conference on law in an age of protest that paternalism strikes at the "self-identity of native peoples."

He said "the process over the past century has been the abrogation of native rights.

"Bringing Indians and Eskimos under Western law, serves to assimilate natives and hold native values as invalid."

FOLLOW U.S. LEAD

Ottawa would do well to follow the lead of the United States, which in 1971 granted land rights to 40 million acres and \$1 billion to Alaskan Indians to develop as they wish. The funds will go to native-run corporations for native benefit.

"This is a dramatic departure in policy," Cumming said. "The Alaska settlement will be cheaper in the long run than what Canada is doing."

Canada, he said, gives only jobs or welfare. The job program has failed, and welfare undermines native values.

Mr. Justice W. G. Morrow, of the Northwest Territorial Council, told his audience that in many instances, the application of Canadian law is bent to account for the special case of Indian defendants.

The development of Canada's north has set the Indian in contact with modern civilization, and the failure of government policies to aid in Indian development has led Indians to frustration and conflict with the law.

"It is hard for the Indian to find that what he has taken for granted for hundreds of years is now taboo," Morrow said.

Indians have moved from a hunting and trapping economy — often because of laws — to a wage and welfare economy.

"We school them, then send them back to the teepee and expect them to make it," he said.

Job-creating programs, though costly on the face of them, would serve to prevent problems, thereby stalling the costs of jailing offenders.

By being lenient in the application of law, Morrow said, "the courts are acting as a buffer in this era of change."

DISTRUST RCMP

Chester Cunningham, head of the Native Counselling Services of Alberta, said his organization is trying

to straighten out Indians in turmoil over their exposure to the white man's world.

Most Indians still distrust the police — usually the RCMP (because their conflict is usually with that body) and they do not understand their rights.

"Natives still don't understand what's going on, and their tendency is to say 'yes,'" he said in reference to court admission of guilt whether innocent or not.

Cunningham said his organization explains treaty rights to natives, and works closely with Family Court in an effort to ease the problem of white society forcing its values on Indian culture.

Indian youths would be better served, he said, if sentences for infractions were served on the reserve where they could be counselled by their own tribe, or set to work on ranches where they could perform useful work for the tribe. ●



JUST the language we use about certain things can affect the way we think — and English can be tricky that way. **African Expressions**, a Georgia magazine, offers these insights listed here. Make your own list.

EUROPEAN ANTI-HUMANISM AND THE WHITE PERSPECTIVE

Race
Indian
Tribe or band
Primitive, backward
Savages
Integration
Great White Father
White blood, Indian blood
White backlash
Apathy
Separatism
Economic development
Law and Order
Culturally disadvantaged
Squaw
Buck
Self-government
Duly-elected representative

THIRD WORLD-HUMANISM AND NON-WHITE PERSPECTIVE

Color of skin, culture or nationality
Blood, Cree, Saulteux, etc.
Nation
Culturally different
Defenders of The People
European domination and loss of identity
The Colonizer and Oppressor
Human blood
White racism
Disinterest in white programs
Self-determination
Economic exploitation
Repressive measures
Culturally dispossessed
Mother, grandmother, sister, daughter
Father, brother, uncle
Self-administration
"Tomahawks" serving colonial interests

Indian Act repeal shelved?

TORONTO — The Globe and Mail said recently confidential documents "reveal the Trudeau government has shelved indefinitely its 1969 white paper proposing to repeal the Indian Act and put Indians on the same legal footing as other Canadian citizens."

The newspaper says:

"Instead the government will make a step-by-step attempt to regain the confidence of Indians by settling outstanding treaties and other obligations, as well as a series of other specific measures, before attempting to establish an over-all policy on the status of the Indian people and their legal relationship with the government.

"Referring to research on aboriginal and treaty rights being undertaken by Indian organizations, a cabinet minute dated July 14 records a decision that 'subject to any judicial rulings, no fundamental policy decisions should be made on status and special rights until the Indians can make their presentations to the government, probably after completing their research.'"

The document is said to call for action in the meantime to improve programs and services for Indians, including changes in existing programs "in response to reasonable Indian proposals."

The story says a confidential memorandum to the cabinet, dated June 21 and signed by Indian Affairs Minister Jean Chrétien "concedes that government

opposition to Indian claims of aboriginal rights may have been an important factor in Indian rejection of the 1969 white paper."

The memorandum is also quoted as listing a series of outstanding treaties and unfilled legal obligations to the Indian people. Heading the list is the settlement of Treaties 8 and 11, which guarantee land to Indians living in northern British Columbia and the Northwest Territories "but which have never been filled."

The memorandum list also is said to include the request of Indians in the James Bay area for a federal government approach to Quebec over the provincial plans for power development. ●

Commission criticized

EDMONTON — The recurring cry for greater control of their own destiny was sounded again in August by Canada's 270,000 Indians as the general assembly of the National Indian Brotherhood ended three days of debate.

The assembly passed a resolution asking the federal government to dissolve the one-man Barber commission which is investigating Indian claims.

The 56 delegates from provincial and territorial Indian organizations said the commission's terms of reference are too restricted. They also said Indians should have a say in establishing an alternate method of dealing with their territorial claims.

Although Dr. Lloyd Barber, a University of Saskatchewan vice-president, was appointed in 1969 to study claims; many Indian groups have refused to cooperate and are doing their own research.

Dr. Barber has no power to settle claims but can subpoena records and witnesses.

"The very concept of Indian control of Indian research" is at stake, said brotherhood president George Manuel. "No one, no matter how they protest or object, is in the position to ask our questions for us."

Delegates complained that Dr. Barber and his investigators have easy access to important documents while the Indians often are left scrambling with few funds from Ottawa. ●

Will seek UN seat

EDMONTON — George Manuel, president of the National Indian Brotherhood, hopes the United Nations can be used to focus attention on the plight of Canadian Indians.

He recommended to the brotherhood's general assembly that the organization, representing 270,000 Indians, seek membership in the UN as a non-governmental organization to gain support for better treatment from the federal government. The resolution was approved.

The world Council of Churches has pledged support for the brotherhood's UN membership bid, he said.

Mr. Manuel said that as a non-governmental member of the UN, the Indian organization could have the same access to speak as member nations. Other options would be to have restricted access to speak or have the right to lobby and present briefs.

In addition to UN membership, Mr. Manuel mentioned the possibility of establishing a United States secretariat for indigenous people around the world. He said he has held discussions with Laplanders in northern Sweden, aborigines in Australia and Maoris in New Zealand. ●



Inner City centre . . .

(concluded from p. 1)

directly, but in supporting those who are involved in the preaching of the gospel and in the Christian education and formation of people.

In many circumstances, it may well be that these works of charity are the most eloquent testimony to the truth and spirit of the gospel and the most effective means of evangelizing.

Bishop O'Byrne pointed out that Inner City was staffed by two Oblate priests and four sisters.

Father Maurice Goutier, who has studied Social Action at St. Francis Xavier University in Antigonish and has worked with Blood, Blackfoot and Sarcee Indians for over 15 years, is director. He is ably assisted by Father Georges-M. Latour, former Oblate Provincial who asked to be assigned to this work.

Sister Patricia, affectionately known as Sister Pat by all at Inner City, is a Sister of Providence who had taught at Indian Residential Schools for 18 years before becoming involved in this apostolate.

Sister Kathy King of the Mission Sisters of Saskatoon has been a religious for six years and brings to this project that youth and enthusiasm which, when added to age and experience, makes such a happy mix in any work.

Two Grey Nuns, Sisters Dorothea and Rita, from local hospitals and Father Hildebrand from St. Francis Parish nearby are also very much a part of the work.

The Bishop also wrote that Mass is celebrated regularly at the project, that the spiritual and corporal works of mercy are performed daily and that religious counsel and instruction are given.

After learning this, Extension was happy to have some share in the \$24 thousand budget for 1972:

Salaries for 3 priests, 3 sisters	
(car, room and board)	\$18,000
Rent and utilities	2,000
Building repairs and renovations	2,000
Supplies	2,000
	\$24,000

To meet this expense the Diocese of Calgary contributed \$7,000, EXTENSION \$5,000 and the Calgary Knights of Columbus are raising \$12,000.

I spent several hours at Inner City and can vouch that it is what Bishop O'Byrne and Father Pat planned it to be, but probably much more. I say more, because while you can plan the location, the budget and the goals, you cannot really plan the warmth, the concern, the acceptance of others, and the readiness to serve which is so evident at Inner City and can only be the result of a deep personal holiness that urges to a wholehearted love of God and neighbor.

Inner City is housed in an old Salvation Army Citadel in downtown Calgary. It is open daily from 9 a.m. to 5 p.m. for those who need a place to go, someone to talk to, and someone who cares. Investigations are being made to see whether the project should be open also from 10 p.m. to 3 a.m. to be available to those who need help when it is least available.

When I visited, there were about 60 persons present; mostly men, but some women, whom we

would probably call "drifters." They were watching TV, playing cards, drinking coffee which is always available or just talking. Two of the men were talking to Sister Pat who was on duty. Usually, I'm told, there are up to 100 at one time, and 200 daily.

That morning, Sister Pat had taken an Indian mother and her daughter to the hospital. The mother would probably be confused at the hospital so Sister Pat had gone to help. While I was there, she received several phone calls looking for advice or help, several asked to use the phone — one was a young girl looking for a room to stay.

I had a wonderful visit with Sister Pat in spite of the interruptions. I was impressed to see the respect and affection shown to her by men and women who outwardly looked pretty hard and by her concern and respect for them; and edified by the Christian spirit so evident at Inner City. Extension is privileged to have some small share in this apostolate of charity. ●

Native teachers wanted

WANTED: Indian, Metis and immigrant residents of the Inner City to train as teachers in a new three-year work and study project in Winnipeg school division.

The project, financed by the department of education and supervised by Brandon University education faculty, aims to put Inner City residents into their neighborhood schools as trainees and, eventually, full-fledged teachers. It begins this fall.

Candidates for the program are being sought now, and nominations are coming in from Inner City residents, says Reevan Cramer, new assistant superintendent in the division, who is responsible for the project.

Fifteen persons will be selected for this year, and located in Pinkham, Montcalm, Dufferin and Victoria-Albert schools, Mr. Cramer said. All the schools volunteered, as did the teacher each trainee will work with.

The candidates will be paid on the scale of Canada Manpower training allowances.

Officially entitled the Centre City Teacher Training Project, the new scheme will attempt to recruit Indian, Metis and immigrant persons "who normally would have difficulty going to teacher-training institutions because of accreditation, finances or fear," Mr. Cramer said.

The major qualification required of candidates is that they should have taken part in community affairs, and be persons their neighbors would want to have teaching their children, he added.

Their secondary school qualifications will not be of primary importance, Mr. Cramer said, but in fact most of the persons already nominated have Grade 11, and some Grade 12. ●

How times have changed!

By LEO FOX

LIFE-STYLE 1920: Big, brown Percheron mares pulling an uncomfortable square box wagon. Homes, old granaries, tattered tents. Fuel, coal and wood. Lighting, kerosene lamps with tall chimney globes. Food, wild meat, some beef, flour, sugar, tea. Entertainment, town exhibitions, rodeos, sundance, society dances.

What I have just put down is what I imagine life to have generally been like for the Blood people in 1920. There probably were exceptions as there always are. However, I think what I have put down was probably the case. How was life like then?

It was a slow-paced, a kind of suspended-in-motion existence. Somehow, I always think of heat waves whenever I think about life then in that period. Life was there, but was so unchanging in pace, always at a constant, lazy . . . The people were probably happy and did not think of life in the future. They probably existed in a natural day to day style.

I am probably wrong in this, but I think the Blood people then did not care what went on outside the boundaries of the reservation, but only cared for their immediate face-to-face everyday needs. Again, they probably were happy in a Bosch-like manner. In a word, though their skins were brown, and their physiques nothing close to plump; they were peasants living a life in euphoric ignorance.

LIFE-STYLE 1972: Sleek 400 horsepower-engined Fords, Chevs. In all cases, trucks with campers have replaced the horse and buggy. The latter disappeared almost totally ten years ago. Three-bedroomed homes with electricity, plumbing and natural gas or propane heat have long replaced the tent and granary. Homes of those who like something extra have more than one bathroom in their homes. What do we eat today? Everything: milk, cheese, ice cream, steaks, hamburgers, ham, chicken, turkey, bologna, potatoes, pizzas, salads, oranges, juices. Everything. Pemmican and imisikan are considered

delicacies today and are extremely welcomed by those able to secure them.

What about entertainment? Radios, stereos, color television, contemporary dances, and traditional (now called pow-wows) dances. Rodeos, athletic events, i.e., Western Canada Native Winter Games. Then there were bars in Babb and St. Mary's, and then more bars from Lethbridge to Montreal.

In a little better than 50 years, the life-style has certainly changed for the Blood people. Today, farmers have to worry about the world wheat situation or the price and market for beef with the ever-expanding beef industry here. We are no longer shut off from the rest of Canada. The force is too great to be withstood. We can no longer live our peaceful peasant existence. We have the rest of the world to contend with. We have been carried by the major tide.

With this realization recognized and faced squarely, we must change still more to keep from drowning. If we don't, we are destined to skid-rows and rat-infested slums. If this happens, our only chore will be in joining the long line-ups of unemployed and receiving a welfare-state cheque. Is this what Red Crow's people are destined for?

(Kanai News)

Ten cannots—Lincoln

1. You cannot bring about prosperity by discouraging thrift.
2. You cannot help small men by tearing big men down.
3. You cannot strengthen the weak by weakening the strong.
4. You cannot lift the wage earner by pulling down the wage payer.
5. You cannot help the poor man by destroying the rich.
6. You cannot keep out of trouble by spending more than your income.
7. You cannot further the brotherhood of man by inciting class hatred.
8. You cannot establish security on borrowed money.
9. You cannot build character and courage by taking away man's initiative and independence.
10. You cannot help men permanently by doing for them what they could and should do for themselves.

"WHEN THE INDIAN HAS FORGOTTEN THE MUSIC OF HIS FOREFATHERS, WHEN THE SOUND OF THE TOMTOM IS NO MORE, WHEN NOISY JAZZ HAS DROWNED THE MELODY OF THE FLUTE, HE WILL BE A DEAD INDIAN. WHEN FROM HIM HAS BEEN TAKEN ALL THAT IS HIS, ALL THAT HE HAS VISIONED IN NATURE, ALL THAT HAS COME TO HIM FROM INFINITE SOURCES, HE THEN, TRULY, WILL BE A DEAD INDIAN. HIS SPIRIT WILL BE GONE, AND THOUGH HE WALK CROWDED STREETS, HE WILL, IN TRUTH — BE DEAD!"

—STANDING BEAR

Seminarian seeks learning partnership with Indians

BY ANNETTE WESTLEY

When David St. Amand is ordained to the priesthood a few years from now, he would like to be sent to an Indian community where he is wanted. For this service, he will not only seek his superior's permission but that of the Indian people as well because he says, "I'll be learning from them as they will be learning from me." In other words, he calls it a partnership, sharing his talents and resources with theirs.

His attitude stems from special studies and long association with the Indian people. "They taught me," he says, "more than I have learned at school about relating to other people, that communication must be a team-work effort." By this he means, not speaking down or at, but with people.

David is one of the new breed of seminarians at Regis College in Willowdale, Ont., known for the Jesuit martyrs who offered their lives for the conversion of the natives. Their successors are more concerned today with helping the Indian people to develop their human and spiritual resources.

To begin with, David says, the natives must be freed from oppression and discrimination. "When you pile low self-image upon poor living conditions brought on by lack of employment because of poor education, you have a harsh environment which produces a depressed and oppressed human being."

According to the Jesuit seminarian, if a man is permitted to control his environment which includes all the things that are done to him, he would be in a better "shape" to see God in all things.



But his most memorable experience was gained during the four months he spent at the Fisher Branch Centre for Adult Education in northern Manitoba. He was there as head instructor to help ethnic groups, of whom the majority were Indians, who lacked the required schooling to enter community colleges.

David developed his theory from books, lectures and observations. He has attended St. Louis University where the inner core of that city offers many examples of discrimination. Later he followed courses at Denver given by Dr. John Bridge, a renowned expert on Indian psychology.

In Canada, his studies included a special program on Indian education directed by Father Andre Renaud at the University of Saskatchewan.

At the centre he learned that people, who are constantly told what to do, will hesitate to take an initiative. But once they realize that they have a responsibility, they will pursue it with great pride. The end result of this course: David became the head learner.

On his frequent visits to Indian homes, he has found that they are masters of the art of interpersonal communication even without words. One day he walked in with the "hail fellow well met" approach. His host simply responded: "Sit down and be quiet." In the silence David learned that a deep inner communication can pass between people with very few words, a typical trait of the Indians.

As a missionary, will David's "team-work" plan include sharing the discomforts of Indian life, such as below zero weather, lack of food and inadequate living conditions in general?

He says, "It's inconvenient if you want it to be inconvenient. At Fisher branch it was 40 below several times and we lived in trailers, but it wasn't all that inconvenient. There are many compensations and I'm still young and don't have rheumatism."

Enduring inconveniences today may not be compared with that of the Jesuit martyrs but the spirit is the same as Father Remi Limoges, rector at the Regis College says in a letter to Extension: "Thank you for the cheque to help educate future missionaries. We are very conscious at Regis of our ties with the martyrs." ●

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

67 BOND STREET, TORONTO 205, ONTARIO, 863-9550

Archbishop Philip F. Pocock, Chancellor

Father Robert B. Clune, President



Treaties 8, 11 settlement negotiated

OTTAWA — A negotiated settlement of Treaties 8 and 11 which apply to areas of northwest Canada will be sought in discussions with representatives of Indian Bands concerned, it was announced June 28 by Indian Affairs Minister Jean Chrétien.

The Treaties involve Indians living in the northern parts of Saskatchewan, Alberta and British Columbia; the western portion of the Northwest Territories and the southeast corner of the Yukon Territory.

In making his announcement, Mr. Chrétien also indicated his willingness to appoint a senior departmental official to conduct exploratory consultations with the various Indian Bands concerned in order to hear their views on how the approach to an agreed settlement should be made.

He further stated that Indians covered by the two Treaties would be offered the opportunity to select lands which would then be set aside as reserves within the meaning of the Indian Act; land would be on the scale provided in the Treaty and based on the 1971 census of the Bands.

Mr. Chrétien also indicated that Bands would have the option of a mutually acceptable substitute for reserve lands by fully surrendering their land rights and exchanging them in accordance with an equitable evaluation of their surface and sub-surface rights.

Mr. Chrétien noted that, notwithstanding any other agreements as regards lands, the Indians covered by the Treaties will be offered full possession of their homesites — the land and buildings which they now occupy — and that any cash payments involved in the settlement will be subject to the provisions of the Indian Act as regards the management of monies held in trust for the use and benefit of the Indians.

BACKGROUND

TREATY 8 was put forward in 1899 to Indian bands in north-western British Columbia, and what is now Alberta, Saskatchewan, the Yukon and Northwest Territories. It was signed by various bands in the following three years.

TREATY 11 was put forward in 1921 to Indian bands in the Northwest Territories and was accepted by the bands between then and 1923.

In the Northwest Territories the following bands are signatories to Treaty 8: Fort Smith, Fort Resolution, Hay River, and Snowdrift. The following N.W.T. bands are signatories to Treaty 11: Fort Liard, Fort Providence, Yellowknife, Rae-Edzo, Fort Simpson, Fort



Wrigley, Fort Norman, Fort Franklin, Fort Good Hope, Arctic Red River, Fort McPherson and Aklavik. These 16 bands live in 26 communities in the Mackenzie Valley. There are 6,688 Indian people in these bands. The Rae-Edzo Band with 1,306, is the largest.

Treaty 8 calls for laying aside reserves not to exceed one square mile for each family of five who elect to reside on reserves or "for such families or to individual Indians as may prefer to live apart from band reserves... land in severality to the extent of 160 acres to each Indian."

Treaty contains an undertaking to lay aside for each band one square mile for each family of five or in that proportion for larger or smaller families.

The Indian bands affected never selected the land offered. At various times some suggested that they did not wish to live on reserves but preferred to remain on their homesites land. The Nelson Commission reviewed the treaty situation in 1959 and made various proposals but no agreement emerged.

\$75,000 CO-OP GRANTS

YELLOWKNIFE, N.W.T. — The newly formed N.W.T. Federation of Co-ops has recently received \$75,000 as a grant from the territorial department of industry and development. The 31 co-ops in the Federation are located in Indian and Eskimo communities in the N.W.T. and provide a source of income by their handling of arts and crafts.

Causes of student problems noted

By LAWRENCE WILDCAT

Bear Hills Native Voice

HERE is an outline of major problems attributed to Indian students by school administrators and teachers:

- a) Apathy,
- b) Reluctance to participate orally,
- c) Lack of attention,
- d) Poor untidy habits,
- e) Drinking and drug abuse.

And here are some of the causes:

HOME —

- a) Parents have had little or no education. Hence absence of books from home.
- b) Lack of parental participation in school affairs.
- c) Lack of parental interest in the students' success in school.
- d) Home-School conflict of values resulting in stubbornness on the part of some students.
- e) Many of the parents are economically completely dependent on welfare. They have come to feel it is a right. So the students have no incentive to prepare to earn a living. Human incentive moves the world. Indian students like any other students need the motivation to think about the problems that concern them, to contribute to their solutions, to evaluate the outcome of their participation.

f) Lack of proper home. In some cases the home doesn't even exist, and the child is forced to find all the warmth and love he misses, in his peer group. The peer group may unfortunately turn him on with sniffing glue and paint to drinking.

SCHOOL —

a) Rigid school programs completely evolved and conceived by the dominant White Society with no consideration to differences in culture.

b) Lack of realization by teachers that Indian students have been given a lot of experience in failing and may develop a concept that they are going to fail all their lives, so why should they try?

c) Some Indian students are still using English as a second language, and have difficulty in relating ideas in mother tongue and English with facility. Still language barriers play a major role in the failure or lukewarm success of some students.

d) Present day schools lack a milieu in which children feel free to learn.

e) Lack of opportunity for students to think about and manage some of their own affairs especially in the Junior High and Senior High level. This learning needs to be something more than verbal.

SYLLABIC TYPEWRITERS

After many months of searching, a source for syllabic typewriters has been found. These typewriters in Eskimo syllabic can be obtained from Underwood Olivetti or the Inuit Tapirisat of Canada. Eskimo syllabic approximates Cree syllabic, so there should be a fairly broad use for these typewriters. The Inuit Tapirisat may be reached by writing to: The Inuit Tapirisat of Canada, 405 Imperial Building, 251 Bank Street, Ottawa, Ontario.

EAST THREE HOUSE, INUVIK

With the assistance of a \$5,000 grant the East Three House (formerly known as the Ind-Emo Project) will be able to continue its work of promoting the social and cultural development of native residents of the north. The house serves as a drop-in and referral centre for the native people of Inuvik and as a meeting place for Native and other organizations.

THE FIFTH WORLD OF FORSTER BENNETT is a fascinating book." — Peter Farb: *Man's Rise to Civilization As Shown by the Indians of North America.*

"A realistic and probing portrait. It is disturbing to the point of shock to read Crapanzano's authentic, vividly written account of the incredible boredom and futility of Bennett's reservation life and those of his people." — *Publisher's Weekly.*

NEARLY 100 Oglala Sioux Indians, from all over the 5,000 square miles of this vast reservation, gathered at Pine Ridge, South Dakota in front of Red Cloud Indian School recently.

This was an "Indian demonstration," but being Indian, it was far different than the kind of demonstrations which have blazed across our land in recent years.

In the early hours preceding this gathering, seven tepees, representing the Seven Council Fires of the Teton Sioux, arose in a giant circle. Directly in front of them was something new here on the reservation, but at the same time, something very ancient, reaching back into the mists of a thousand years or more. It was a "Sioux Indian Prayer Walk," symbolizing the Great Spirit, or as the Indians prefer to say, "The Great Mystery."

It, too, is a giant circle, for in their pristine belief, the circle represents "The Great Mystery," in that "like Him, it has no beginning and no end."

Across the circle, running from north to south, one can see what the Sioux call, "the red road of life." This is "man's good road on earth," they tell us. And it runs north and south because the white of the north represents strength and purity, and the south represents the source of life.

But in the other direction, crossing the red road, is the "black road of life" which is "the path of trouble and destruction."

This is the Indians' "hoop of the world" portraying in symbols, its goodness and its evils.

THE occasion for this "demonstration" of the Indian's faith and belief in a "power greater than man," was to dedicate this Indian Prayer Walk to the memory of the greatest of all Sioux leaders, Chief Red Cloud. Red Cloud, who died in 1909, then almost 90 years of age, is buried in Holy Rosary Mission cemetery, which overlooks Red Cloud Indian School.

by **FATHER TED ZUERN, S.J.**

He is credited with being the real founder of this school, for after the Indians were herded onto the reservations, Red Cloud constantly beseeched the government to allow the Jesuit Blackrobes to come here and build a school for his children. In 1884 Red Cloud had been baptized by one of the Catholic priests who had visited the area. The government's policy for the reservations however, was to allow no more than one faith to be represented on the reservation, and the Pine Ridge reservation had been given to another Church. Consequently, no Catholic priest was allowed to remain in any capacity. For 18 years Red Cloud kept renewing his request for Blackrobes. Finally, in 1888, the government relented, and this school was commenced. Under the direction of a Jesuit Brother, the Indians made the bricks for the first buildings which are still in use.

SOME of the Indians would like to see Red Cloud's grave moved from the cemetery and placed at the Prayer Walk in front of the school. But there are others who do not think the old chief's remains should be disturbed.

However, in one quadrant of the Prayer Walk, the Indians have placed a large slab of Dakota granite, on which is inscribed the famous prayer which Red Cloud offered at the Peace Council of 1870 at Fort Laramie, Wyoming.

There, while thousands of Indians gathered, Red Cloud touched his hands to the earth and all the Indians arose. Then, pointing his hand to the heavens, he prayed, "O Great Spirit, I pray you to look upon us. We are your children, and you placed us first in this land.

"We pray you to look down upon us, so that nothing but the truth shall be spoken in this council. We do not ask for anything but what is right and just.

"When you made your red children, O Great Spirit, you made them to have mercy on

them. Now we are before you today, praying you to look down on us, and have mercy on your poor red children.

"You are the protector of those who use the bow and arrow, as well as those people who wear hats, and I hope we do not pray to you in vain. We are poor and ignorant, but our fathers have told us that we would not be in distress if we asked you for assistance. O Great Spirit, look down on your children and take pity on them."

Frank Fools Crow, an elderly "wichasha wakan" or holy man of the Sioux opened the ceremonies with ancient Indian prayers, offering the pipe in the six directions, the four cardinal points of the earth, to the sky and to "grandmother" earth.

Charlie Red Cloud, a direct descendant of Chief Red Cloud, presented the peace pipe which his illustrious ancestor had used at the Treaty of 1868.

OTHER speakers were Bill Horn Cloud, Ben Black Elk, Ed Iron Cloud and Edgar Red Cloud. Edgar, great-grandson of the chief, who was a boy of 10 when the chief died, told of the chief's wishes for the education of his people. "He would be happy to know how his school has grown to where now more than 500 Indian boys and girls come here each year to learn the white man's ways and the white man's books but still keep their Indian identity and their Indian pride."

In traditional tribal fashion the dedication ceremonies were followed by an Indian feast and Indian dancing far into the night. Across the prairies and the hills the rhythmic beat of the tom-toms reverberated back and forth like some echo out of the past, but underlying it all was a message of Indian faith in "The Great Mystery," and a pervading sense that the Indian spirit, and the Indians themselves, though crushed many times, will never die. ●

Father Zuern is a member of the Society of Jesus, and writes from the Red Cloud Indian School at Holy Rosary Mission at Pine Ridge, South Dakota. OSV

Great Sioux Prayer Walk



Indian Days best ever

WINNIPEG — Rain cancelled most events on the final day of the four-day Indian Days celebration at Lower Fort Garry, August 4-7, but officials termed the event a success.

The second annual celebration was the largest pow-wow in North America this year, and one official of the Manitoba Indian Brotherhood said attendance was estimated at more than 25,000.

Chief Dave Courchene, president of the Manitoba Indian Brotherhood, told spectators that the event served to knit the Indian people closer together in their common causes.

The Indian Brotherhood presented Chief Courchene with an oil painting entitled *The Great Thunderbird*, by Indian artist Daphne Odjig.

Miss Jo-Anne Crate was crowned Indian princess by last year's princess, Marianne High Eagle.

Special guest for the celebration was Chief Dan George, the famed Indian actor.

Other guests included George Manuel, president of the National Indian Brotherhood; Elijah Smith, president of the Yukon Native Brotherhood; Harold Cardinal, president of the Indian Association of Alberta; Fred Plain, president of the Union of Ontario Indians, and Anthony Francis, president of the Union of New Brunswick Indians.

White man's burden

(THIS EDITORIAL COMMENT APPEARED IN A LEADING NEW YORK STATE CATHOLIC NEWSPAPER, AND IS BY DANIEL F. HALLORAN.)

IN 1890, one of the most charismatic leaders in American history, Sitting Bull, was murdered in his home by Sioux policemen under the pretext of arresting him. After shooting him and several of his defenders, they dragged out his seventeen-year-old son, Crowfoot, who was loved by his father with great affection, and killed him also. And then, these despicable individuals, having carried out their white masters' wishes, wept bitterly, for they knew what they had become.

The white man works powerful medicine. Even before he developed the Big Bomb, he had conquered much of the non-white world and plundered its material resources for his own peculiar purposes. This achievement is all the more notable in view of the fact that the white man was always a small minority of human society and was relatively late in emerging from the cave.

As he went about his efforts to wrest control of the world from the colored majority of its people, the European colonizer rationalized his aggression by insisting that it was his mission to enlighten the dusky savage. Eventually, he came to believe this himself. Somehow, he always seemed to make a profit in the process of enlightening the darker races, and it was never found necessary to carry the message of civilization to the inhabitants of Tierra del Fuego or other areas where there was no profit to be made.

The white man's secret weapon — without which this world conquest would not have been possible — was his ability to divide and conquer, to exploit tribal rivalries, and to single out certain elements of a nation marked for conquest **and use them as his agents of destruction against their own brothers.**

Much of the social upheaval in the world today — from ghetto riots to national liberation movements — results from the growing realization by the colored majority of the world that it does not have to submit to white domination, and it does not have to accept the standards and values of white society, and that the force and violence with which the white man imposed his will can be met with counter force and counter violence.

If we are going to have true peace on our planet, the white man must abandon the idea that he has a God-given mission to enlighten and exploit those who do not share his pigment deficiency. He must give up his wild dreams of a world run on his terms which have been passed on from Kipling to Kosygin to Kissinger.

And finally, he must learn to listen with respect and attention to the true voices of the Third World, and not to the obsequious voices of those subservient lackeys who will only tell him what he wants to hear. ●

Liturgy, catechism to be adapted

by DAN MOTHERSILL

OTTAWA — Within the next year, Indians and Eskimos will join the bishops of Canada in developing distinctive liturgical ceremonies and catechetical programs geared to the culture of Canada's native peoples.

While an exact formula for this action has not yet been reached, the bishops set some priorities during a workshop session of the Canadian Catholic Conference's (CCC) plenary assembly, to make the Gospel more meaningful to the Indian-Eskimo way of life.

In a joint communique, the bishops said the native peoples of Canada are by their very make-up spiritual people with deep human and religious values that must be strengthened, and which can be shared.

A spokesman for the English and French sections of the CCC, Bishop Gilles Ouellet of Gaspé, said that liturgically these changes could involve such things as the use of traditional dances and songs in the Mass.

He said the old Baltimore Catechism had little impact on Indians and suggested an educational program based on life experiences of native people, rather than an intellectual approach to God.

"In many ways we can see that the Indian population is returning and rediscovering their own culture and life-styles. This can be seen in religious belief.

"Fortunately since Vatican II we are now able to take advantage of this culture and draw upon it in liturgy. This cannot be imposed by us, but must be something that is worked out in conjunction with Indian and Eskimo leaders."

Bishop Ouellet hoped that with increased communication Indians would be encouraged to take a greater interest in the priesthood and permanent diaconate.

At present, there are approximately 144,000 Catholic Indians and Eskimos in Canada with fewer than 500 religious and diocesan priests ministering to them. Canada has no native clergy.

There has existed for years a growing cultural infusion of native practices into the Mass. It is already very common for Indians to celebrate the liturgy in their own language.

The bishops also called for a new pastoral presence among native peoples who are moving to large urban centres and are unable to maintain meaningful contact with the Church.

Archbishop Philip Pocock of Toronto said one of the prime problems in his archdiocese is finding Indians once they come to the city.

"We have only one Indian reserve (Christian Island), so our real concern is the lack of spiritual assistance the Church is able to provide Indians once they are in Metro.

"I hope to be able to make Toronto a centre for study on the Church's role in this field of pastoral concern and in this way gain information and insight into effective ways of serving."

(The Catholic Register)

Women discuss social concerns

HEALTH, welfare and education were concerns discussed at the annual convention of the Voice of Alberta Native Women's Society held in Edmonton March 17 and 18.

Resolutions passed by the delegates included:

- Better facilities are needed for reserve schools as many lack recreational facilities and some do not have indoor washrooms.

- More subsidized daycare centres and kindergarten facilities were requested. Reasons given were that many native women are unable to get reliable babysitters when they wish to continue their education or to go to work. This often leaves the mother no alternative but to go on welfare.

- Native women should be hired as job placement officers to help solve the problems encountered by native students having completed Grade 12 or

business courses and being unable to find work.

- Native children who must be placed in foster care should be placed in reserve foster homes and reserve foster parents should be paid the same allowance as others under the Foster Parent Plan.

- Medicare and the costs of prescriptions should be covered for Metis and treaty people.

- Senior citizens homes for treaty people should be built on reserves and those employed in the homes should be of native ancestry.

Bertha Clark of Fort MacMurray was named president of the VANWS. Central vice-president is Christine Daniels, Edmonton; southern vice-president, Christine Joseph, Cochrane; northern vice-president, Leona Willier, Grouard. Rose Yellowfeet of Lethbridge, 1971 president, was elected treasurer and Mrs. Daryl Sturrock of Lethbridge, secretary.

Soliloquy of a first citizen

By CHIEF DAN GEORGE in *Our Native Land* (CBC)



WAS it only yesterday that men sailed around the moon . . . And is it today they stood up on its barren surface? You and I marvel that man should travel so far and so fast . . . Yet, if they have travelled far then I have travelled farther . . . and if they have travelled fast, then I have travelled faster . . . for I was born a thousand years ago . . . born in a culture of bows and arrows. But within the span of half a lifetime I was flung across the ages to the culture of the atom bomb . . . and from bows and arrows to atom bombs is a distance far beyond a flight to the moon.

I was born in an age that loved the things of nature and gave them beautiful names like Tes-wall-u-wit instead of dried up names like Burrard Inlet.

I was born when people loved all nature and spoke to it as though it has a soul . . . I can remember going up the north arm to Indian River with my father when I was very young . . . I can remember him watching the sunlight fires on Mount Pay-nay-nay as it rose above its peak. I can remember him singing his thanks to it as he often did . . . singing the Indian word "thanks" so very very softly.

And then the people came . . . more and more people came . . . like a crushing rushing wave they came . . . hurling the years aside . . . and suddenly I found myself a young man in the midst of the twentieth century.

I found myself and my people adrift in this new age . . . but not a part of it.

Engulfed by its rushing tide, but only as a captive eddy . . . going round and round. On little reserves, on plots of land we floated in a kind of grey unreality . . . ashamed of our culture which you ridiculed . . . unsure of who we were or where we were going . . . uncertain of our grip on the present . . . weak in our hope for the future . . . And that is where we pretty well stand today.

I had a glimpse of something better than this. For a few brief years I knew my people when they (we?) lived the old life . . . I knew them when there was still a dignity in their (our?) lives and a feeling of worth in their (our?) outlook. I knew them when there was unspoken confidence. But they (we?) were living on a dying culture . . . on a culture that was slowly losing its forward thrust.

I think it was the suddenness of it all that hurt us so. We did not have time to adjust to the startling upheaval around us. We seemed to have lost what we had without a replacement for it. We did not have time to take your 20th century progress and eat it little by little and digest it. It was forced feeding from the start and our stomach turned sick and we vomited.

Do you know what it is like to be without moorings? Do you know what it is like to live in surroundings that are ugly and everywhere you look you see ugly things

. . . strange things . . . strange and ugly things? It depresses man, for man must be surrounded by the beautiful if his soul is to grow.

What did we see in the new surroundings you brought us? Laughing faces, pitying faces, sneering faces, conniving faces. Faces that ridiculed, faces that stole from us. It is no wonder we turned to the only people who did not steal and who did not sneer, who came with love. They were the missionaries and they came with love and I for one will ever return that love.

Do you know what it is like to feel you are of no value to society and those around you? To know that people came to help you but not to work with you for you knew that they knew you had nothing to offer . . . ?

Do you know what it is like to have your race belittled and to be made aware of the fact that you are only a burden to the country? Maybe we did not have the skills to make a meaningful contribution, but no one would wait for us to catch up. We were shoved aside because we were dumb and could never learn.

What is it like to be without pride in your race, pride in your family, pride and confidence in yourself. What is it like? You don't know for you never tasted its bitterness.

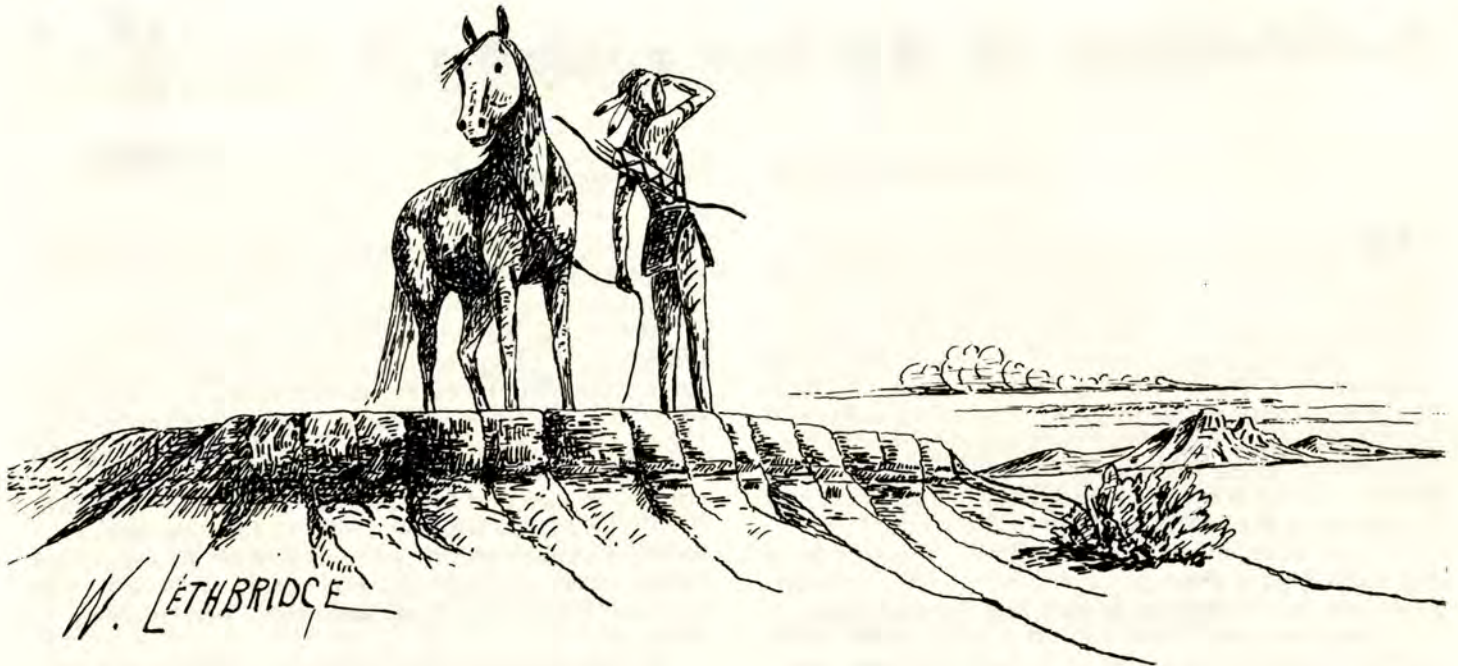
I shall tell you what it is like. It is like not caring about tomorrow for what does tomorrow matter. It is like having a reserve that looks like a junk yard because the beauty in the soul is dead and why should the soul express an external beauty that does not match it? It is like getting drunk and for a few brief moments an escaping from ugly reality and feeling a sense of importance. It is most of all like awaking next morning to the guilt of betrayal. For the alcohol did not fill the emptiness but only dug it deeper.

And now you hold out your hand and beckon to me to come over . . . come and integrate you say . . . But how can I come . . . I am naked and ashamed. How can I come in dignity? I have no presents . . . I have no gifts. What is there in my culture you value . . . my poor treasure you can only scorn.

Am I then to come as a beggar and receive all from your omnipotent hand? Somehow I must wait . . . I must delay. I must find myself. I must find my treasure. I must wait until you want something of me . . . until you need something that is me. Then I can raise my head and say to my wife and family . . . listen . . . they are calling . . . they need me . . . I must go.

Then I can walk across the street and I will hold my head high for I will meet you as an equal. I will not scorn you for your deeming gifts and you will not receive me in pity. Pity I can do without . . . my manhood I cannot do without.

(concluded on p. 14)



SOLILOQUY OF A FIRST CITIZEN (concluded from p. 13)

I can only come as Chief Capilano came to Captain Vancouver . . . as one sure of his authority . . . certain of his worth . . . master of his house . . . and leader of his people. I shall not come as a cringing object of your pity. I shall come in dignity or I shall not come at all.

You talk big words of Integration in the schools. Does it really exist. Can we talk of integration until there is social integration . . . unless there is integration of hearts and minds you have only a physical presence . . . and the walls are as high as the mountain range.

Come with me to the playgrounds of an integrated high school . . . see how level and flat and ugly the black top is . . . but look . . . now it is recess time . . . the students pour through the doors . . . soon over here is a group of white students . . . and see . . . over there near the fence . . . a group of native students . . . and look again . . . the black is no longer level . . . mountain ranges rising . . . valley falling . . . a great chasm seems to be opening up between the two groups . . . yours and mine . . . and no one seems capable of crossing over. But wait . . . soon the bell will ring and the students will leave the play yard. Integration has

TORONTO, Ont. — Dr. Robert Salter, chief surgeon at the Hospital for Sick Children, has designed a new cradle board for Indian babies "which may prevent them from having hip dislocations." Cradleboards used by northern tribes were causing a high incidence of hip dislocations because they were designed in such a manner as to keep the baby's legs straight. The new board allows the child to curl up and is being promoted among Indians in the Sioux Lookout area.

moved indoors. There isn't much room in a classroom to dig chasms so there are only little ones there . . . only little ones . . . for we won't allow big ones . . . at least, not right under our noses . . . so we will cover it all over with black top . . . cold . . . black . . . flat . . . and full of ugliness in its sameness.

I know what you must be saying . . . tell us what DO you want. What do we want? We want first of all to be respected and to feel we are people of worth. We want an equal opportunity to succeed in life . . . but we cannot succeed on your terms . . . we cannot raise ourselves on your norms. We need specialized help in education . . . specialized help in the formative years . . . special courses in English. We need guidance counselling . . . we need equal job opportunities for our graduates, otherwise our students will lose courage and ask what is the use of it all.

Let no one forget it . . . we are a people with special rights guaranteed to us by promises and treaties. We do not beg for these rights, nor do we thank you . . . we do not thank you for them because we paid for them . . . and God help us the price we paid was exorbitant. We paid for them with our culture, our dignity and self respect. We paid and paid and paid until we became a beaten race, poverty stricken and conquered.

But you have been kind to listen to me and I know that in your heart you wished you could help. I wonder if there is much you can do and yet there is a lot you can do . . . when you meet my children in your classroom respect each one for what he is . . . a child of our Father in heaven, and your brother. Maybe it all boils down to just that.

And now it is the end. May I say thanks to you for the warmth of your understanding and may I thank you in the words my father used to thank the sun for its light and its warmth . . .

Book reviews

THE FIFTH WORLD OF FORSTER BENNETT

"Of all the non-lethal and non-physical visitations upon Indians by whites perhaps the cruelest was the attempt to remake them in the image of the worst aspects of American society. Crapanzano, a young and articulate anthropologist, tells the dispiriting story of just how little reservation life is concerned with colorful ceremonials, pow-wows, arts and crafts — replaced by welfare cheques, drugs, alcohol, endless boredom, and dreams that can never more come true.

FIFTH WORLD is the present. Navaho legend has a hierarchy of worlds; in this, the last and best, First Man and First Woman created the sun and the moon and light came to predominate.

FORSTER BENNETT is the anonym for a real and quite ordinary Navaho, in his middle fifties, father and ex-husband, homeowner, former Army sergeant and now a factory worker. He is one of 115,000 Navahos who live out their "fifth world" on an enormous semi-arid reservation in northeastern Ari-

zona. Bennett is not a particularly romantic figure, and he is not much interested in such tribal ceremonies as pow-wows or sings or dances. He is literate but unsophisticated — "White men think he's stupid and Navaho think he's smart." This is his story.

Vincent Crapanzano spent a summer on the Navaho reservation doing field work for his degree in anthropology. He lived in a hogan on Forster Bennett's camp. This is his journal of a summer, and of a man, and of a way of life.

Crapanzano was dismayed to learn how easily and callously the Indian is being dehumanized in the name of science. He found that social scientists today are often as incapable of self scrutiny as were the missionaries a hundred years ago. Many of them have become psychological parasites, feeding off the Indian host as they have fed off the blacks, the chicanos, or the primitives of other nations.

Portrait of a Navaho
245 pages
by Vincent Crapanzano
\$6.95

The following books reviewed by "The Amerindian" are available from their book store at:

1263 W. Pratt Blvd., #909, CHICAGO, ILLINOIS, 60626, U.S.A.

THE CANADIAN INDIAN. *Fraser Symington.* McClelland & Stewart, 1970, 272 pp., index, bibliog., illus., \$20.00. This is a remarkable book, portraying the fifty tribes of Canada through beautiful pictures and fine text.

THE WHITE DAWN. *James Houston.* Harcourt, 1971, 274 pp., \$6.95. A Book-of-the-Month selection, this exciting, beautiful and haunting novel is an outstanding narrative of adventure and romance. Few white men know the Eskimo world as intimately as does this author.

AT HOME IN THE WILDERNESS. *Sun Bear.* Naturegraph, 1968, 90 pp., \$3.00, paperback. Written by a Chippewa Indian, this is an interesting collection of ways of wilderness life.

WILDERNESS EMPIRE. *Allan W. Eckert.* Little Brown, 1969, historical narrative, 653 pp., index, annotated, \$8.95. A gripping recital of 18th century struggle of the French and English to win the allegiance of the powerful Iroquois Nation. History comes vividly to life in this great book.

THE TRAIL OF THE IROQUOIS INDIAN. *G. Elmore Reaman.* Peter Martin, 1967, 138 pp., index, bibliog., annotated, illus., \$6.00. A highly perceptive and readable book that does much to establish the Iroquois in their true historical and social status from pre-historic times to now.

MORE GLOOSCAP STORIES. *Kay Hill.* Dodd Mead, 1970, 178 pp., \$4.50. A second collection of tales based on legends of the Wabanaki Indians and featuring the great Glooscap.

NO WORD FOR GOODBYE. *John Craig.* Martin, novel, \$4.95. A very real story about a boy and his Ojibway friend in Manitoba. Fast-moving.

A HISTORY OF THE INDIANS OF THE UNITED STATES. *Angie Debo.* University of Oklahoma Press, 1970, 386 pp., index, bibliog., illus., \$8.95. The author has a long and distinguished career of research and writing about Indians and in this book maintains her high standard. The book is an in-depth historical survey which unifies the many specialized volumes which have been written about Indian history and culture, but with better understanding.

AMERICAN INDIAN MEDICINE. *Virgil Vogel.* University of Oklahoma Press, 1970, 583 pp., glossary, index, bibliog.; annotated, illus., \$12.50. Indians did the preliminary work for the discoveries of insulin, antibiotics, and "the pill," the author states. They knew the narcotic effects of cocoa leaves hundreds of years before the discovery of cocaine and they are credited with hundreds of indigenous medical plants. Much research went into this valuable book.

THE STORY OF THE HAIDA. *Marion E. Gridley.* G. P. Putnam's, 1972, junior, illus., \$4.69. The Haida were a fascinating and powerful tribe, with a rigid class society, strange art, and dramatic ceremonies.

TWO HUNDRED YEARS OF NORTH AMERICAN INDIAN ART. *Norman Feder.* Praeger, 1972, 128 pp., bibliog., illus., \$12.50. This is a beautiful book by an authority on the subject.

DWELLERS OF THE TUNDRA. *Macmillan,* 1970, \$5.95. A fascinating book of fine text and beautiful photographs describing life in the Eskimo village of Makumiut.

Native housing corporations

HOUSING seems to be the greatest problem facing native people who choose to live in urban areas. Through corporations like **Canative** in Edmonton, **Kinew** in Winnipeg and **Wigwamin** in Toronto, it is becoming easier for them to find a permanent home.

An agreement has been reached with Central Mortgage and Housing Corporation, whereby the housing corporation purchase a home, maintain it, and rent it to the native people at reasonable cost. And, it is hoped that after several years, the rent paid by tenants will be totalled and applied as a down payment to the purchase of the house.

We talked with Marion Meadmore, property manager of Kinew, and to Bill Nanawin, president of the board. Kinew has about 100 members, including the 39 families presently renting, and there is already a waiting list of 80 families.

There's only one condition — that tenants be of Indian ancestry. So far, the turnover of tenants has been almost non-existent, and as far as income is concerned, tenants cover a wide cross-section. When Kinew buys a house, they keep in mind the location of schools, transportation, and shopping, as well as, of course, the price of the house. And they have their own maintenance crew to keep the house in good repair.

John Yesno spoke to Lloyd Spence, one of Kinew's first tenants, and he is really happy with what Kinew is doing. His children are happier now that they have a home, they're more active, and are doing better in school. And Lloyd has become involved in community affairs.

Wigwamin, in Toronto, is fortunate to have Clare Brant, a real estate agent who has taken temporary leave from his work to set up the housing corporation. His operation is much like Kinew. Wigwamin purchases a home and rents it back to native people.

It's aim: to try and establish more permanent housing for those presently living in deplorable conditions. Wigwamin purchases mostly single-family dwellings — duplex and triplex — they avoid buying anything larger than a triplex, so that there won't develop a 'ghetto' situation.

Clare is also trying to make sure that each tenant is supplied with appliances, like fridge, stove and washing machine, knowing that most people will not have their own. Rent charged is based on income, plus consideration of the cost of the housing and its size.

Housing in Canada has always been behind other developments, and the native people have probably felt it more than any other minority. So experiments like Canative, Kinew and Wigwamin are showing the government, and the country, how the problem can be tackled, and solved.

(Our Native Land)

OUR NATIVE LAND is produced by Johnny Yesno, with assistance from story editor Trudie Richards. **OUR NATIVE LAND** is heard on CBC Radio every Saturday from 12:10 to 1:00 p.m. Check with local stations for time in your region.

IEA MOVES TO OTTAWA

TORONTO — The Indian-Eskimo Association of Canada decided to change its name and move its headquarters from Toronto to Ottawa.

The new name will be the Canadian Association in Support of Native Peoples — chosen because members felt the original name gave the impression the body was an official organization.

The 3,000-member association is a citizen's organization formed in 1960 to support the cause of Canada's Indians and Eskimos.

INDIAN CENTRE

The Canadian Indian Centre of Toronto has received an operations grant of \$15,000 to enable it to continue its various recreation, native culture, community development and other social programs for the native peoples living in the area. The centre has a membership of 5,000 and serves a native population of some 10,000.

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