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INDIAN RECORD

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Twelve Pukatawagan students financed a trip to Eastern Canada early in May. They are shown above with (lower right) teacher Sr. G. Pigeau and Counsellor Mrs. Irene Glashan. **(Story on page 4)**

Indians to administrate own schools

OTTAWA—A new government policy for Canada's Indians allows them to run their own schools and select their own curriculum, with federal funds.

The new policy, reached after lengthy consultation between Indians and the federal government, was announced by Indian and Northern Affairs Minister Jean Chretien.

It means the transfer of up to $100 million dollars, about one third of the departmental annual budget, to native control for education purposes. It will affect some 73,000 Indian school pupils.

Under the new policy, which applies only to schools on Indian reserves throughout Canada, Indian bands will choose what kind of education Indian children should have, to compete in both their and the white man's world.

As a first step, the department's education section gradually will hand control to Indian organizations, Mr. Chretien told the Commons Indian affairs committee, May 25.

"To the extent that band councils and local Indian education committees desire, they can assume control of the Indian education program and can give it the direction they wish with assistance and support from the department," he declared.

The department's education division would change its role from that of administrating school programs to "one of providing professional services under Indian direction."

Mr. Chretien also pledged there would be no transfer of the federal education program to provinces without "the clear consent of the Indian people who will be fully involved from the initial planning to the final signature of the tuition or capital agreement."

"Any provincial responsibility in Indian education will be derived from agreements between band councils, provincial authorities and the federal government," he said.

"In the case of existing tuition agreements, band councils may at any time negotiate terms anew with provincial school boards," he added.

To improve the services provincial schools now provide Indian students, band councils will be assisted to negotiate such services as language teaching, curriculum enrichment, special counselling services and other programs desired by the bands.

Mr. Chretien said he is placing special emphasis on providing pre-school classes where native languages would be the teaching language.

(turn to page 13)

The terrible family destroyer

by Starla Walker, 14, of Decatur, Neb.

Family unity is what it takes to keep a family together. Alcohol can destroy this unity that is so important to every family. The alcoholic parent when drunk cannot help his family.

He cannot help his children to follow the right path because he probably doesn't know which path to take himself.

When the alcoholic parent gets drunk in front of his children, this is when they begin to lose their respect for their parent. The child begins to feel alone, he becomes confused because he does not know why a parent would do this.

The parent doesn't realize he is hurting his child.

The parent wants to stop his drinking but he can't because his will power isn't strong enough.

What does this do to the family? It tears them apart. The child doesn't trust his parent anymore. The parent wants to reach out to his child again, but by then it's probably too late.

The parent probably has a number of reasons why he drinks. Maybe things aren't going the way he wants them to. Maybe the father has financial problems.

What does he do? He turns to the bottle to forget his problems while he is also forgetting the rest of his family. He is showing them that he isn't strong enough to face his problems.

A father sets an example for his son. The son needs a father to talk to. He needs a father that will understand about manly things. When the father is passed out and unconscious, the son has no respect left for him who isn't man enough to stand on his own two feet to face reality.

What about the mother of the family, the person you can come home to, the mother to whom you tell your problems, a mother who takes care of you, loves you, helps you grow up?

What if she's an alcoholic? You never know when she may "up and leave" to go to a beer parlor.

You have no one to turn to with your problems. The daughter of the family usually has to take care of everyone else in the family. All the household responsibilities become her problems, because the alcoholic mother is too wrapped up in her problems to think of her family. The daughter has no one to help her with her morals.

Children will always love their parents even if they are alcoholics. That is why it hurts to see their parents drunk.

The teen-ager of the family who has problems will turn to alcohol. Maybe he feels his parents don't understand him. Maybe he wants to prove to his friends that he can drink.

A teenager that drinks can hurt his parents more than he knows.

All the love in a family can be destroyed by alcohol.

I'm very lucky because I have two wonderful parents I can turn to with my problems because they don't have to turn to drinking to forget theirs. A family that has problems shouldn't turn to alcohol but to each other for help.

Natives had own foster care

One of the many subjects that came under considerable discussion during the recent Voice of Alberta Native Women's Society annual conference was that of foster care. Foster care today is one of the major social problems among Natives.

Prior to the introduction of foster care as we know it today the Native people had their own system of foster care. In the event of death to the parents of a Native child, the grandparents or some other close relative would take it upon themselves to adopt and raise the orphaned youngster as one of their own. There were also instances where the grandparents adopted children from a large family and raised them as their own.

Then there were those fabulous people — usually grandparents, who liked nothing better than having children around and likewise adopted their grandchildren after all their own children had grown up, left home, and started raising families themselves. Some people devoted their entire lives to raising children, other people's in addition to their own. This still goes on today but not to the degree it once did.

This foster care system proved to be quite successful and is ample proof that Natives can take care of their own.

With the introduction of foster care organizations, the Native's own system of foster care gradually diminished and is almost totally replaced by the system in effect now.

The present system cannot boast of a high rate of success for a variety of reasons, most of which are as complex and deep rooted as the problem itself.

One of the primary reasons for the high failure rate of the present system is that the foster child is taken from an environment that is familiar to him and placed in one that is totally foreign, and as a result suffers an emotional and cultural shock.

Since most children are placed in foster homes in their formative years, what they gain materially is almost negligible to what they lose culturally and emotionally. If they were placed in a Native foster home they would not lose that much from a cultural standpoint and may actually gain more than what they might lose particularly if the atmosphere in their own home were unstable.

With the Voice of Alberta Native Women's Society taking a serious look at the problem of foster care among Natives, perhaps a solution is near at hand. It would not be too surprising if they used the system that the Natives of long ago used. (ANCS)

Married Deacons will serve in Ontario

(Catholic Register)

THUNDER BAY, Ont.—Fourteen Indian men from various Reserves in Northern Ontario are currently being trained in the diaconate program to serve the Indian community.

Gene Bannon and Harvey Charlie of St. Ann's Indian Mission at the Lakehead are two of the 14 — all elected by the Indians themselves.

The acceptance of Gene and Harvey in the diaconate program was formally made public at a Mass concelebrated by Bishop Norman G. Gallagher of Thunder Bay and Father W. P. Maurice, SJ, and Father L. Kroker, SJ, both of St. Ann's Indian Mission.

In his homily, Bishop Gallagher said: "This is a program of spiritual and pastoral formation of Indian people initiated by the Jesuit Fathers and having the full support of the bishops of Sault Ste. Marie, Hearst and Thunder Bay dioceses.

"What we are witnessing here today is . . . the initial step in the training of these two men, which may or may not lead to their ordination" as deacons.

Both men are married. Gene is a father of four children aged three to 12, while Harvey is the father of six, also aged three to 12.

"In private conversations with both these men," said the bishop, "what impressed me was their hope that the people would realize they were not seeking to acquire prestige or importance but simply an opportunity to serve their own."

When ordained, deacons can preach the Word, distribute Communion, administer Baptism, anoint the sick and officiate at weddings and funerals.

Harvey Charlie, a candidate in the diaconate program, with wife Yvonne and five of their six children.

Said the bishop: "What is happening today to Gene and Harvey is a historic milestone and could be the beginning of a whole new trend and much of the success or failure of that trend will depend upon them."

Following the Mass the two men were honored at a dinner in the community hall on the Reserve.

"All my life I've wanted to work to help the Indian people," said Gene. "I ran in five elections and was defeated each time by a few votes. I know now that my boldness, rashness and immature statements got me in the wrong.

"After making a retreat at Avila Centre and beginning this program, I am convinced that God wants me to help my people this way as pointed out to me by Father Kroker."

Commented Gene's wife Lucy: "If God wants you there, you'll be there."

Harvey Charlie sees a boyhood dream may now be fulfilled.

"I always wanted to be a priest, and I will consider it a great privilege if I can serve the Indian people as a lay deacon."

Although the training centre is at Little Current on Manitoulin Island, most of the learning will be by doing. Father Michael Murray, SJ, is director of the program. •

Parents want Catholic school

SANDY LAKE, Ont. — The Catholic parents of the Sandy Lake Indian band in Northwestern Ontario have reaffirmed their desire to maintain a Catholic school on their reserve.

On May 14, they wrote the following letter to the School Superintendent at Sioux Lookout, Mr. Ian Howes:

"We would not mind sharing with the Sandy Lake non-Catholic school some of its present or future commodities like library, auditorium, gymnasium, but we would mind losing our Catholic school, to which we have a right.

"We, the Catholics of Sandy Lake Reservation want to keep our Catholic school. Through Catholic religious teaching, good example and supervision, our children get more help to be good loving and good living. It is closer for them to go to school, and this, especially in winter time and for our little children.

"This is why we want to keep our Catholic school, and this is why we are asking again to have it enlarged in order to have our own kindergarten and additional classrooms and additional good Catholic teachers. Presently a large number of our Catholic children attend the UC school."

Intercultural Education

An excellent bibliography of 319 books on the Indians and Eskimos of North America. Information is given as to where these books can be borrowed or purchased.
The bibliography is available upon request to:
Canadian Teachers' Federation,
110 Argyle Avenue,
Ottawa, Ontario K2P 1B4

Parents are responsible for education

G. Laviolette, OMI.

There has been much dissatisfaction among the Indian people of Canada with the education provided to their children at the Federal Government's expense.

Concurrently with the Watson report to a special Parliamentary Committee which made seventeen recommendations to improve the education of Indians, the Indian provincial organizations were studying this problem. The National Indian Brotherhood then assembled the provincial documents under the title **"Indian Control of Indian Education."**

The Minister of Indian Affairs has recognized this policy which allows Indians to run their own schools and select their own curriculum, with federal funds of $100,000,000 a year for 73,000 students.

Five hundred Indian bands across Canada are faced with taking over gradually the schools and residences which initially had been established by Canada's major Christian religious organizations, most of them later subsidized with federal funds.

The most important aspect of this new policy is the recognition of the right of parents to make decisions on the education of their children. The parents can now control the funds, they are able to negotiate with school boards, provincial, public and separate schools and the kinds of service — they want for their children.

Further, this policy recognizes the rights of parents to determine the religious status of their local school, and of the final approval of the teachers who are hired to teach in Reserve Schools — and this whether they assume financial control or not.

If Indian parents want to keep the religious identity of their schools intact, they will have to make themselves heard by their leaders and elected representatives: the chiefs of provincial organizations. They will have to make it known to them that they want recognition of their religious rights and a more forecful representation of these rights before the Government.

Now is the time to study the policy paper and, once informed, to act without delay. It may be a long time before the Indian Act will be changed again.

We hope that Indian parents of all religious persuasions will realize fully the gravity of the present situation, as religion — the mainstay of society — is threatened, not by direct persecutions, but by the more subtle and nefarious danger of letting it sink into oblivion as non-relevant in the domain of education.

Students finance trip to Ottawa

WINNIPEG, Man. — Movies, handicrafts and clean floors sent a group of enterprising young Indian students on their way to Niagara Falls early in May.

The students, 12 Grade 9 pupils from Pukatawagan, in northern Manitoba, also visited Ottawa and Sudbury. Accompanying them are their teacher, Sister Gaetane Pigeau and a Department of Northern and Indian Affairs counsellor, Mrs. Irene Glashan.

Behind it all was the hope that from their experiences, the students would learn more about the world and perhaps some day use this education to help their own communities.

The trip was expected to cost about $5,000. That includes $1,200 of new clothing for the travellers. The students raised $3,000 themselves, and another $1,500 came from the Secretary of State. About $1,000 was also expected from the federal Department of Northern and Indian Affairs.

To raise $3,000 in Pukatawagan, a community of 2,000, the group showed movies once a week in their school from November to April. They also sold refreshments and handicrafts, including beadwork, handbags and school crests. Between 150 and 200 persons attended the movies, shown in a school classroom. The 12 students had to wash the classroom floors after each showing.

Behind all this hard work were the efforts of the entire Pukatawagan community. Parents suggested money-making schemes and a school committee held three successful bingos.

The community was "wholeheartedly behind" the project, said Mrs. Glashan, in an interview with the Winnipeg Tribune.

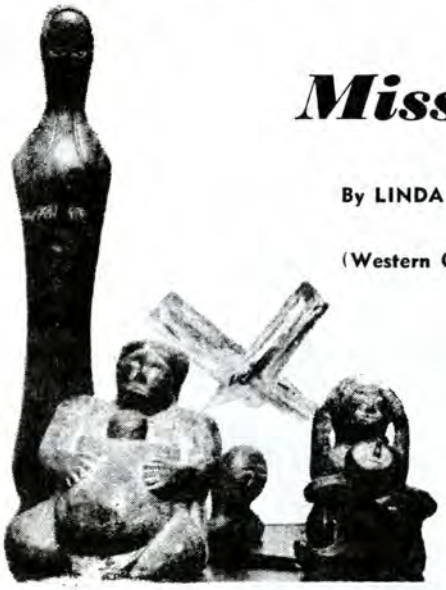
Without its support, she said, the students would not be going on this trip. She added the hope that the tour would be a great educational experience for them and that some day, "some of our young people will go back and help their community."

Of the 12 students, 10 had never seen Winnipeg before. They were obviously excited with their trip, and said they liked the city very much. Many went shopping, although Elias Caribou, 15, quickly became a floor-hockey fan in the gymnasium of the Assiniboia Student Residence, on Academy Road, where the group stayed overnight.

The visitors also attended a performance of the Shrine Circus.

While in Niagara Falls, the students stayed at the homes of pen pals they have in that city. They spent five days there before being driven to Ottawa. After another five days of touring the capital city, the group moved on to Sudbury for two days and then headed home.

Throughout their trip, the students carried a large book containing pictures of the people and places in Pukatawagan. In it, they also collected the autographs of the people they met on their travels. •



Missioner helps economy

By LINDA HENDERSON

(Western Catholic Reporter)

Eskimo carvings, once done under a tent or in an igloo, are now produced in workshops that are part of self-sustaining Northern co-operatives.

"The co-operatives have done tremendous good for the people," says Father Bernard Fransen, OMI, a missionary now studying in a Bachelor of Arts program at the University of Alberta in Edmonton.

"Some of the remarkable ones, such as at Repulse Bay, are the ones started by the missions," he said of the co-ops.

Father Fransen went to Chesterfield Inlet in the Churchill-Hudson Bay Diocese in 1953, and later lived and worked at Igloolik, Baker Lake, Rankin Inlet, Repulse Bay, Cape Dorset and Frobisher Bay.

As a project for the Northwest Territories' centennial in 1970, he published **Face of My People,** a book of photograps illustrating "some of my personal feelings and findings" about the life of the Innuit (Eskimo).

There is an objective beauty in Eskimo art, said Father Fransen, and the missions have been responsible for a major portion of the encouragement given to its development.

This development is a recent source of popular interest. "It's only within the last 20 years that Eskimo art has come up as something popular on the southern market. Eskimos are running their own co-operatives, money is produced on the spot and more of it stays within the settlement," the priest explained.

The hunting and trapping economy, formerly the sustenance of the Eskimo, had to be abandoned with the advent of industrial development and new settlement patterns in the Arctic.

"If they didn't want to be on government support, the Eskimo had to find another means of existing," he said.

"Markets were created down south by the government, but the people had to be given guidance and direction. The missionaries had to say to them 'why don't you carve?' "

Carving for the Eskimo has now become a financial endeavor, "but when the Eskimo carved in the old days, it was for protection. For example, he would carve amulets. These had a religious meaning for him, they would ward off bad spirits. It was a spiritual need for him at the time," said Father Fransen, 47-year-old native of Flanders, in Belgium.

"Now it has become a real cottage industry."

Tools are more specialized to facilitate faster production. Soapstone is the most common material used to shape into figures for market, but originally bone or ivory or antler was used for carving.

Soapstone, known as okosiksak to the Innuit, was used to make cooking pots.

" 'Okosik' means 'cooking pot' and 'sak' means 'that from which something is made,' " explained Father Fransen. "Soapstone means 'the material from which cooking pots were made.' "

The variety in color and texture found in soapstone accounts for its popularity among buyers. "And the market is the stimulus for creation today," he said.

He noted that the Eskimo does not produce for his own artistic needs.

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Father Bernard Fransen, OMI (above) displays part of his collection of Eskimo carvings, along with one of his own paintings of a northern scene. (Lo Cicero Photo)

Eskimo workers share a moment of relaxation over their work in an art co-operative. (Photo Fransen).

Native economy

(concluded from p. 5)

"It always struck me that an Eskimo never keeps his art in his own home," Father Fransen said. "There was no need, of course, in igloos, but even with most of them living in prefabricated wooden houses, they do not keep any of their own work.

"Their approach to the medium is different than ours. If I do a painting, I might want to keep it because there is something of myself in it. Theirs is a completely subsistence approach."

Also, it is not usually the Eskimo who decides on the artistic worth of his work.

"The value of what he has created is decided by another culture. It is another culture that decides whether the work is good or substandard."

Father Fransen, who was ordained in Flanders in 1952, feels that art critics have constructed "a mystique, a romantique around Eskimo art, which is very un-Eskimo in some ways."

But the demand for Eskimo sculpture has given a new income source to the North and Father Fransen sees co-operatives giving the Eskimo a better chance to help himself. ●

Ten baskets a day

ESKASONI, NS — One would think that rearing 16 children would be enough to keep any mother busy.

Not so, says Margaret Johnson of the Micmac Indian reservation here who during the last 47 years has managed to make, by her count, more than 39,104 baskets of all shapes and sizes.

Mrs. Johnson, a familiar figure at the Atlantic Winter Fair in Halifax, is not only an expert in the making of baskets, but is skilled in the making of doeskin clothes, beaded headbands and moccasins.

For her, the making of 10 large baskets, or 10 picnic baskets, constitutes an average day's work.

Last summer, Mrs. Johnson was an instructor at a handicraft school here, attended by 24 students. She says she is particularly anxious that the skill and dexterity involved in Indian arts and crafts should not be lost.

Alcohol Plagues NWT

YELLOWKNIFE, NWT — Alcohol, acknowledged by the government as the evil behind the north's mushrooming social problems, still is the fastest selling item in the Northwest Territories. The Territorial council was told that the NWT liquor control system achieved a record profit in 1972. Gross government profits on alcohol sales were $3.1 million, or 47.7 percent of total sales of $6.5 million. Sales increased 16 percent over 1971.

Council has estimated that 85 percent of the prisoners at Yellowknife Correctional Institute serve their terms of alcohol-related offences. "If you stop selling liquor, the Mounties can all go home and the prisons will stand empty," said Councillor Bryan Pearson. The northern health service has repeatedly reported that alcohol abuse is the cause of the majority of violent and accidental deaths, and a major factor in the north's high infant mortality rate. ●

Ft. Ware builds Community Centre

By Father Ivan McCormack, OMI

FORT WARE is a village of 200 people situated on the Finlay River in the Rocky Mountain Trench, 300 miles north of Prince George. The nearest town is Mackenzie, 200 miles south, the nearest road is at Finlay Forks, 150 miles south.

The people belong to the Sekani tribe and have lived along the Finlay River and its tributaries for hundreds of years before the coming of the white man. In the early 1920's a French half-breed by the name of Davie settled along the Finlay River between the White and the Fox rivers and gathered a number of Sekanis from Fort Grahame around him. The Hudson Bay Company established a post in 1929, and, in 1936 a post office was opened.

The people depend completely on hunting, fishing and trapping. Each family has its own trapline, some near the village, others 90 to 100 miles away. The average trapline is about 100 miles long with cabins every 8 to 10 miles. One of these cabins is bigger and better than the others which they refer to as "home cabin" where the wife and children stay, while the husband with some of the older boys travels to the other sections of the trapline checking and setting his traps.

All travelling is done on foot. In winter they use snowshoes and dog teams; in summer the river is used where possible. Since the school was built in 1963 the women and children spend more time in the village, but sometimes the whole family goes out on the trapline leaving the teachers staring at ampty rows of desks.

The Faith was brought to the Sekanis by Father A. G. Morice, OMI, in the late 1800's and the Oblates have been serving them since that time. The Faith is strong among them and they have a great love for the Mass and the Sacraments. The first question I am asked when I arrive in the village is "When are you going to have Mass, Father?"

Last winter on one of my visits to Fort Ware some of the people came to talk to me about the need of a community hall in the village where the people could gather for movies, dances, meetings. At that time there was no building for this purpose and even the little log church was being used as a second classroom. The people were ready to do the work of constructing a community hall, but needed the money necessary to purchase building materials. I suggested that they apply to the First Citizens Fund for a grant.

When one of the Frontier Apostles, Brian O'Ruairc, from Ireland, heard that we were getting the grant, I took him up on his offer and had him come to Fort Ware to supervise the job. He is a first class carpenter and also a first class man for a place like Fort Ware.

The grant will barely cover the cost of the materials and freight. The cost of getting the material in was a little over $4,000.00. The Church's contribution to the construction of the community centre will be considerable. A man with Brian's qualifications could earn $11.00 per hour. Also, I have made a number of flights expressly for the community centre.

The building measures 24 x 28 with 24 x 16 wings either side. One wing will serve as a kitchen, while the other will be a community room, library, meeting room. In the community room there will be a big stone fireplace. The old fellows are really looking forward to the "inside campfire".

Work was begun in August, 1972, by volunteer labourers. The building is made of logs, 15 rows high. The men did a beautiful job and they have reason to be proud. The building rests on 43 cement pillars. When we began the cement work the only "mobile" piece of equipment in the village was a wheelbarrow. We got a wagon to haul the sand and gravel from the graveyard hill. We pushed it up hill, filled is with gravel by hand and pushed it down to the building site, 700 yards away. The cement was mixed by hand.

This is truly a community effort and the people deserve a great deal of credit for a good job well done.

(OMI Communication Centre, Vancouver)

City disenchanting

"For the time being," the American Indian probably is better of living on a reservation than with white society, a Pulitzer Prize-winning writer told students recently at the University of Manitoba.

In the city, the Indian is victimized "by those things which define urban living, and more than 50 per cent of the Indians whom the government has tried to relocate return disenchanted to the reservations, Professor N. Scott Momaday said.

Prof. Momaday, an American Indian and a professor at Stanford University, was awarded the Pulitzer Prize in 1969 for his novel, House-Made of Dawn. His visit to the university was sponsored by the English and religion departments.

He said the reason relocation of the American Indian has failed is the premise on which it is based —that is the Indian becomes a white man by living in white society. In the city, the Indian faces problems such as language, sub-standard housing and dealing with an alien culture.

Treatment rapped

The treatment of Indians by white man in the United States is "an inglorious . . . journal of abuse and shame," a history of white men trying to debase the Indians, Prof. Momaday said.

The French and Spanish explorers realized they would have to co-operate with the Indians, he said. But to the English, with their agarian economy, "the Indian was worse than useless, an impediment, something that stood in the way of progress." •

Prisons said ineffective, antisocial

Albert Sinobert is an inmate at Prince Albert Penitentiary, and editor of the Native Brotherhood Newscall. A Treaty Indian from Sault Ste. Marie, Ont., he shared these views in The Indian News.

Whoever started the Canadian penal system must have viewed crime as an uncaused event, and he undoubtedly viewed the criminal as an evil person who did mean things because he liked to do the things he did.

So, in an effort to force the culprit to abandon crime, he made prison a harsh and painful place to be — as an example to the criminal, and as a warning to others.

Strict discipline and rigid adherence to a set of rules was the order of the day, and the methods used to enforce discipline were cruel beyond belief.

Oh yes, you may say, but that was a long time ago and we don't use such methods today. Well, it is granted that educational and vocational training have been introduced in many prisons today, but it is submitted that it has only been on a small scale. For the most part, prisons today still rely on high walls, chilled steel, tower guards, and strict rules — as if any of these things have any influence whatever on the idea of rehabilitation of a criminal.

I think it would be safe to say that in its effect upon inmates' attitudes, the typical prison of 1972 is as ineffective and antisocial as the prison of the 1800's.

Consider: The general atmosphere of prison is still the same — men walking but not going anywhere; inmates nameless, rebellious; men looking forward to future crimes, or looking forward to future day of release. Yes, sex offenders, drug addicts, and just ordinary people — all herded together like a flock of sheep, and all treated in exactly the same manner. A child could see that such a system is predoomed to failure.

I like school

I like school.
School is better than staying home,
doing nothing or fooling around.
In school you can learn something.
We can learn to write, read and study math.
That's why I like school.
School is the place for me,
So I can be someone when I finish school.
To help my people,
Maybe I will be a nurse.
On second thought, maybe not.
Maybe I'll be a librarian.
But the best thing is,
I like school.

by Nancy Bighetty,
Grade VI, Guy Hill Man. Res. School, Man.

It seems that there are two views prevalent today about how to reduce crime. The popular (public) view is that more people should be locked up for a longer period of time. The opposite is that more people, as many as possible, should be released and kept out of prison. And the average citizen absolutely fails to understand the latter view.

Although placing more people in prison and keeping them locked up longer might possibly deter a few from crime, it would not have any deterrent effect upon the majority of prisoners.

The idea that prison incarceration, by itself, can reform anyone is one of society's most illogical misconceptions. If a person does go straight after serving a prison term, it is in spite of prison and not because of it.

Now all this does not mean that the people who favor releasing more prisoners have dismissed the whole concept of punishment. What it means is that these people recognize that a person protects society the best when the major emphasis is on rehabilitation, rather than on punishment. You simply cannot frighten people into being good.

What the general public fails to understand is that merely being tried, convicted, and sent to prison is sufficient punishment by itself.

A maximum security prison (such as Prince Albert Penitentiary) cannot by its very nature reform anyone. How in the world can anyone prepare someone for life on the outside, when life in prison does not correspond to life in a free society?

Habit and attitudes are built up in relation to definite situations. Thus, habits and attitudes built up in prison can only lead to good prison adjustment, which is called institutionalization. It cannot possibly lead to good social adjustment.

After all, there is no likelihood that a rapist will attack a woman in prison, and a forger certainly isn't going to pass bad cheques in prison. Thus, a prisoner's "good behavior" in prison is meaningless and has no relation to how he might behave on the outside. In other words, habits and attitudes must be built up where they will be used, not in the prison situation; surely there must be a time when that particular person must be released.

Life in prison requires little or no initiative. There is no competition at all in prison, and an inmate doesn't have to worry about his food, lodging or clothing. So it is easy to see that there is no comparison whatever between life in prison and life on the outside.

Society sends a person to prison, then steps aside and expects him to emerge from an artificial situation as a completely reformed person! But the sad thing about it all is that society usually gets back a man who is more criminally inclined than he was when he entered that prison. ●

Chief George 'adopts' ballerina

—Star photo by Frank Lennox

CHIEF DAN GEORGE, the Indian actor, greets Ana Maria de Gorriz, the principal dancer of the Royal Winnipeg Ballet, whom he adopted as his 48th grandchild. Chief George plays Miss de Gorriz' father in the sound film that accompanies the ballet The Esctasy of Rita Joe.

Ecumenical meeting

The Steering Committee of the Indian Ecumenical Conference would like to announce that the fourth Indian Ecumenical Conference will be held July 30th to August 5th on the Stoney Indian Reserve in Morley, Alberta. It is a gathering of Native people which arose out of the concern for our Indian way of life and the ecology of the Americas. The Steering Committee once again most earnestly invites all North American Native religious leaders of all religious faiths to attend the conference. Last year over 150 Native religious leaders — Indian priests, ceremonial leaders, medicine men, Native ministers, Native doctors, and chiefs attended the conference.

There was also in attendance about 1000 Native people from various tribes ranging from Florida to California, Nova Scotia to British Columbia, the Northwest Territories, Yukon and Alaska.

Bring your sleeping bags or blankets, tents if you have one or tipi. Poles for your tipi will be available, also wood for your fire places. All lodging and meals are free starting at breakfast on July 30. Most of the meat we will be having is buffalo, moose, elk and deer.

The gathering officially starts on July 30th but it is hoped that most people can be there on camping day July 29th. There will be services every morning as the sun rises, also there will be sweat lodges and for those wanting to fast, some of the old people will be available to go with you up the mountains.

Because of our inability to raise a large amount of funds, we again this year can hope to pay for transportation for the religious leaders only and their interpreter.

Bring your costumes as there is a powwow each evening.

Anyone wishing further information, contact:

Nishnawbe Institute,
11½ Spadina Road,
Toronto, Ontario. M5R 2S9
or
Chief John Snow,
Box 30,
Morley, Alberta

James Bay Hydro Project

A good thing . . . in the long run

by Annette Westley

The great hydroelectric development in the James Bay region will be "a good thing for the Indians of the area in the long run" even though they are disturbed by the project now, says Bishop Jules Leguerrier of Moosonee.

Having been a missionary in that area for 29 years and a bishop since 1964, he understands both sides of the question.

The Indians are disturbed by the lack of consultation, according to the Oblate bishop. All of a sudden an avalanche of strangers descended upon them and their reaction was: "They are coming on our land, they did not ask us and they do not have our permission."

The bishop explains that Indian rights to trapping and fishing in that vast territory, known as New Quebec, have never been properly settled as in Ontario in 1905. As a result, there is a clash between the right of the Indians to the land and the right of the government to develop Canadian resources. "The promoters," says the bishop, "must not impose a solution but must make a deal established by everyone's rights."

In spite of their objections, the Indians have already benefitted from the project, according to Bishop Leguerrier. Half of the population, which 95 per cent are Indians, are working on the construction of the 430-mile highway, first ever to be built and will eventually be 1,000 miles long. Many of them have taken Manpower courses in the operation of construction machinery. "They have shown themselves to be good workers," the bishop comments. "I think the first jobs should be made available to them because it is their land."

Even trapping and fishing, he feels, will be helped more than hindered when the building of the four giant dams along the Fort George River are completed. The four man-made lakes will make it easier to transport commercial volume fish than it is now on the turbulent river, dropping some 1,700 feet on its way to James Bay. Today this type of freight costs 25 cents a pound.

As for trapping, he says, "Beaver is a versatile animal — if it disappears from one place, it will show up somewhere else." At the same time the new roads will bring the Indians close to their trapping areas which now can only be reached by expensive chartered planes.

The $10-billion development called progress.

Also the Indian villages will not be disturbed by the flooding of land, an area of 300 miles up the river. In fact, the bishop believes, the development will create work for future generations. For example, what he calls, the second "wave" will be the mining industry because "this area is just as rich as that of Labrador with iron ore, copper lead and other minerals that mining companies have neglected only because of lack of roads and power."

The bishop prefers to be optimistic about the future. Alluding to the founder of Montreal, Maisonneuve, "He certainly didn't worry about the ecology when he founded the city on the island." The missionary bishop has reason to believe in the future. A few weeks ago, he saw the first truck arrive at Fort George by the temporary winter road from the south."

As he concerns himself about the economy progress of his people, Bishop Leguerrier, together with bishops of Amos and Schefferville, face the problem of providing spiritual services to the estimated 20,000 workers who will come into the territory in the next few years. ●

Native administrator appointed at Kamloops

KAMLOOPS, BC—Nathan Matthews, 24 years old and a resident of the Chu Chua Indian Reserve near Barriere, BC, has been officially appointed as Trainee for on-the-job-training at the Kamloops Student Residence for the position of administrator.

Mr. Matthews is a graduate of UBC, and is married to the former Marie Latremouille of Little Fort, BC. Mrs. Matthews is a school teacher. The training program commenced on April 13th and will terminate on December 31, 1973. On the successful completion of his training, Mr. Matthews will be evaluated and appointed administrator of the Residence.

Mr. Matthews was nominated and selected by the Residence Indian Advisory Committee formed in 1968 to give the Indian people a real input into the education of their children. After the nomination and selection, a contract was signed between Mr. Matthews, the Department of Indian Affairs and the present Administrator, Father Allan F. Noonan, OMI, who served for nine years at Kamloops.

The Oblates of Mary Immaculate have administrated the Residence since its founding in 1889.

The Kamloops Indian Student Residence, at one time the largest in Canada, is a boarding home for 215 Indian boys and girls while they attend non-Indian schools in the Kamloops area. There are 50 on the staff, half of whom are of Indian origin.

When Mr. Matthews assumes leadership in the Residence, he will become one of four Indians who have taken a leader's role in the education of their own people. The others are: Len Marchand, MP; Don Smith, District Superintendent of Education and Joe S. Michel, Consultant for Native Children for the School District.

In transferring the administration of the Residence to Mr. Matthews, the Oblates will end eighty-four years in Indian Education in this area. The Indian people are ready to assume this responsibility, and the Oblates feel that they are needed more in other areas of the Apostolate.

Assiniboia, Guy Residences closed

WINNIPEG — The four Indian residential schools in Manitoba are to be closed, two at the end of this school term and two by mid-1974, a spokesman of the department of Indian affairs said May 17th.

Bill Thomas, department regional director, said the Assiniboia Residential School, 621 Academy Rd., and the Guy Hill Residential School, at The Pas, are to be closed at the end of this school term.

Mr. Thomas said the Portage Residential School, in Portage la Prairie, and the McKay Residential School, in Dauphin, are to be closed next year.

A hint at the fate of residential schools in Dauphin and Portage la Prairie came May 16 in the House of Commons. Indian Affairs Minister Jean Chretien, in answer to a question, said the schools might be closed.

Mr. Thomas gave economic reasons, a lack of enrolment, and the wish of the Indian people to have their children closer to home as the main reasons behind the decision to close the schools.

The two schools being closed this year were operating at "half capacity or less," he said. •

What is prison like

The big, gray buildings which compose the B.C. Penitentiary loomed up on the horizon. The greyness of the building was accentuated by the drizzling rain.

Today was the day for the annual general meeting of the Indian Metis Educational Club's newspaper, the Indian Echo.

A shiver of anticipation rushed through me. I wondered what on earth I had gotten myself into this time!!

We stood at the doors and rang the buzzer. A guard opened the door with the steel bars and let us in.

We signed the guest book and were led to another little room to wait for the rest of our party.

Everyone else seemed well versed in the dos and don'ts of prison life and visiting.

When our contingent had arrived, we had to walk upstairs to another building where they opened more steel doors.

Someone asked me, "Your first time here? You're seeing the better part of the prison."

When we got to where the meeting was to be held, a chill seemed to permeate the room. Someone had forgotten to turn the heat on! But it was more than that. A nervous, tense atmosphere that could curl the hair on your neck!

H. Joseph asked if I would get up and give a talk. I refused simply because it was all I could do to keep my knees from knocking together!

Prison was something I could never comprehend. It was something one saw on TV and wondered about. When I look back and see those bright, intelligent faces of the inmates, I have to laugh at myself for generalizing. Being in prison didn't stop them from being individuals.

Prison became a reality with a clang. A clang of steel doors! The rose-coloured glasses fell away and you could see everything for what it really was. A pretty sight it was not! Pity the guy who suffers from claustrophobia!

End of lesson number one.

DONNA ROSS

Laymen play active role

By Father Camille Piche, OMI

FORT PROVIDENCE, NWT — Jim Balsillie, President of the Fort Resolution Parish Council visited the settlement recently to explain to the people of Fort Providence how a parish council works.

Jim is well known in the community since he used to attend Sacred Heart School in Fort Providence (the first school in the Northwest Territories, opened in 1867) while his father was managing the Hudson's Bay Store. The Balsillie family moved to Fort Resolution in 1921. Jim understands and speaks Slavey.

About 50 people gathered at the school after evening Mass to hear Jim's talk.

"Things have changed since we have our parish council," he said. "Before we were always told by the priest what to do, but now we are the ones who decide and the priest never does anything unless he has first consulted the people — and the people are much happier."

Three men and two women sit on the council and they each have their job to do. "I was elected president by the majority of the people," he said, "and I was pleased to accept." Jonas Beaulieu is vice-president and he looks after the church buildings, and property, repair, upkeep and maintenance and surveillance when the priest is absent.

Jim went on to compliment the people of Fort Providence for the manner in which they looked after and maintained their church. He also said, "I am impressed also by the number of people who attend church — this is a weakness in our parish which I am ashamed to admit."

Joachim Bugghins, another member of the council, is in charge of church music and plays the organ. He chooses the Chipewyan and English hymns that the people like.

The two women who sit on the council have both the same name — Elizabeth Beaulieu. They keep our church clean and look after the church vestments. Our altar boys all wear white albs and look real sharp. Their mothers look after the washing and starching of the albs and the boys are proud to serve at the altar.

Three women used to teach religion but as they moved to another town, now the parish priest has to do it all by himself. He's really busy.

"I noticed that you people don't make a collection during Mass," said Jim. "In Fort Resolution, the parish council looks after that. It was a bit hard to pass the plate the first two or three times but we got used to it. Modeste Mandeville is our secretary-treasurer and we try to pay all our expenses from what we collect."

Some people think that the church has a lot of money," he said, "but anybody can look at our financial report and he will know that this is not true. Right now, our church needs a paint job but we don't have enough money for that yet. None of the people on the parish council get paid since they are only working for the benefit of others — and this is right.

"The parish council is also involved in deciding mass times, preparing spruce boughs for the Palm Sunday celebration or preparing a work party to clean up the graveyard. It also advises the priest on topics to be discussed in the sermon. Maybe the time has come when some of us should do the speaking.

"Our parish council is helping to bring the people together. A good example, he said, was how everyone co-operates for a funeral. A collection is taken up to buy a casket and during the wake neighbors bring cooked meat, sandwiches and cake while some of the men help in digging the grave.

"We have a long standing tradition of showing deep respect for our loved ones who have passed away. People from the South, including members of the Church, have not always been considerate and have, in some instances, greatly offended us by razing our burial grounds so that we cannot locate the resting place of our loved ones. A parish council will ensure that this never happens again."

The voice of the people is stronger than the voice of one man alone. Church members are also encouraged by the parish council to sit in church as a family unit, instead of separating men and women as has been the practice in the North. This way the father and mother can sit by their children to keep them quiet and to teach them to pray. Jim was very appreciative of the parish priest, Father Lou Menez and said that "many people would be surprised if they knew of all the things he had to do. We are concerned about his health and check up on him every once-in-a-while because we all appreciate him and want to keep him."

Jim Balsillie hoped that there would be closer ties with the various parishes through the parish councils. He concluded:

"I guess I must be doing all right because after six years they still want me to be president."

Small wonder — Jim talks in such an easy going and pleasing manner and makes plain common sense that anyone can understand.

A Grammar of the Tukudh Language

by Rev. Archdeacon McDonald, DD.
Published by the Curriculum Division of the Department of Education, Government of the Northwest Territories. Canarctic Publishing Ltd., Yellowknife. NWT.

Chief of the Loucheux in Inuvik, James Koe requested that this book, long out of print, be available to the Loucheux people so they could help their children learn their language. •

Run own schools . . . from page 1

All teachers in federal schools would take courses in native studies and culture by 1975. Provincial school teachers also would be assisted to take the courses.

Mr. Chretien's statement got instant approval from George Manuel, president of the National Indian Brotherhood, and members of the Commons committee.

Mr. Manuel said that Indian representatives met in Yellowknife about a year ago to consider changes in Indian schooling. He said Mr. Chretien's statement met most of their recommendations.

Experiments along the lines of Indian control of schooling have been tried, with apparent success, in Ontario. Now the federal government is ready to turn all schooling over to Canada's 250,000 registered Indians.

It will be a gradual turnover with no definite starting date nor deadline for implementation. The more than 500 Indian bands expected to take advantage of the new policy, and of the funds, will first have to reach an agreement with the Treasury Board and teachers' professional associations about the status of teachers in Indian-controlled schools. •

Beatification requested

OTTAWA — The bishops of Canada voted unanimously at their semi-annual meeting here to request Pope Paul VI to beatify Kateri Tekakwitha.

They made the announcement on the 30th anniversary of the decree naming the 17th century Iroquois woman "Venerable." She was born in 1656 and died in 1680.

Beatification is the next of three steps in having her declared a saint of the Church.

Kateri, who died at the age of 24, was raised by the Mohawks and through her short life displayed virtues of courage and perseverance and perfect adherence to her Christian duties and responsibilities.

Her shrine and burial place is at Cote Ste. Catherine about three miles from Caughnawaga, near Montreal. •

Woman is Chief

Theresa Gadwa, a 51-year-old Cree Indian, has been elected chief of the Kehewin Reserve, 165 miles east of Edmonton.

Mother of 13 children, the eldest 32 and the youngest 10, Mrs. Gadwa was elected over three male nominees.

She received a vote count of 35 out of approximately 100 registered votes. She will be chief for a term of two years. There are about 510 people on the Kehewin Reserve. •

Urgently Needed

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Bishop Norman GALLAGHER visited Gull Bay (Ont.) Indian Reserve last July; (l. to r.) Peter King, Band Councillor (Gull Bay); Mike King (Armstrong); Hector King (Armstrong); Bishop G. Charles Robinson (Gull Bay); and Ron King, Chief (Gull Bay).

FOAM DOMES FOR ESKIMOS

TORONTO — A Toronto architect is selling igloos to Eskimos.

And his northern customers are elated. They're so happy with the product, they're talking about installing wall-to-wall broadloom.

Shelter Ltd. built a children's camp using seven imitation igloos of wood coated with polyurethane foam.

The structure caught the eye of Eskimos at Baker Lake on Hudson Bay. They decided it was just what they needed for meetings of the Arctic Christian Fellowship. It would be bigger than anything they could build of snow and wouldn't melt in the summer.

CHAMBER OF COMMERCE

REGINA, Sask.—The Onion Lake Band of Indians has become a member of the Lloydminster Chamber of Commerce in order to activate communication links, coordinate efforts in the improvement of general living conditions, strive for better educational and employment opportunities, and to set a precedent.

THE UNESCO COMMITTEE on adult education (February 1972) agreed on this principle:

> **" . . . that an adult was ready to be trained only if he knew that what was offered him would enable him to find the answer to the problems he faced in his own particular situation.**
>
> **"For this reason, education could in no circumstances be limited to the transmission of knowledge, but should help the individual to understand his environment.**
>
> **"In addition, an adult ought to play a part himself, in defining the aims and content of his education."** •

"GIVE MY PEOPLE BACK THEIR PRIDE"

HALFBREED
BY MARIA CAMPBELL

McClelland and Stewart, 157 pages, $5.95

by Wm. French, in "The Globe & Mail"

Maria Campbell was a teen-ager in the 1950s in Canada, a good time to grow up for most Canadians. But she is a halfbreed from northern Saskatchewan, and for her people there are no good times; but some times are worse than others.

Miss Campbell, now 33, tells the story of her experiences with commendable frankness and integrity in Halfbreed. Her book is a significant and revealing document, especially for smug Canadians who feel superior to Americans.

In some ways our record in race relations is worse, because it is based on hypocrisy. Our oppression has been more subtle, but just as effective in humiliating and dehumanizing a racial minority, and denying them dignity and equality. Anyone who wants to understand the current militancy of the native peoples can make a good start with Halfbreed.

Miss Campbell was the eldest of seven children in a settlement 50 miles northwest of Prince Albert. Her background is Cree, French, English, Irish and Scottish, and her family spoke a language all their own. As halfbreeds, they were accepted neither by whites nor Indians, and Miss Campbell's black hair and green eyes were visible evidence that she belonged neither to one world or the other.

Her great-grandmother, born in 1862, was a niece of Gabriel Dumont, and clearly remembered the Riel Rebellion and the anguish it caused. "Because they killed Riel," she told Maria, "they think they killed us too, but some day, my girl, it will be different."

This doughty old woman, full of ancient wisdom, played a major role in Miss Campbell's life, helping her to swallow her bitterness and giving her hope. She died in 1966, at the age of 104, after being thrown from a runaway horse and buggy.

Miss Campbell's mother was convent-educated and came from the French family that gave Dubuque, Iowa, its name. Her paternal ancestors came from Edinburgh. Her father made a meagre living by trapping and selling home-made whisky, but he was able to feed his family by shooting game out of season in the nearby National Park. He aspired to nothing greater, knowing the futility of halfbreed aspirations.

Maria's life up to the age of 12 was happy enough, though circumscribed by poverty. Her father taught her to hunt and ride, and she describes a happy, outgoing halfbreed community which liked to drink, dance and fight.

There's a comic description of a dance, held one winter night in a house that was on a steep hill overlooking a lake. A brawl that got out of hand was eventually broken up when half the combatants were pushed out the door and down the slippery hill and the other half were dumped through a trap-door into the basement. When they tried to climb back, great-grandmother Campbell would hit them over the head with her cane.

The RCMP and game wardens were continually prowling about looking for illegal meat, but Maria's father always got enough warning to hide it. He had a camouflaged bunker on his land, and the Mounties always missed it. But one day a Mountie came over to where the children were playing and offered Maria a chocolate bar.

"When I reached for it, he said 'Where does your Daddy keep his meat, honey?' I sold out for an Oh Henry chocolate bar. I led him right over to the trap-door, showed him how to open it . . ." The Mountie handcuffed her father and took him away for a six-month jail term, during which the family was reduced to eating gophers. "I've hated chocolate bars ever since," writes Miss Campbell, "nor have I ever trusted wardens and Mounties."

Someone she does trust and admire, however, is John Diefenbaker who, as a lawyer in nearby Prince Albert, was always sympathetic to their plight. "He helped us, and the important thing is he did so when no one else would."

When Maria was 12, her mother died in childbirth, and she had to take the responsibility for her six younger brothers and sisters. Her father, embittered by the failure of a native rights movement in which he was involved, stayed away for long periods, and it was a grim time; the only thing that held back starvation was the monthly baby bonus cheque.

When it became clear that the children might be taken and placed in foster homes, Maria hit on a solution: marry a man who could support them all. She found the man — she was 15 then — but of course the marriage was doomed from the start. Her younger brothers and sisters were taken from her, and she started down the road that led to prostitution, alcoholism and heroin addiction in Vancouver.

She made two attempts at suicide, but after a nervous breakdown she determined to make a fight and salvage her life. Now she's doing it, with the help

Woman is Magistrate

WINNIPEG — Manitoba's only female Indian chief has been named a magistrate, and the court communicator program has been expanded to serve more communities, Attorney-General Al Mackling has announced May 13.

Mrs. Jean Folster, 50, chief of the Indian band at Norway House, becomes the first female treaty Indian to be appointed a magistrate in this province.

She replaces G. M. Paupanekis, a treaty Indian who had been appointed the first court communicator for northeastern Manitoba.

As magistrate, her jurisdiction will cover an area embracing such communities as God's Lake, Oxford House, Island Lake, Poplar River as well as Norway House.

Her duties will include receiving guilty pleas in summary conviction cases, with the consent of the Crown Attorney attached to the particular case. This would include offences under the Highway Traffic Act, Liquor Control Act, Wildlife Act and the Snowmobile Act.

In addition, Mrs. Folster is qualified to receive pleas of delinquency in Family Court. Cases of a more serious nature will continue to be heard by the monthly circuit court.

Born in Norway House, Mrs. Folster was educated there and became a band councillor and welfare administrator in that community. She gave up these positions upon becoming chief in October, 1971. A widow with eight children, Mrs. Folster is also a vice-president of the Manitoba Indian Women's Association. •

A GRIM RACIAL TALE SPARELY TOLD . . .

of Alcoholics Anonymous, some good friends, involvement in the native activist groups, and the memory of her great-grandmother's advice:

"Don't let anyone tell you that anything is impossible, because if you believe honestly in your heart that there's something better for you, then it will all come true. Go out there and find what you want and take it, but always remember who you are and why you want it."

Miss Campbell writes in a sparse, direct prose that has the ring of authenticity. She doesn't waste words; one of her paragraphs, for example, begins: "I had only been in Vancouver a few days when I met a guy just out of the Pen. I went to Mexico with him and he left me there . . ."

There's no self-pity, and she's coming to terms with her bitterness — a bitterness often directed as much against her own people, for letting the whites degrade them, as against the whites themselves.

She provides valuable insight into the halfbreed-white relationship in various ways, but most effectively when she quotes an old woman whose despair long ago sapped her of any hope: instead of trying to improve things for herself, she had let herself believe she was merely a "no-good halfbreed."

If there are any smug bureaucrats and self-righteous Wasps left in this country, Maria Campbell's book will help jolt them out of their complacency.

Magistrate Jean Folster

Joe Martin, a witness

YELLOWKNIFE, NWT — This is Joe Martin speaking: "In 1942 my mother died. I was staying in the hospital, and later we came back to Yellowknife. There were five of us in the family staying with my father. At that time a lot of people did not work. There were no jobs of any sort. We made our living by fishing and hunting.

"I remember days I didn't eat in the morning and played with the children. There were no stores. There were a lot of orphans at that time, some of them had to work to eat.

"At noon all the children used to rush home to eat, I didn't go home since we had nothing there to eat. So, I just go up on a hill, sit there and think. I was thinking if there is really a God, if He exists, some day I will have a home and lots to eat.

"From there on, my father passed away at Easter, 1953. I stayed here and there until 1957 when I got married. I promised myself, that I'd quit drinking. I was told that, I have no money now, but in the future if you have money you will drink again, but I never said a word. To this day, I've never touched a drink again. Now, today, I applied for a job: I got a loan, with that I have a bus. For myself this is not my doing. It's with the help of God I've got this far. I am not bragging, all I'm saying is that with God's help anything is possible.

"I have a bus but my job is to transport school students from the village to Yellowknife. If I have to transport 1 or 25 people to Rae, I charge them $45. To Providence is $75.00. This is the job I am doing. The only time the bus is not in schedule is on Sunday. Any time on Saturday, if I get a call from Rae, I could make a trip there." (Native Press — April 1972.)

New Cree syllabic typewriter

TORONTO — A Cree syllabic typewriter will shortly be available from Olivetti Canada Limited. The set of 90 syllabic characters finally selected for the machine is the result of several months of discussions and meetings between representatives of various Cree federations in Canada, linguistics experts from the Department of Indian Affairs, and engineering executives at Olivetti's Don Mills typewriter plan.

The basic problem fell into three main areas:

(i) Selection of and agreement upon the actual syllabic characters to be used, keeping in mind the number of typewriter keys available.

(ii) Agreement upon the actual size and positioning of the characters selected on the line of write.

(iii) Disposition of these characters on the keyboard.

It took two separate all-day conferences at the Olivetti typewriter plant and various local meetings to reach a compromise on the 90 syllabic characters finally selected, and agreement on size, positioning and keyboard disposition. The dies for these characters are now in production and the first machines are expected to be available this summer. •

Ottawa best on housing

OTTAWA — Spokesmen for Metis groups told the House of Commons welfare committee April 12 they would rather deal directly with the federal government on housing matters than work through provincial governments.

Stan Daniels, president of the Metis Association of Alberta, said it is harder to get the provincial share of housing funds than the federal portion.

Metis leaders were commenting on proposed amendments to the National Housing Act that would provide added assistance for low-income citizens seeking better houses.

He said funds for housing should not be piped through provincial governments "because then it becomes a political issue."

Native groups get $5.5 million

OTTAWA — Native people's groups received nearly $5.5-million for organizing and operating expenses in the fiscal year 1972-73 from the Secretary of State Department, the department announced May 9. Payments in the fourth quarter of the fiscal year totalled $1.5-million. The money is paid to three national and 23 provincial or territorial associations. Largest single contribution in 1972-73 was $448,000 and was to the B.C. Association of Non-Status Indians.

We still need back issues of Indian Record. Would you have Vol. XXX No. 10 (Dec. 1967); Vol. XXXI No. 6 (June-July 1968); Vol. XXXII No. 6/7 June-July 1969).

• The Task Force on Saskatchewan Indian Education is pleased to announce that the Saskatchewan Indian Cultural College has been established. Its new address is 1402 Quebec Avenue, Saskatoon, Sask. Telephone number 244-1146.

FINANCIAL CONTROLLER

Applications are invited for the position of Financial Controller with the National Indian Brotherhood.

The applicant will have experience in accounting and be prepared to accept full responsibility for the financial accounting and office administrative functions.

Please submit resume in confidence stating education, experience, qualifications, personal background and three references to:

Executive Director
National Indian Brotherhood
130 Albert Street
Suite 1610
Ottawa, Ontario K1P 5G4

Appointment will be based on a salary scale of $9,000 - $12,000 and competition will close June 22, 1973.

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