Native Board Manage Lebret School Residence

OTTAWA — The first Indian-operated student residence of its kind in the province of Saskatchewan officially opened under new management April 1st at Lebret, 50 miles from Regina, Sask.

The Qu’Appelle Indian Residential School currently serves rural Indian children from 24 reserves in the two districts of Yorkton and Touchwood File Hills Qu’Appelle, from primary grades to that of grade 12, with those up to grade nine receiving instruction on the premises and the remaining grades attending day classes in Fort Qu’Appelle.

Run entirely by the Qu’Appelle Residential School Council beginning in April, the student residence has a capacity of 240 children and is almost filled. The Council has taken over operation of the residence, but will take over the classrooms by September of this year.

Four new homes for staff members are being erected and buses and school vehicles bought. A $162,000 renovation of the present gymnasium including a balcony and recreation area at the top. Members of Council are also involved in construction of an indoor arena.

In preparation for the take-over, members of the 13-man Council (which is directly responsible to the 24 band councils) have taken courses and instruction in management, finances, and board responsibilities.

Residence Administrator is Father Leonard Charbon and current staff members number about 51, including liaison officers, child care workers, kitchen, janitorial and office staff, counsellors, a practical nurse and a nurse’s aide and 8 additional trainees.

Members of the 13-members Council are: Chairman, Ernest Crowe; Vice-Chairman, Cameron Oliver; Secretary-Treasurer, Mrs. Inez Deiter; and Mrs. Alice Poitras, Mrs. Caroline Goodwill, Henry Musqua, Bill McNabb, John Haywall, Campbell Swanson, George Poitras, Mrs. Mari-Ann Lavallee, Louis Whiteman and Alfred Stevenson.

The residence houses children of both sexes and provides all the requirements of daily living, including clothes. In future, before registering, children will be required to have a complete medical examination.

Operation Budget for 1972-73 is $462,050 and the projected budget, under the new control, is set at $481,400 for 1973-74.

Chairman of the Council, Ernest Crowe, of Piapot Reserve, spoke enthusiastically about the take-over.

“Negotiations will start shortly regarding taking over of classrooms for next fall. And we want to be present when teachers are hired. For the moment the curriculum will not be drastically changed other than the fact that grades one to three will learn Cree while the other grades continue to learn French.”

Presently the Council has only a lease on the land and facilities but their eventual aim is to have the land made into reserve property.

Long-range plans, Mr. Crowe said, include the phasing out of instruction to grades one and two and the adding on of grade ten instruction. The Council wants all the senior grades back in the school for classes.

If plans for reinstatement of grade ten classes materialize Mr. Crowe estimated that enrolment next fall would increase by from 30 to 50 students.
Native women in Alberta are joining with others across the country in support of an Ontario Indian woman fighting against the loss of her Indian rights through marriage.

Jeanette Corbiere-Lavell of Toronto, president of the Ontario Native Women's Association, became the first person to contest in court the section of the Indian Act under which a native woman automatically loses Indian status upon marriage to a non-Indian.

After her marriage to a Canadian of Irish-English descent, Mrs. Lavell's name was removed from the list of the Wikwemikong Band of Ontario. When the Indian Affairs registrar refused her protest, she appealed before a York County Court judge and lost her case.

Mrs. Lavell then went to the federal Court of Appeal which supported her by finding the Indian Act ruling does not give Indian women equality before the law.

The Minister of Indian Affairs has appealed this decision to the Supreme Court, with a possible hearing set for this spring.

An Alberta group organized to support Mrs. Lavell is the Alberta Committee for Indian Rights for Indian Women. Both the chairman of the committee, Mrs. Nellie Carlson, and vice-chairman Mrs. Philomine Ross are native women who had to forfeit their rights as a full-status Indian because they married white husbands.

Included in these rights are medical coverage, the right to live on a reserve, a share in the financial assets of the band, hunting and fishing rights, financial aid while obtaining post-secondary education, and annuities and benefits promised in treaties.

"When these treaties were signed, they stated: 'for all Indians' not 'for Indian males only,'" said Mrs. Carlson, in an interview.

"A man can get married outside the reserve, and he can marry a white woman, or a Metis and that woman becomes a treaty Indian," Mrs. Ross stated. "But if the women marry a white man or a non-status Indian, they automatically lose their treaty rights. They can never go back and live on the reserve."

White society is generally unaccepting of these marriages, Mrs. Ross continued, and "if you are married outside the band, you're completely rejected by your own people too. It never was this way with our people, but because of a government policy, this is the way it has been.

"It's a woman who suffers most, and her children," she continued. "But it's the woman who holds the family together. The woman is the most important one in the family. She teaches the children, she helps her husband, she's the backbone of her husband."

Caught between two cultures, the children fit into neither. "They don't really belong anywhere," Mrs. Ross commented.

"No chief and no leader has ever had the nerve to stand up and fight for the rights of the women
and their children and grandchildren, it's all more or less one-sided,” she added.

"Now that Mrs. Lavell has got up and started fighting for her rights, we have decided to join her because there are so many of us in that situation. "We are Indians and we will remain Indians, regardless of what a government policy dictates us to be."

The pivot of the Lavell case will be the interpretation of the Canadian Bill of Rights which states that everyone has the right of equality before the law without discrimination on the grounds of religion, national origin, color or sex.

Similarly, the United Nations Declaration on the Elimination of Discrimination Against Women, unanimously adopted by the General Assembly Nov. 7, 1967, states: “Women shall be ensured equal rights with men in the field of civil rights. Women shall have the same rights as men to the free choice of spouse.”

It is the contention of many Indian women that their loss of rights if they marry a non-Indian does not allow them “free choice of spouse.”

Harold Cardinal, president of the Indian Association of Alberta, describes the situation as a "potentially explosive, potentially emotional issue."

"We cannot look at rights for Indian women in isolation from all other things related to the Indian people," he said. "The tribal peoples always had a clear perspective of rights for individuals in their society.

“I suppose we remember the many statements made by Churches and governments saying they want to encourage all peoples to strengthen their culture. Part of that commitment is to allow our people to handle their own affairs,” Mr. Cardinal said.

"From a cultural point of view, our culture has to be allowed to operate the way it is, the way it has always been."

The marriage commitment gives certain responsibilities to the husband which he must meet within his own society, he added. An Indian man retains his status and passes it on to his children because the husband is meeting his responsibilities within the Indian structure.

He also said the definition of “Indian” in Canada is "strictly a legal definition" at this time and does not involve genetic heritage.

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**Life is what you make it**

KAMLOOPS, B.C. — “If I had all the time for hobbies, it would mean all the world to me,” said Margaret.

But Margaret leads a very busy day every day in a wide scope of activities.

She belonged to the local library committee when the library was being built.

Each winter she runs snowshoe races in conjunction with the local Winter Carnival.

She belongs to the Legion of Mary, a religious organization now on its sixth or seventh year of action. She has served the Legion as president at one time.

Every Monday morning Margaret devotes time to counselling high school students.

“My work involves helping the students,” she said. "If I were to list everything, it would take years. But briefly I am involved in recreation, education, social problems, and public relations," said Margaret finally.

But a very important occupation to Margaret is being chief and band manager of the Lake Babine Band.

“I’ve always tried to help my people in every way,” she said. "So my occupation is leading my people as long as they want me.”

In her role in helping her people to better themselves, Margaret points out the importance of self-government and retention of old Indian customs.

She feels that in this way her people can be directed away from total destruction by drinking and social disorders.

“The most important things that matter for Indian people are their future, and their survival as Indian people with their culture and history.

MARGARET PATRICK of the Black Bear clan is chief and manager of the Lake Babine Band. She is the alternate for Chiefs’ Council Member Ron Seymour of the Lakes District.

Margaret, who took a home economics course at the University of B.C., gives high points to education as a personal asset.

“I think that education is the most important asset any one person could possess. Young people should be made aware of this, especially those who drop out,” said Margaret.

Making a connection with education and a person’s future, Margaret emphasized. “The future of our people will depend on how well they adapt themselves into the changing world.”

Generally, however, Margaret worries about the future because “The present is the future that I worried about years ago” but for the present she is satisfied about the way things have turned out.

When she is not busy with the work of her people, Margaret takes advantage of the precious little time she can use to sew, knit, crochet, or read.

Margaret sums up. “My personal philosophy is — your life is only what you make it to be. I believe that God sees everything I do, so I should do my best.”
Those who haven’t liked the tribal government since it was set up are not just agitating against me personally but against tribal government that takes charge. They really don’t want their own people to run the affairs of the reservation. They believe in paternalism.

I believe in tribal self-government and Indian people speaking up for themselves. But I don’t believe in taking hostages, in threatening lives. And I don’t believe in disrupting government operations. I think that is plain stupid: it doesn’t help a single Indian.

That’s why I have been opposed to the AIM. Because I spoke my mind, the AIM people have been against me and have made threats against me and my family.

Some of the paternalists on our reservation who want to abolish the tribal government and go back to being run by the superintendent have linked up with the same people who tore up the Bureau of Indian Affairs in Washington. That is what has happened at Wounded Knee. Both sides have only one interest, to embarrass the tribal government of the Oglala Sioux Tribe.

But we are going to stick to our jobs. We are going to see to it that we have law and order on our reservation and we are going to do our very best to give our people a better life. What we are asking the newspapers to do is to be fair to us. Is that too much?

Pine Ridge, SD March 17, 1972

DICK WILSON

Useless intervention

How, when and where should the Church intervene in politics? There is no topic in the Church today which raises more hackles than this one. It is the most important single issue governing the future of the Church in an age ridden with ideologies.

Every member of the clergy and laity will approach it from a personal viewpoint. Let us consider in the following situations how the problem strikes a newsman who has to deal with it on a basis of fact rather than passion.

Rebellion in Wounded Knee

Indians seized the hamlet of Wounded Knee, South Dakota, on February 27th, to demonstrate their grievances against what they consider to have been a long series of broken treaties, and against the tribal government of the Oglala Sioux, which they consider to be a creature of the Bureau of Indian Affairs.

They set up headquarters in a Catholic Church and ransacked it and a trading post. At first they took eleven hostages (all Indians) but eventually let them go. But U.S. Federal marshals who approached the hamlet were met with gun fire, and as the siege went on several people, both Indians and marshals, were wounded.
In this situation, the U.S. National Council of Churches offered to mediate, calling for a cease-fire, with ministers to act as peace keepers and intermediaries and to apply pressure for congressional investigations of Indian grievances. So far so good. Why didn't it work?

That the NCC meant well goes without saying. But their action had certain inevitable results:

1. It prolonged the struggle by putting the Indians on an equal footing with the law officers,
2. It entirely overlooked the fact that the Indians in possession of Wounded Knee were members of the American Indian Movement from the outside, and the local Oglala Sioux had denounced them as invaders, and
3. It established a ludicrous precedent. What if the NCC were to establish demilitarized zones in every shoot-out? Soon the whole country would be honeycombed with "no-go" areas, and it would be necessary to have a NCC passport to travel in America!

Is Church intervention between law breakers and law officers helpful? In most cases I would say NO.

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Let's mind our own business!

By LEO FOX

Looking around me right now, I notice two things. One, that some "Indians" could really be good in afternoon soap operas on TV because they spew forth garbage which makes me sick to my stomach. This kind of Indian quotes prayers from some organized religion and equates the "heaven" in these to what could happen if men would only "strive" to "understand" each other. On the other hand, I notice the other extreme which are the militant Indians, ready to die (or so they say), because of the injustice which has continually been pointed their way. Where is the middle man, the Indian who is doing neither of these but who is surviving?

Maybe it is because of the increasing attention being given to the plight or whatever of the Indian which has brought these two opposing stances to the fore. The cause for the first one is one of smugness and fear. This individual probably has some job in government, or in one of the new bureaucratic Indian structures arising increasingly today and he wants this job to continue. He wants to keep the status quo, he does not want the source of his bread stopped. So he appeals to Indians and to the public and uses words like "brotherhood", "love", and finally a phrase from the Lord's Prayer or some other prayer which he has now, by his use made meaningless to me.

Wounded Knee, the infamous graveyard of slaughtered Sioux women and children by the U.S. Cavalry in the last century, today illustrates the other extreme.

For now, it is the scene of what could potentially be another slaughter of Indians because the people of A.I.M. have taken up arms against the U.S. government for a variety of reasons. To get into the act, some Indians in Canada have demonstrated at points here and there wearing beaded headbands and imitation eagle feathers in support of A.I.M. I don't think Canadian Indians should try and get involved because A.I.M. is an American organization which operates and lives under a different governmental setup than we here in Canada. If you want to support them the way you are doing go over there and put on your headbands and imitation eagle feathers, but don't degrade Canadian Indians here with this charade. I sympathize with A.I.M. at Wounded Knee, but what good will it do if I put on a fringed buckskin shirt, some beads and feathers and carried a sign in front of the legislative buildings in Edmonton or the Calgary Tower in Stampede city?

When I think of the middle man in Indian society, I breathe more easily. I can find my equilibrium here once again. Indian man here is practical. He wants good things for himself and his family so that they can enjoy the life they happen to have been born in. Indian man here lives and loves his culture, because he speaks it, he sings it, he dances it, he paints it and practices it.
Half-way Houses fill urgent need

By KEN DENNIS

The rising number of Natives who are appearing in courts is cause for concern on a national scale. Already 60% of the total prison population of Canada, or 12,000 Indian and Metis people are inmates of penal institutions.

There is also a high recidivism rate. The people who are released from prison only to return is approximately 87%.

These statistics should be adequate proof for anyone with any concern at all for our people that Canadian prisons and institutions are almost total failures in the field of helping our people to help themselves.

Yet, still the force continues.

The majority of Canadian prisoners have spent many wasted and painful years behind bars, and many have resolutely tried to correct some of the painful facts that they’ve learned the hard way while they were behind those cold, grey walls.

There is something that can be done and we know that it should be done as soon as possible, or many lives will be wrecked beyond reparation.

In these days of penal stupidity when the government continues spending millions upon millions of dollars building prisons, they invariably neglect to spend enough to ensure that our Indian inmates will be released from those same prisons as functional members of a highly competitive society.

For example, psychiatric facilities are hopelessly inadequate. Rehabilitation programs are usually centred and focused upon a group therapy practice with a person who does not qualify as a therapist, and, in many instances, may even be a guard himself. Even, in the case that there is a qualified therapist around the practice of group therapy is only at best extremely wanting in value. It is no cure-all as it is generally viewed by prison administrations.

In the future it will have to be we, the Indian people, who will have to arouse ourselves out of our lethargic slumbers and begin to raise angry voices against this insane system that allows the corruption of our ablest young men and women to continue.

Some of our finest young minds sit behind bars while a huge slice of our Native populace are barely able to eke out a peasant’s existence.

In the prison newspaper put out by the Indian Metis Education Club at the B.C. Penitentiary, it says: “We read that our jails and prisons are growing more and more crowded from those caught in the web of their crime-oriented environments and societies. We feel that it is time that the thousands upon thousands of Indian people in jails and prisons due to their adjustment when culture meets culture be resolved in ways that will take the Indian out of his cell and into a world of productivity and the mainstream of life.”

For a rich country as Canada it certainly is not an unrealistic request written by a prisoner of unsound mind. From all evidence available it happens to make more sense than does the reams of material written by the so-called expert “penologists” of the country.

It is idiotic and ironical to see that when these same penologists talk about penal reform for Canada the Canadian prisoner is excluded from the stream of dialogue.

Outmoded System

Almost inevitably, the ultimate result of those conferences is the decision to build more prisons. Why should they bother to have them in the first place. It may be the fact that our esteemed “experts” are not doing their homework.

And it is this lack of enterprise or imagination on the part of those people who advocate stricter punitive control upon prisoners that has caused the Canadian penal system to be one of those most outmoded in the world. And who suffers from the injustices inflicted by this sub-human system? It is naturally the group who represents the 60% of the total prison population — the Indian people.

What is to be done to aid in the correction of this situation?

There is a positive need to have more half-way houses established for Indian people coming out of prisons.

And in order to have them it is imperative that there be a full-scale support from the Native people who are “out on the street” that it should be established.

One good reason is that a half-way house may make all the difference for the Indian who has made application for parole.

A study of paroles will reveal that in order for a person to obtain a parole he has to measure up to certain conditions or stipulations.

In reality, the parole system is geared to a middle class society, and as such is discriminatory.

Discriminatory, especially when you remember that the average Indian person makes an annual wage somewhere between $1,200 to $1,500 per year. This hardly gives an Indian person the status of a middle-class worker.

This seemingly innocent system of granting paroles is not so innocent, after all, when the harsh facts are presented.

Another one of these harsh facts is that the average Indian person in prison at this time has only an education of grade eight. A person in this day and age couldn’t secure a job for himself as a dog catcher unless he holds a grade 12 diploma in his hand. Even then, it’s highly questionable since during the last summer’s unemployment crisis, university students holding Bachelor of Arts degrees found themselves...
pounding the pavements in search of any street cleaning job that they could ferret out.

Because of their extremely inadequate education, Indian people must rely on whatever seasonal jobs they are able to get.

They have, as a result, a poor showing work record. And when they do find themselves in a prison applying for a parole, they are bypassed in favour of someone who can provide the credentials, although the Native person may present a less dangerous risk to society than the one who has been granted a parole. They are refused, in a majority of cases, only because they may not have a vocational skill.

Here's another cruel fact.

It may shock those who have any conscience at all to learn of the most inhuman fact of all. And it is that even though they are doing time for many months at a time, or worse yet, even years at a stretch, the government does not see them as fit human beings to give them the necessary specialized training for jobs to prepare them for the street when it comes time for them to be released. This means in plain shocking terms that not only is valuable time wasted, but so are many human lives.

Not only the person who is doing time, but his family must be taken into consideration.

There can be no real human being who can be able to justify it if they reply to this: "They should have considered it before they went to prison."

Wild rice is revenue source

Grand Council Treaty No. 3 is one of several Indian organizations in Ontario and includes in its membership the 23 reserves around Kenora, Dryden and Sioux Lookout. Peter Kelly is their energetic leader and just last spring Treaty No. 3 set up an organization called Manomin.

Manomin is a wild rice co-op. Its objectives are to keep the wild rice in the hands of Indians, to make certain that the profit also goes to the Indians, and to avoid the divisive borders that cause conflict.

Wild rice has played a very big part in a heritage that is thousands of years old. It has been a food staple for Indian people for that long before there was any talk of national or provincial borders, and before the ever-loving profit motive appeared to threaten the very existence of our people. Man-O-Min... it means rice in Ojibway, and it also is an abbreviation for Manitoba, Ontario and Minnesota.

The Indian people of these three areas, one area in so many ways, have gotten together in a determined effort to eliminate the white middle man, who for so many years has pocketed large profits at the expense of the Indian rice-picker.

Now the plan is that the co-op will branch out into marketing, processing and public relations - there will no longer be a middle man to exploit the working people - the profit will go to the co-op and thus to its members. In 1972, its first year of operation, 450,000 pounds of wild rice were harvested, and approximately $150,000 proceeds will be distributed amongst the Indian rice harvesters.

WILD RICE WITH MUSHROOMS:

Wild rice is a delicacy — the taste is really unique, totally unlike white rice. Here’s the recipe: Ingredients - 2 cups cooked wild rice, 6 strips chopped bacon, 2 medium chopped onions, 1 cup finely diced celery, 1 green pepper cut in strips, 1 tbsp. chopped parsley, 2 tbsp. butter, ½ lb. sliced mushrooms, ½ tsp. salt, ¼ tsp. pepper.

Place cooked rice in greased casserole. Cook bacon until crisp. Drain off fat, add bacon to casserole and cook onion, celery, green pepper and parsley in the fat until just tender. Add to casserole. Melt butter in skillet and add mushrooms.

Cook 5 minutes, then add to casserole. Add salt, pepper, and stir all together in casserole. Dot with butter and bake in 350 degree oven about 20 minutes.
Winnipeg’s Bosco Centre serves Indians, Metis

Lomer Laplante, OMI
in “my brother and I”

In a city of half a million inhabitants lives a population of about 30,000 Indians and Metis. A great many Indians left their reserves to come and “crowd up” in the city bringing with them their habits and customs. To “crowd up” are the words because you often find as many as twelve in a room which would normally be suitable for only two persons. In the same surroundings live a great number of Metis who either left small towns to come and live in the city or who were already living in the city.

With the Indians, they share the same living conditions and form what we would call an underprivileged class of society. Perhaps not under-privileged financially but under-privileged culturally. They live the situation of the “culturally poor” whose level of maturity cannot cope with the demands of our consumer society which exploits them without their knowing it or if they know it, without being able to solve their situation.

Faced with these facts, our white society which is partly responsible for these conditions has organized various agencies in order to look after them. It is not an easy task to try to help these people help themselves.

Happily there has appeared a group of young Metis and Indians who are more aware of the situation of their fellow Indians and Metis, and who are trying to take into their hands the destiny of their own people. Meanwhile, we are in contact with many serious and sad cases, one of which I wish to relate to you.

The family has ten children, aging from 2 to 16. The father is a drunk who, no doubt, has good will, but who is always falling in the same habit of drinking day after day. He spent 4 years in a concentration camp during the last war. He receives a pension from the government. By the look of the house one can already guess what is going on inside. There is no furniture other than a few bare beds—a table, a few broken chairs, a TV, a stove, fridge and a washing machine.

The doors are half-hinged on the last screws that hold them. In these surroundings scurry children playing under the care of a mother who perhaps has never known any other order than the disorder she lives in or has learned to accept it with indifference.

Seven agencies take care of this family. Among them are the Social Service of Winnipeg and the Children’s Aid and the A.A. The family gets an allowance of $280.00 a month for food only. The rent, heating and the electricity are already paid.

Because the father is unable to properly administer the money he gets from the government, and the mother, the money she gets for the food, the Social Service F’s provided them with food coupons every month. But this is what happens: the coupons are used indiscriminately on drinks, candies, chips, canned food.

So there are not enough coupons for the rest of the month. The mother, therefore, must beg for food by telephone and trains her little girl to do the same. Sunday becomes the day where one of them telephones the different rectories to get food. This is done with insistence and boldness, even to the point of stating the number of pounds of this and that. For clothing, it is the same thing. The entire family wears clothes until the dirt tears them off, and then they throw them away.

This begging continues and the education of being a beggar is being perpetuated as an ordinary style of living. So you can see how difficult it is to help them help themselves.
With both those who accept our help so that they can help themselves and those who are no longer able to help themselves, the Bosco Centre works in view of liberating from such poverty those of our brothers whom society has put in such conditions.

At first, the Bosco Centre assisted Catholics by giving them liturgical services, Catechism and other Church services. But now it has extended its services to all those who need it; to any Indian or Metis who might need its help. It also accommodates two agencies who work for the material and physical needs of the Indians: i.e. Manitoba Indian Brotherhood and Children’s Aid.

Father A. Gervais, OMI, Director of the Centre, and Father A. Lacelle, OMI, work at providing Adult and Catechetical Education to all those who come to the Centre and try to be active in any decision that is made with respect to the help that is given to the Indians and Metis and especially with respect to the way this help is being brought to them.

For there is a christian way of being at the service of our brothers who are poor and respect and love must be at the basis of this relation with them. This is the particular aspect of their presence that is important to them and they share this concern with members of other Churches and some of the official agencies working for them.

One would wish that this approach would be consistent and of consequence to all, but the Fathers of the Bosco Centre are often faced with the inconsistency and the indifference of the Indians in regard to the betterment of their living conditions and perhaps, what is worse with the ignorance of the white people and the attitude and the myths they carry towards the Indians: they are ignorant, they are dirty, they are lazy, they are savages, etc. Finally the two Fathers are much aware of the influence that a consumer society has on us and on our Indians and Metis and how much should be done to change it.

Faced with these two facts, the two Fathers of the Bosco Centre must resign themselves to answering the most urgent needs and at the same time accomplishing a change of mentality not so much by trying to integrate the Indians in our white society but rather by bringing out the value of their culture, which is not perhaps adjusted to our technical society but which may be much closer to our human realities, to our human values, to the respect we owe one another, to the help we ought to give one another, a culture which would, in fact, question many points of our “pretended” civilization.

It is in stressing more and more these values of culture and letting them experience success in life that we will contribute to making them more conscious of their human dignity. This is what the Fathers at the Bosco Centre aim at: To liberate the Indians from this feeling of failure that they carry with them and, which keeps them inactive vis a vis their conditions of under-privileged.

There is hope. A group of young Indians and Metis has arisen, well educated in Indian schools, who are ready to fight for the freedom and the rights of their people. But will they know how to do it with calmness and moderation or will they go to extremes? One thing is sure: The risk is to be taken in their favour. In helping them help themselves the Bosco Centre will have been a real presence of Christ, of the Church amongst them.

Newfoundland natives join hands

A Provincial Native Association for Newfoundland’s 2000 native people has been formed. The Association held its organizational meeting at Gander, last month attended by some twenty provincial delegates. The formation of the Provincial organization was as a result of several attempts by members of the Conne River area to establish Indian Status and to be able to get a fair shake with the Federal Government in needs of better housing conditions, development of Indian communities and the opportunity to apply for funds for various programs.

In May of last year, the Conne River Native Council was elected to look more at provincial programs. In September, the Native Council of Canada came to the assistance which resulted in the organizational meeting of the Provincial Organization. Delegates to the conference were appointed by the various Indian communities with Funds through the Secretary of State. Native people in Newfoundland number about 2000, found along Conne River, South Coast, Newfoundland. In Central Newfoundland, Native people are found at Badger and Glendale and in the Western area, Port Aux Port, St. George, Corner Brook, and Bombay. In Labrador around Northwest River and Davis Inlet. There are more than 700 Native people in Labrador.
Adaptation
problem
solved

By ANNETTE WESTLEY
(Catholic Register)

After 20 years with the Indians in Norway House located on a small island between Winnipeg and James Bay, Sister Ilda Labrecque, RJM, says, "As long as they will have us, we will stick . . ."

Referring to the great changes in education of the Indians, she compares the present situation to the time in 1948 when she first arrived with her Sister companions to take charge of an Indian school-residence.

"All those years," she says, "I've shared with these benevolent and hospitable people their joys and sorrows as well as being a co-worker indoors and outdoors, teaching Indian girls the skills of housekeeping and learning from them how to hunt and fish."

Today the residence is closed and Sister Ilda, after two years of studies at University of Saskatchewan in Regina, is back as a teacher in the newly built public school administered by the Frontier Division of the Provincial Government.

Although the Sisters are now hired as civil servants, they continue to wear their habits while they teach Catholic and non-Catholic native children and feel very much part of the community. "Since we are Sisters," she says, "the Indian people expect us to be different and wear our habits."

One of the reasons for the change is adaptation to the Indian mentality, especially in education.

As a student in Regina, she was called on to present a paper on the Woods Cree Indians of the North. Her conclusions, she found, were confirmed by the most modern studies of Indian development.

Through her experience, she says, "if adequate teaching is to take place, there must be a satisfactory emotional climate in a classroom" calling for a network amiable relationship between the Indian pupils and the teacher.

Otherwise the four walls seem to imprison the Indians and reduce them to silence which they explain as: "We are too shy and too afraid of making a mistake."

For them a mistake engenders shame, one of the worst punishments they can suffer. So they hold back in class for fear of giving a wrong response.

In contrast, when in the hallway, the atmosphere changes and the Indian pupils feel free to cluster around their teacher discussing the question they hesitated to answer in the classroom.

As Christians, to help them counteract their inferiority complex, Sister Ilda says, we must recognize their moral values, talents and abilities, permitting them to develop their cultural and traditional heritage to the limit.

Social sensitivity is highly developed in the native people from early childhood. A baby will be taught to shake hands even before walking, a symbol of friendship and acceptance.

Playing their role in the Manitoba Centenary last year, the students at Jack River School at Norway House prepared a 44-page illustrated booklet as their project where they reported that their town had three kinds of people: 1800 Treaty Indians, 500 non-Treaty Indians and 200 transients.

After a quick visit by plane, I was definitely a transient but I am sure Sister Ilda, with her companions, is going "to stick" as part of the community.

Norway House is one of the many isolated missions under Archbishop Paul Dumouchel, OMI of Kewatin-Le Pas.

Cultural Centre

BRANTFORD, Ont. — A one-time Indian school has reopened here as a cultural centre for 20,000 woodland Indians in Ontario and Quebec. The centre will provide information about the history of the Native people of Eastern Canada and will constitute a conservatory for the artifacts of their culture.

The Six Nations Indian owns the property, known as the Mohawk Institute, and until it closed three years ago, a residential school for Indian youngsters from Eastern Canada.

The institute was closed and handed over to the Six Nations reserve by the federal government because of a drop in enrolment and an increase in educational facilities on provincial reserves.
Honorary degree given
to Chief Dan George

BRANDON, Man. — The federal and provincial governments have finally started tuning into the problems of Canadian native peoples, Indian Chief Dan George said March 3.

The 73-year-old chief of the B.C. Salish Band was blunt in his appraisal of the white man’s impact on his people, but he commended Brandon University for its various native academic programs.

The 74-year-old chief was speaking to 450 persons at Brandon University after receiving an honorary degree of doctor of laws in recognition of his humanitarianism, dedication to the arts and general contribution to society through his work in movies and television.

The British Columbia chief who became internationally famous for his role in the movie Little Big Man, said that after the treaties with the white men were signed, Indians knew where they stood — “at the bottom of the totem pole.”

“We knew who we were. We didn’t like it, but we knew who we were.

“But now a whole new world has grown up around us. It is an upheaval almost as great as the one when the white man first came to our shores.”

The chief said that with governments taking Indians more and more into consideration and asking what they want, the Indians are no longer at the bottom of the totem pole.

“But he hardly knows what to say because he has not been allowed to say anything for so long.”

Education is the way the Indian can build confidence in himself, Chief Dan George said.

Bad Influence

“What we have tasted of your culture has not been good for us. We are marked by the highest unemployment, the highest school drop-out (rate). We suffer the lowest standard of income. All this in a land where once only we lived.

“I think this is bad, very bad. We have slept too long on the reserves.”

Indians have lost their identity, he said, and the young are asking themselves: “Who are we?”

But things are changing, he said, however slowly. “Our children, with the help of education, little by little, have taken their place in the modern world. It’s a hard struggle, but they will make it.”

He added that the Indian education programs were a way of helping native people without the degrading aspect of welfare and handouts.

The special convocation was held in conjunction with a three-day seminar on native culture as part of the university’s Indian and Metis Program for Careers through Teacher Training (IMPACT) program.

The program is a joint venture of federal and provincial governments, the Manitoba Indian Brotherhood, the Manitoba Metis Federation and seven Western Manitoba school divisions.

Dr. Lloyd Dulmage, president of Brandon University, said that of about 250 natives enrolled in post-secondary courses in Manitoba, 130 are at Brandon University.

The university’s faculty of education offers another unique program in which native teachers’ aides, most of whom have little education, can attain teaching certificates in five consecutive summers on campus.

The faculty of arts offers courses in the Cree and Saulteaux languages to native as well as non-native students. One of these is offered in the community of Amaranth, southeast of Dauphin, in an area of high Indian population.

The departments of sociology and anthropology have been teaching credit courses dealing with native migration to cities, native law, Canadian native organizations and native literature.

Dr. Dulmage said Brandon University, in cooperation with the department of education, now is working on the development of a curriculum in native languages for elementary schools.
3:00 p.m. Friday afternoon

There is a pow-wow tonight. I wonder if it will be fun, who will be there? I must run to Lethbridge right after work and pick up about two quarts of rum, and maybe a six-pack of beer. No, I really should get a case, I might run dry. Who can I get to drive for me? Just in case anything happens I can’t afford to lose my driver’s license.

6:30 p.m. Same day

“Come on nap, now that we’ve got the booze, let’s go in and have one drink. This new place is really nice.” My driver says, “Well, just one drink, then we have to go. I don’t want to get drunk before tonight.” We go in. I see a few other people I know. The music sounds good. A few sips later, my empty stomach feels warm. I feel better. We tell each other real detailed stories, real comradely. “Where’s the can around here?” I am asked. “There’s one over there and another around the corner here.” “Excuse me.” “Anytime.”

The rum-and-coke tastes good. A second one won’t hurt. It’s too early to leave yet anyway. “Another round here?” the red-face slicked-back-oily-haired bar tender asks. “Yeah. Two rum-and-coke.” Driver comes back, smiles. He takes up his drink and says, “Hey, I thought we were going to have one drink only.” “You took too long in there,” I say. All this time I have been chain-smoking, flicking my silver butane lighter every seven to ten minutes. Another round. My head is spinning. I’m smiling. God, I love people! Every other drunken face seems to be smiling at me.

11:00 p.m. Same night

“Hey! We’d better leave if we want,” (pause) if we want, (pause), (I have a lapse of memory), if we want to make it to that pow-wow!” I say, “Surreee!” We stagger out, start for reservation. About fifteen miles later, we’re in the ditch. We try to dig ourselves out. What can a couple pairs of drunken gloveless hands do in hard-packed snow? Two or three cars pass us. Lucky those weren’t police, we assure each other. It’s getting cold. These fortrel pants feel like silk in cold weather, not too warm. We open what’s left of the booze, and drink to keep warm. Then we doze off!

11:00 a.m. Saturday morning

I woke up cold. I’m freezing. We’re out of gas. The wind is blowing as usual. “How do you feel?” we ask each other. Both of us feel pretty good, although our stomachs are a little sore, but we’re not hungover. But that taste in my mouth sure doesn’t taste good, and my blood-shot eyes do a lot for my picture of health. I wish that throbbing sensation on my forehead would quit.

9:00 p.m. Same day, evening

Someone finally picked us up, and after dropping off my “driver” at his place, and I have transferred twice to two other cars and paid fifteen dollars in the process (Indian hospitality sure ain’t what it used to be), I am finally home. “How was your Friday night?” brother asks me. “Great, oh just great!” I tell him. “Where did you park your car, I can’t see it out front?” he asks again. “In the ditch, about 25 miles from here. I’m tired. I think I’ve got a cold. I’m going to bed.” I go to bed and as I shiver and shake, I vow “THAT’S THE LAST TIME! I’M NEVER GOING TO DRINK AGAIN!!”

I wonder if this happens to other people. But while my luck is still holding on, I’m going to try and let others help me. I know people in A.A. who will listen to me and help me. They understand my reasoning. Why were others not able to do this for me before? Am I an alcoholic? I don’t know. But their advice sure makes a lot of sense to me.

Ammunition money

CALGARY — Alberta Indians won their battle for 95-year back payment of “ammunition money” when federal government officials agreed to a $190,000 settlement and a grant in lieu of interest.

Calgary lawyer Webster Macdonald, counsel for the Indians, said the Sarcee, Blackfoot, Stoney, Peigan and Blood bands will share the funds which are to be paid in recognition of a provision in Treaty No. 7 signed in 1877. About 11,000 treaty Indians of Southern Alberta are involved.

“It’s the first time in history the government has recognized its obligations under an Indian treaty,” he said. “It’s significant to every treaty Indian in Canada.”

But the Indians want accrued interest on the money. Compounded. They claim that totals $621,000. Ottawa has offered $160,000.

The Indians hired a leading Calgary lawyer. They want to see the top man in Ottawa about the $461,000, by which the offer falls short of their demands, Prime Minister Trudeau.

The situation has the appearance of a treaty ceremony in reverse.

Urgently Needed

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Tipi chapel inspires faithful

IN THE HEART of the Big Sky Country in Montana live the Morning Star People. St. Labre Indian Mission is at the edge of the Cheyenne Reservation. The Capuchin Friars who work among the Indians have recently completed construction of a new chapel. It is a chapel inspired by and built around the Indian culture.

The basic tipi (tepee) or lodge shape of the chapel is immediately obvious to even a casual eye. But the rich symbolism contained within the chapel itself is much more intricate, and not nearly so obvious.

The Vatican Council’s document on the Sacred Liturgy has called for adaptation to various cultures around the world. And so what may seem like just a bit of unusual architecture and church furnishing quickly takes on meaning, as we begin to understand the Cheyenne culture.

For the Cheyenne, the circle is a sacred sign. It represents God who is complete in Himself and all-encompassing. The circle is intimately linked with prayer. The medicine shield, a sacred article to the Cheyenne, is always circular. One such medicine shield hangs on the rear inside wall of the lodge-shaped chapel. The symbol of the circle is carried throughout the entire chapel. The altar, which is sacred, is circular, and the raised platform where the Word of God is proclaimed. Even the chairs on which the worshippers sit are circular, a subtle reminder to each one who enters of the purpose for his coming.

The traditional place of honor in the Cheyenne lodge is at the rear. It is a place usually occupied by the great chief. Unless a visitor is aware of this tradition, he may be surprised to find the tabernacle and the altar of reservation for the Blessed Sacrament at the rear of the chapel. The tabernacle itself is in the form of a war shield. The symbols on the shield are that of the eagle, the cup and the loaves of bread which readily combine the Christian symbolism with that of the tribal culture.

The beauty of the chapel is multi-dimensional. It is beautiful because it is an expression of Christian faith through the cultural symbols of a people rich in cultural heritage. The Cheyenne Indian expresses his faith through his own culture. The chapel is also a way of sharing the depth of the Christian faith with people not of his culture. And as one enters into the Cheyenne culture and begins to appreciate the rich symbolism that is used by the Cheyenne to express his faith, one’s own faith is strengthened and enriched.

Native corn was called “teosinte”

CHICAGO, Illinois — George Wells Beadle has a corn patch in the heart of the city, on the campus of the University of Chicago, where he retired in 1968.

Beadle is a geneticist, a Nobel Prize winner in medicine and physiology, and as a retirement project is working on the tracing of corn back from its present high-yield big-grain state to its origins.

Corn was cultivated on the American continent by native people long before Columbus “discovered” the “New World.” In fact, they had developed some 300 types of corn by that time, Beadle says. It was not found on any other continent.

Beadle said the native people had achieved “the most spectacular job of plant breeding done by man” and termed this a “fantastic accomplishment.”

Corn cannot grow wild, he explained, because the kernels grow on ears and there is no mechanism for dispersing the seeds. He believes the corn evolved from a grass known as teosinte — a name derived from an Aztec word meaning “God’s ear of corn.”

Teosinte bears its fruit, or seeds, in a single row of hard individual cases, which when dry are black or brown. Beadle believes the native people selected mutations of teosinte and developed them into bigger, heavier ears of corn, and these were suitable for cultivation in areas where days get longer.

Still today in areas of Mexico where native agricultural practices are used, the people allow teosinte to grow in their little corn patches because, they say, it is good for the corn.
The Beatitudes

In the Sermon on the Mount, this is what Christ taught:

"Happy are the poor in spirit. theirs is the Kingdom of heaven.
"Happy the gentle, they shall inherit the earth.
"Happy those who mourn, they shall be comforted.
"Happy those who hunger and thirst for what is right, they shall be satisfied.
"Happy the merciful, they shall have mercy shown to them.
"Happy the pure in heart, they shall see God.
"Happy the peacemakers, they shall be called sons of God.
"Happy those who are persecuted in the cause of right, theirs is the Kingdom of heaven.
"Happy are you when people abuse you, and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven; this is how they persecuted the prophets before you."

In the Sermon on the Mount, Jesus outlined the Constitution or the Magna Carta of His Kingdom — a program for Christian Life which can best be summarized as "Living in Love."

These guides for Christian living, the Beatitudes, tell us that the religious man does more than go to church on Sunday, not kill, not steal, not commit adultery and not covet another's wife or goods.

To be a Christian means following Christ in a life of selfless service to God, our Father, and man, our brother, wherever we are and in whatever we do.

It means that if we want to possess God, belong to His Kingdom and be happy we must be poor in spirit — use our material possessions rightly;

be gentle — have a good relationship with others;

mourn — show a genuine concern for others;

hunger and thirst for what is right and just for the underprivileged and the despised;

be merciful — compassionate, forgiving and understanding of the faults and failings of others;

be pure in heart — having a good intention in what we do and always acting honorably and selflessly;

be a peacemaker — a readiness to risk all the misunderstanding and possible harm that this involves;

be willing to suffer for what is right.

To live it requires the constant help of God, sincere prayer, an abiding sense of God's presence in us and around us and a generous and loving spirit.

This is what catechetical programs are trying to do. Admittedly all such programs can be improved. More important than any program or technique of teaching in the formation of a Christ-follower is the faith and love and Christian virtue which is experienced in the faith community of the home, the parish and the school.

As the Canadian Bishops list their priorities of need for '73, catechetical programs are high on the list. These programs are vitally important and those involved in them deserve our encouragement and support.

Let's do all we can to help by living the Christian Life ourselves in our homes, our parishes and by cooperating in school programs.

Beatitudes of the Leader

Blessed is the Leader who has not sought the high places, but who has been drafted into services because of his ability and willingness to serve.

Blessed is the Leader who knows where he is going, why he is going, and how to get there.

Blessed is the Leader who knows no discouragement. Who presents no alibi.

Blessed is the Leader who knows how to lead without being dictatorial. True leaders are humble.

Blessed is the Leader who seeks the best for those he serves.

Blessed is the Leader who leads for the good of the most concerned, and not for the personal gratification of his own ideas.

Blessed is the Leader who develops Leaders while leading.

Blessed is the Leader who marches with the group, and interprets correctly the signs on the pathway that leads to success.

Blessed is the Leader whose head is in the clouds but has feets on the ground.

Blessed is the Leader who considers his leadership and opportunity for service.

BISHOP BARAGA TO SAINTHOOD

The canonization cause of 19th century Bishop Frederic Baraga, who ministered to Indian tribes in Michigan's Upper Peninsula as first bishop of Marquette, received a boost last Fall when the U.S. bishops at their national meeting unanimously approved a resolution urging Pope Paul to initiate proceedings that could lead to Baraga's beatification and canonization.
Coady Institute Welcomes Students

For the past four years, Coady International Institute, at St. F. X., NS, has not had any applications from Canadian Indians. The Coady movement to date has accepted 33 students between 1963 and 1968.

George Wicks, Registrar for the Institute which offers the Social Leadership Program, told Micmac News that they are still ready to accept two or three Indian candidates into the 1973 Diploma Course.

The Course begins on May 4, and will continue until December 11. It offers Social Leadership and is suitable to those who work in organizations such as Cooperatives, societies, or Church related projects, and wish to have a better understanding of and a more systematic approach to the development process.

It is designed also to meet the needs of government departments for additional training, at the junior and intermediate grades, in areas such as cooperatives, community development, agricultural and fisheries extensions, and continuing education.

It has been suggested by some former Coady students that a survey be undertaken with other former Coady students to see if the Coady program is geared to the needs of Canadian Indians, and if it is, the survey Committee will seek to find out why the department of Indian Affairs have not sponsored further students.

During the years 1963-1968, Coady has accepted 12 students from the province of Ontario, 4 from Quebec, 2 from Alberta, 3 from Saskatchewan, 3 from Manitoba, 3 from New Brunswick, 4 from British Columbia, and 2 from Nova Scotia.

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Book Reviews

Indian Legends

Wild Drums: by Alex Grisdale as told to Nan Shipley, illustrated by Jim Ellis, Winnipeg, Peguis, $4.95.

This is an interesting collection of authentic legends of the Plains Indians. The author, now an old man, has kept records of the tales he heard from his elders from the day of his boyhood on a Manitoba reserve. Mrs. Shipley, in retelling them for him, has managed to retain the full flavor of the beliefs, the humor and the simple dignity of the author and his people. Although they lack the freshness and originality of the stories, the black-and-white illustrations are competent and effective.

Manitoba children particularly will find fascination in the familiar place names and locations in the book, and enjoyment in the knowledge that these legends originated in Manitoba; but in a Manitoba which they can never know at firsthand. For, as Mr. Grisdale says in the autobiographical sketch with which the book ends: "There are no wild drums any more."

It is a fine thing that these tales have been recorded before the rhythm of the wild drums was lost to us. Ages eight and up.

The Search for an American Indian Identity. Hazel W. Hertzberg. 362 pp., index, illus., annotated; Syracuse University Press, 1971, $12.00.

The early Indian organizations and the early Indian leaders who led in the development of a modern Pan-Indianism and later movements. A "must" for the student of minority groups.


Originally published in London in 1747, this is a facsimile edition reprinted by Coles, 1972, 283 pp., paper bound, $4.95.

A fascinating account of Iroquois-English relations, and Iroquois culture and customs.


James Redsky's "Great Leader of the Ojibway" is a gem of history, legend and anthropology. It largely concerns Mis-qua-queb, 18th-century leader of the Ojibway — that portion of them then living in the Lake of the Woods area — in the wars against the Sioux of Minnesota. Mis-qua-queb was also a mighty medicine man and magician.

Redsky is a remarkable man himself, an Ojibway veteran of the First World War who is also one of the last masters of the Mide-wiwin religion of that people. He explains its tenets beautifully in this book.


The story of the formation of the Iroquois Confederation as it has been kept alive for many generations.


A reissue of the great classic of the political and legal history of the American Indian and as part of the world drama of conflicting religions. The book is a new dimension to understanding and, with the updating given by Deloria, is virtually relevant today.


Beginning with the earliest surviving specimens, the history of the Navajo blanket is discussed and beautifully illustrated.
MY FRIEND, THE INDIAN

By James McLaughlin
with paintings by D. S. Buisson

"If I have come to know the Indian intimately and understandingly, I have earned the right to talk of him as I know him...." So wrote Indian Agent James McLaughlin in the 1870s, in a book long lost to the reading public. Now, Superior has republished McLaughlin's memoirs of his years at Devil's Lake and Standing Rock agencies in the Dakota Territory, in a deluxe bound, limited, numbered collector's edition.

Thirty-one full page, full color reproductions of Indian paintings by Daniel Shaw Buisson illustrate the book. McLaughlin's nephew, Buisson was known as the "painting dentist of Montana."

Color duplicates of his painting of Chief Rain-in-the-Face, shown above in black and white, will be included free with orders for the book at the special pre-publication price of $19.95.

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