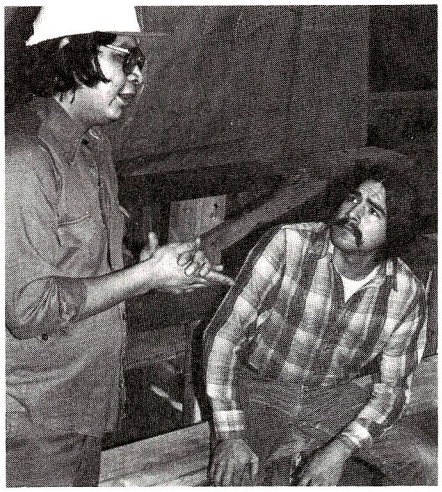
INDIAN RECORD

Vol. 43, No. 2 SPRING 1980

Respect and promotion of Social Justice Human Rights Cultural Values



Marjorie Beaucage photo

Whitedog Cat's Dance Players Ron Cook (Isaac) and Terry Plain (Carl) discussing death and life on reserve.

Play describes life on Reserve

Marjorie Beaucage

WHITEDOG RESERVE, Ont. — The people of Whitedog Indian Reserve, a trouble-racked community of about 825 residents, had a chance to see themselves in a dramatic light in February.

That's when a play called Whitedog-Cat's Dance, had its first public performance. The full-length drama depicts aspects of past and present life on the reserve in Northwestern Ontario. **(Story on p.11)**

The production is by Theatre Max, a Guelph, Ont. company that spent two summers living on the reserve, collecting information on how the lives of residents have changed in recent years.

Indian and white actors shared the roles in the drama, which was played out from the stage of a school auditorium.

The play was produced by Sidney Bruyn, artistic director of Theatre Max.

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Police report on Natives stresses negative attitudes

by Joan Grenon

REGINA — A report pointing out negative attitudes held by members of the Regina Police Force toward people of native Indian origin left some city officials speaking of the good which could come from the assessment.

Others, such as Fred Favel (himself of native blood), Director of the Regina Race Relations Association, condemned the report as posing stereotype questions and thus not getting what he believes to be "accurate answers".

The report was conducted last summer under the direction of the Prairie Justice Research Consortium at the University of Regina in conjunction with the police department. Two hundred and seventy-seven policemen filled out questionnaires as a prelude to introduction of a system of zone policing on May 4 of this year. This method will assure that police officers will be posted to work in a specific area of the city for a minimum of two years.

This is where Ald. Al Selinger, Chairman of Regina Board of Police Commissioners, draws hope from the report. He feels that negative attitudes are encouraged when the police deal only with the law-breaking element of native society. The zone plan will encourage officers to get involved with all people in a community, with emphasis on crime prevention.

The study showed that the majority of Regina's police believe that most natives do not respect the law, do not help each other, are not hard working, and that the importance of native culture is exaggerated. Moreover, almost half of those surveyed feel that most natives deliberately make the job of the police more difficult.

Police agent Al Huget admitted being surprised with the results since he had hoped that cross-cultural training provided to Regina's policemen had produced more positive attitudes toward the native population (some estimates place this as high as 1/5 of the city's total population).

Doug Cuthand, Federation of Saskatchewan Indians vice-president, also wonders what value those courses have had and notes that the FSI have been involved in this work with police recruits. He said the report backs up the views many Indians have about the police in Regina. However, he stated that he is "not up in arms" over the issue since this would be reacting to somebody else's hangups.

Fred Favel does "not buy" the idea of the police being against the native. He stated in the Regina Leader Post on Feb. 26 that police cooperation with the race-relation people is excellent. Race relations case workers have total access to the cells at the city police station, he pointed out. Moreover, the police often call the association to help deal with juvenile cases.

(concluded on back page)

Results of survey released by Regina Police Dept. Feb. 21, 1980

- Most natives respect the law. (277) 85 agree, 192 disagree.
- Natives should have more responsibility for providing police services to natives. (275) 137 agree, 138 disagree.
- Natives should not be allowed to drink. (274) 106 agree, 168 disagree.
- Natives are basically hard working. (274) 35 agree, 239 disagree.
- Most natives go out of their way to make the job of the police more difficult. (274) 129 agree, 145 disagree.
- All things considered, the best place for natives is on reserves. (270) 131 agree, 139 disagree.
- There should be more natives on the police force. (269) 134 agree, 135 disagree.
- Natives don't help each other. (272) 161 agree, 111 disagree.
- The importance of native culture and history is really exaggerated. (277) 180 agree, 97 disagree.

EDITORIAL

Why Indians should not be Priests?

"God did not mean Indians to become priests!" Such was the reaction of Indian people meeting recently with their young missionary. The priest had brought up the possibility of seeing Indian adults being called to the priesthood, to be leaders of their Christian community.

Is it a foregone conclusion among Indians that Catholic priesthood is not for them? Have they forever rejected the possibility of seeing this type of spiritual leadership emerge from their ranks? Would they rather resign themselves to depend on priests from other races or cultures?

Does it mean that, for all practical purposes, generations will pass before the Catholic Indians of Canada become fully indigenous Christian communities, served by ministers, including priests of their own culture or race, on the same level as other Churches around the world?

There are signs among the Cree and Ojibway that some adults feel they are called to serve their people as ordained ministers, even as priests. Obviously, long periods of spiritual discernment within the various communities will be required before individuals become convinced that they are actually being called.

Notwithstanding their individual convictions for the actual emergence of priests in native communities,the prevailing attitudes towards native priests will remain an important factor in the final decision.

In recent years, a few married natives have been trained and ordained to the Diaconate in the Roman Catholic Church. The degree they have been accepted by their own people remains questionable. Could the same be expected if Indians are to be ordained priests? There would be two tensions: of *"being among"* as well as *"set apart from"* the community.

The Indian people are well aware of the high standards imposed upon Catholic priests. Besides years of spiritual and theological training, these men are committed to permanent celibacy and obedience to a local bishop. In carrying out their ministry they are expected to show unfailing dedication to specific spiritual and moral values even to the point of being rejected or persecuted.

Family and tribal ties are most strong and decisive in the personal life of an Indian. Because of this an adult has to consider seriously responsibilities that may, at times, leave him standing alone with but a few, if any, to support him and share his deep beliefs as a spiritual leader.

The Indian people have a fair understanding of the difficulties they would have to face if they were to train as priests in seminaries based on a different mentality and culture. Probably for this reason, as for others mentioned above, they feel inclined to say that, after all, God did not mean them to become priests.

Yet one may suspect that natives cherish the dream of seeing some of their own accept the call to priesthood. This could happen, perhaps, if they could be trained in surroundings compatible with their spiritual values and culture, and if they would accept a life-long commitment.

The prospect of having training centres or seminaries for Indian priests is not beyond possibility. In Western Canada, authorities and missionaries are contemplating such a project. Plans are actually being drawn. With very few exceptions the sending of young Indians to colleges or seminaries for white students has met with failure. There are, however, a few native priests in their 60's still active in Canada.

To avoid repeating the same experience, a lot of research and experimentation will have to be done. Diluted or second rate programs are not the answer. Native communities have the right to indigenous ministers trained with the same degree of excellence that communities from other nations or cultures expect of their own ministers.

Support must be given to those who are presently working to create, in Western Canada, a seminary for Indian and Metis candidates to the priesthood. The least that could be hoped from the Indian communities would be a firm belief God never intended them to remain in the last pews or close to the back doors of His Church! Like every other nation on earth, the native communities are called to encourage their men to preside over the breaking and the sharing of the Word and of the Bread. **J.P.A.**

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The name Canada

When Jacques Cartier arrived in the "New World" on his second trip an Iroquois chief took him to visit the Indian settlement which was near the present site of the city of Quebec. The chief named the Indian site "Kanata". Cartier thought that this was the name of the country and gradually "Kanata" became Canada.

Deadline for the Summer Issue of the INDIAN RECORD is Monday, June 3, 1980

NEWS ROUND-UP

NEW BRUNSWICK

Financial aid sought in land claims battle

MALECITE, N.B. — A New Brunswick Indian leader says Malecite Indians may turn to Iran or Israel for financial aid in their legal battle to win title to millions of acres of land in Maine, Quebec and New Brunswick.

Loomis Sappier, chairman of the Malecite Land Claims Committee, said the United States government has refused financial support needed to put a Malecite claim to 15 million acres in Maine before the U.S. Federal court.

The Maine case is the first phase of our land claim, an historical claim, and it may become necessary for us to go international, to go before the United Nations for recognition of the sovereignty of Malecite nations," he said.

The Malecite claims are in three phases. Following Maine, Sappier said the Indians will be seeking title to lands in Quebec and the third phase will be claims in New Brunswick.

(CP)

QUEBEC

Natives applaud Ryan

OTTAWA — Quebec Liberal Leader Claude Ryan's constitutional proposals that would make native peoples "authors of their own destiny" were applauded by Noel Starblanket, president of the National Indian Brotherhood.

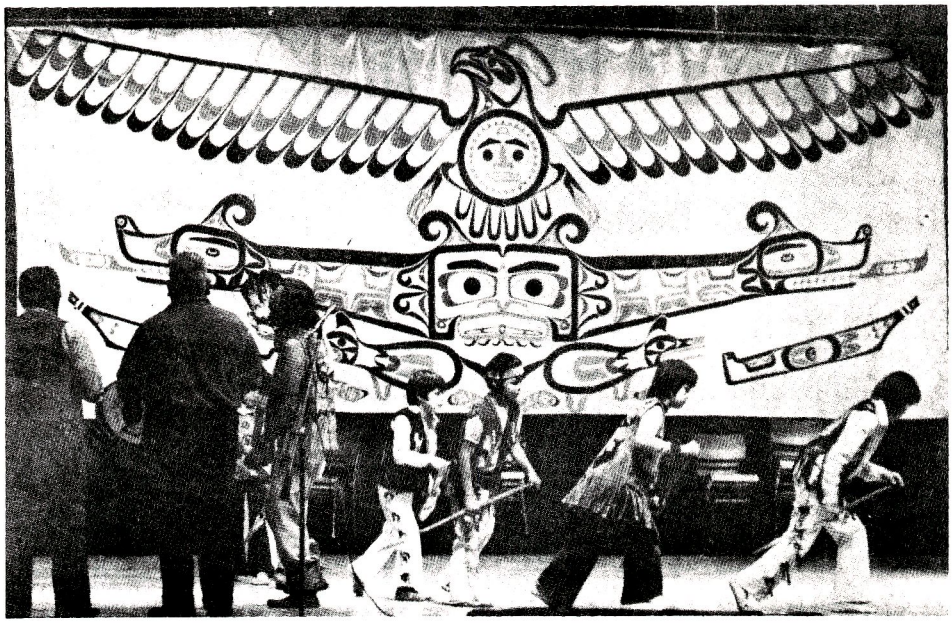
Ryan, who, Jan. 9, unveiled his party's policy on a revised constitution, said the status of native peoples should be explicitly stated, respect for natives rights and cultural inheritance should be guaranteed and Indian treaties should be respected.

"A revised constitution should provide that treaties negotiated with the native peoples take precedence over legislation," Ryan stated.

Starblanket said: "Ryan has obviously done his homework and unlike federal politicians in both the Liberal and Progressive Conservative parties, he has demonstrated a grasp of Indian constitutional goals."

The 141-page document entitled A New Canadian Federation also stated that native peoples should not be mere pawns to a federal bureaucracy.

"In the course of negotiations on the adoption of a new constitution, the native peoples should be represented and consulted." **(CP)**



Ha-Shilt-Sa

The Ucluelet Dancers performed at Songfest in Port Alberni in December to raise money for Tofino Hospital's Childrens Ward. The Ucluelets have carried the "Year of the Child" over to 1980 as they put on a performance on February 10th in Ucluelet, raising more money for the hospital.

Prophet's message turns sour

by Michèle Morrissette

MANIWAKI, Que. — For the 290 Algonquin Indians of the Rapid Lake reserve, it was a way to take the "white devils" off the earth.

Night after night last August, they danced around their bonfires to the sound of beating drums, chanting for a big wind to come, an avenging wind that would give the country back to the Indian.

Now the dream is over and mainly fear, tragedy and silence remain in this isolated settlement 300 kilometres north of Ottawa.

Some of the Indians say they want to forget that they blindly followed a self-proclaimed medicine man called Matthew Sutherland. He was their "prophet" a messiah whose message turned sour.

Memories remain

Sutherland still is on the reserve. And so are memories of these events:

The death of an unborn baby whose mother was not allowed to go to hospital until it was too late; destruction of crosses on a church and in a cemetery; the departure of the local priest, teachers, principal, doctors and dentists; and the brutal assault of a reserve man by someone wielding an axe.

It started last spring when the Indians were told Indian guides would no longer be compulsory for hunters in nearby La Verendrye National Park. That deprived them of their one source of outside employment.

They were forced to rely totally on welfare, already a mainstay, and Maurice Wawatie, band manager, went looking for a solution. He found his answer in Toronto at a spiritual powwow where he met Sutherland, who claimed to have had visions warning that the white man would be driven out of North America in three years.

Wawatie says Sutherland prophesied that only the Indians could survive, if they "repented," returned to their tribal traditions, beliefs and customs and obeyed the word of the creator and his prophet.

The band manager took the word of Sutherland back to his reserve and for a while it worked.

Alcohol comsumption almost stopped. Children were well fed. Hunting and fishing trips resumed.

"It had come from within and that's exactly what happened," said one teacher. It was a glorious summer.

Then, in August, Wawatie invited Sutherland and two associates, one a traditional medicine man and the other a follower of Sutherland, to the reserve for a powwow. It lasted for four days. A wooden tent was erected, spirits were invoked and the three prophets spoke.

The Indians were mesmerized as the bonfires burned and the tent began to shake. They danced, prayed and chanted to the beat of drums that had reached a fever pitch.

They committed themselves to everything Sutherland asked of them. Many wept.

The prophets left, then returned to the reserve with their families. Ostensibly, the band council still was running the show.

Wawatie now admits that the leaders were

(concluded next page)

receiving daily guidance from Matthew. "But the advice was good, it was coming directly from the creator and it had to be followed," he said.

Sutherland prohibited booze, but also excluded white man's medicine, language, jobs and school. Babies were to be born at home with midwives and the medicine man attending. Herbs were to be used for care of the sick.

Doctors, who normally came once a month, as well as dentists and specialists who came twice a year, were told they were not welcome.

A combination of rule by fear and internal enthusiasm made the people obey. The few families who didn't were ostracized.

"Matthew was smart, rich and he had great powers," says Eddy Nadaway, one Indian who obeyed blindly even when his wife was forbidden to go to hospital for an operation to save her baby at birth. The baby died.

The school gradually found itself emptied of all but a few students.

"By the middle of September parents were simply not sending them any more. They didn't want to have anything to do with white man's institutions," said Don Meloche, the principal who eventually left the reserve in frustration.

Problems arise

Medical and social problems arose, but Sutherland dismisses them as "a lack of real believing.

"The power won't work unless the people really have faith. My gifts come from the creator because the people are sick in spirit. If they believe they shall be healed and they make offerings of tobacco in the fire to pray that this will happen."

The cross was torn off the steeple on the reserve's Roman Catholic church. All crosses were removed from the cemetery. The priest left.

The Catholic religion was banned by order of council.

The reserve split. Some supported Sutherland, others feared and opposed him and his followers.

"I used to have many friends, but they stopped talking to me. I was sick about the whole thing but this was my home and I couldn't just leave," said one older Indian who did not want his name published.

One violent act heightened the polarization. An opponent of the new movement was attacked and clubbed on the head with an axe. He survived, and Matthew Sutherland was charged with assault.

In mid-January a new band council was elected. But the former chief and councillors who back Sutherland have refused to leave. Sutherland remains on the reserve.

Rejection expected

"I have a mission to save these people," he said. "I have visions, but I knew that I would meet people who would reject me."

He said he is prepared for his "physical life" to be taken from him.

Indian affairs department officials say it is band business, not theirs. 'Officially we could only hope that it would blow over. It looks like that is happening, but at what cost?" said a department official.

(Canadian Press)

ONTARIO

Jay Silverheels dies in U.S.

Canadian-born athlete and actor Jay Silverheels 62, died in Woodland Hills, California, March 5th.

Born Harold J. Smith on the Six Nations Indian Reserve in Brantford, Ont., he was given the name Silverheels by a Mohawk tribal elder.

He played Tonto in all 221 televised episodes of the Lone Ranger and two Lone Ranger movies, riding through hundreds of death-defying adventures with his "kemo sabe" — Iroquois for faithful friend.

The ABC-TV series, a spinoff from Fran Striker's 1930s radio program, ran from 1949 to 1957. Rerun on CBS and NBC through 1961, it is still widely syndicated.

Jay Silverheels

Among his other movie credits were Key Largo, True Grit, The Man Who Loved Cat Dancing and The Will Rogers Story.

He starred as the Indian chief Geronimo in three movies: Broken Arrow, Battle at Apache Pass and Walk the Proud Land.

Last August, Silverheels became the first North American Indian to have his star set in Hollywood's Walk of Fame.

He founded the Indian Actors Workshop in Hollywood in the late 1960s. Lois Red Elk, who studied with Silverheels and acted with him in two movies, said he created the workshop "as a vehicle to get Indian people on the screen, and to try to change the image of Indian people."

TV proposal rejected

OTTAWA — The Inuit Tapirisat of Canada has slammed a CBC proposal to expand television services in the North. CBC wants to join forces with two major private networks, CTV and TVA, to battle cable companies for the northern pay-television market. "Inuit Tapirisat is shocked that the CBC, which for years has admitted its failure to meet northern needs, is now planning to bring an even greater penetration of the unwelcome, unwanted and damaging southern English-language community," the native group said in a news release.

Mohawks sue aluminum plant

OTTAWA — The St. Regis Mohawk band on Cornwall Island has filed a $50 million suit in New York state district court against two "old and dirty" U.S. aluminum smelters blamed for fluoride poisoning the Indians claim has killed cattle, vegetation and impaired their health.

Lawyer Harry Sachse said the Mohawk band was also seeking a preliminary injunction stopping Reynolds Metals Co. of Massena, N.Y., and Aluminum Company of America (ALCOA) from increasing production.

About 1,300 Mohawks live on the island in the St. Lawrence River between Massena and Cornwall, Ont. The island is downwind from the two plants and has been taking the brunt of the emissions, including fluoride.

Began in 1959

Since Reynolds began operations in 1959, more than 25 million pounds of fluoride have passed over or been dumped on the island, studies show. And the New York State department of environmental conservation has reported that on occasion the two smelters have dumped closed to a ton of fluoride a day into the St. Lawrence River.

Sachse said the suit is a class action brought by 13 island farmers on behalf of all Indians who have lived there for more than three years since 1959 when the Reynolds plant began operations.

The suit and injunction, filed Feb. 22, were necessary because an international panel set up by David Crombie, former Progressive Conservative health minister, has been

Whites bring racial tension to North — Bishop Robidoux

By Allan Arbuckle

CHURCHILL, Man. — Southern Canadians have only recently discovered the North, but are already transplanting problems and ideologies that divide people, says Omer Robidoux, the Roman Catholic bishop responsible for the eastern half of the Arctic.

Inuit families that were scattered now live together in a village with radio, television and amenities they never dreamed possible, he says. Along with a new material life, they are being bombarded with a host of new ideas.

Bishop Robidoux says virtually all of the approximately 17,000 people within his area, three-quarters of them Inuit, are Christians, a religion readily accepted by the natives.

But he is wary of southerners making assumptions about what is best for the native way of life.

"I think there is certainly a strong movement coming from outside trying to put pressure on by saying that religion is part of their culture and therefore they have to go back to their old religion if they want to maintain their culture . . .

"But that doesn't come from them. It's notable to realize how fast Christianity was accepted by these people."

The bishop said in an interview he objects to a trend among writers, historians and journalists to be destructive. When dealing with the north, he says, people need to pull together rather than seek out criticism that will mean division.

"Maybe you can live with it in the South in large communities — in the North, we can't afford it. Even in the South I don't think it's constructive. But in the North, as far as we're concerned, these people are just starting to know one another. The Inuit are just starting to get a little bit of communication amongst themselves and we come and we form clans with these divisions."

21 stations in Arctic

Bishop Robidoux, who has 21 stations in the Arctic, some served by lay families, says the Inuit were a religious people before the white man came to the North. Their relationship to God was one of fear and Christianity brought them liberation from that.

"The Inuit, as far as I'm concerned, were very limited in their beliefs due to circumstances. If you live in an igloo, you don't have much time for reflection — 99.9 per cent of your time is for survival."

Bishop Robidoux, born in Manitoba, worked with natives before. In the 1940s he was a missionary in Saskatchewan when Indians there had little experience coping with white culture. Before being made a bishop and coming to Churchill in 1970, he was involved in native education in Winnipeg.

Autodetermination

The racial tension sometimes seen between whites and Indians in southern Canada is not evident in the North, he says, but it's coming.

"There's a great movement, again from the South, of this famous word autodetermination, where you don't need any whites.

"But we bring that to them.

Back row: Bishop Robidoux, Archbishop Angelo Palmas, Apostolic Nuntio, Bill Erickson, Anna Marie Vincenten, T. Lauzon. Front: Penny Rawlings, Marilyn Gillespie, S.O.S.

"These people were so receptive to the whites. Any of the Hudson Bay people or any of the missionaries who came to the north, none of them would have survived if they hadn't been well received by these people."

What aggressiveness there is is being created by white people, he says.

"It's coming. The South only discovered the North 10 or 15 years ago. You're working at it, you know."

But he remains an optimist, although a careful one.

"It (the coming of racism) is a tragedy, but I think it's also a transition.

"We see things happening so fast there's danger we'll jump to conclusions, but the transition is not finished."

He is also sure that the fashionable concern about preserving a culture, regardless of the consequences, will wane in time. **(CP)**

Mohawks...

(from p. 4)

slow in getting started on a complete health study for the area.

Three jurisdictions

The St. Regis reserve includes parts of the U.S., which is not involved in the suit, Quebec and Ontario.

The Mohawk Indians once were the owners of a great deal of land in upstate New York and Lower Canada until a series of treaties and the proliferation of whites pushed them onto the St. Regis reserve.

Before the plants opened, the Indians had a thriving dairy industry, grew their own food and fished the St. Lawrence River.

But conditions got progressively worse since 1959 and only recently were environmentalists brought in to investigate.

In 1978, Bertram Carnow and Shirley Conibear, two American doctors, confirmed Indian fears that fluoride poisoning from the plants was drastically altering life on the island.

"The cattle population is suffering from severe, chronic, fluoride poisoning . . . and the plants have been designated as the major source of fluoride emissions impacting on Cornwall Island," the report said.

No U.S. action

Sachse said the Canadian government has been unsuccessful in putting pressure on the U.S. state department to get tough with the plants.

"The Canadian government has no direct way of acting against the plants," he said. "The suit in New York was the only way."

Sachse said he hopes the new Liberal government will live up to the Conservative commitment to commission the epidemiological study. **(CP)**

High truancy rate explained

By Carol Picard

Communications problems are partly to blame for high truancy and low school completion rates among native students from Long Plains Band, a psychologist's study released recently shows.

Only three of 222 band students who attended Portage la Prairie and Pine Creek schools since 1965 graduated from Grade 12, according to the study by Sheila Lenton. And the truancy rate is between 15 and 25 percent among the 121 band students now attending schools.

Officials of the Dakota Ojibwa Tribal

(turn to p. 6)

Manitoba Chief calls for Indian Government

As northern Indians were discussing a controversial new funding arrangement recently, a Manitoba Indian Brotherhood leader called for the establishment of an "Indian government" in Canada.

The call by Moses Okimaw came one day after the federal Indian affairs department assumed direct responsibility for 38 of 58 Manitoba Indian bands. The federal government cut off funds to those bands after they failed to sign a new funding accountability agreement. The bands have maintained there was a lack of consultation about the agreement and refused to bow to what they see as a department ultimatum.

In The Pas, assistant deputy minister of Indian Affairs Dave Nicholson met with the Swampy Cree Tribal Council for 4½ hours, but failed to resolve the dispute.

The council wants a three-month moratorium on implementation of the agreement to allow the bands to negotiate certain clauses they want in the undertaking.

If the bands refuse to sign an agreement, their funding from the department will be tied up. Under the agreement, the band would have to submit an annual forecast of their financial requirements, a quarterly report and an annual audit.

Okimaw, chairman of the MIB governing committee of chiefs, told a press conference in Winnipeg, April 2, that establishment of an Indian government would be "a radical departure from our present status as an appendage of the department of Indian affairs.

"It will, in fact, mean the eradication of the department, to be replaced by a duly recognized political relationship between the Indian people with established sovereign rights and the government of Canada."

He said native sovereignty doesn't mean a separate territorial state. He expects the Indian government would control the reserves.

Brian Veinot, acting regional director for the Indian affairs department, has said the new funding agreements have to be signed because of a 1978 federal treasury board directive requiring written contracts be signed with any group or agency receiving regular government funding.

Chiefs from 58 Manitoba bands have been invited to a meeting, April 3, to discuss the Indian government proposal, Okimaw said. He added that some of the 20 bands which signed agreements are considering reneging.

The God's River Indian Band chief said natives are seeking to reduce but not eliminate their financial dependence on the federal government, which "subsidizes our poverty".

Funding has also ended for the MIB's downtown Winnipeg office because the fiscal year ended March 31. **(CP)**

Truancy . . . (from p. 5)

Council say building a school on the reserve would help solve the problem.

Gerald Kubb, council education program co-ordinator, said Monday the Long Plains band started a community college entrance program for dropouts after the first part of Ms. Lenton's study was released in June. The program has grown from 15 to 47 students since September, he said.

Ms. Lenton said her questionnaires and interview with parents, teachers, principals, students and dropouts showed there is no single cause for the dropout rate and low academic performance.

"There was a series of factors, including poor communication between schools and students' homes, a values conflict within the system, language difficulties which in turn produce gaps in reading levels, and the attitude of teachers toward parents."

Band students often feel teachers think of them as "dumb and stupid", she said. They believe teachers expect little of them and they are poorly motivated.

Language and cultural differences also influence school performance, she said, and teachers "seemed not to be aware that these differences exist."

The teachers see a lack of contact with the parents as a sign of lack of concern, Ms. Lenton said, but the study shows this is not true.

The parents often don't think their views will be listened to. The teachers feel the parents should visit the school but the parents want the teachers to come into their homes, both to see where the students are coming from and so the parents will feel more at ease on their home ground."

Mr. Kubb said the new school program at Long Plains is one step to a bid for a permanent school. **(Winnipeg Tribune)**

EVA McKAY — During the recent Festival of Life and Learning, at the University of Manitoba, Eva McKay told her audience "Our life is like a rock. A good foundation. We have strength."

Eva is a Sioux elder from Sioux Valley Reseve near Griswold, Man. She's a spiritualist and a mother of 12 children. A renowned speaker on Indian religion and traditions. Her goal is to help native students know their identity and find new hope through Indian religion.

SASKATCHEWAN

Labor, education main targets

by Dennis Gruending

REGINA — The provincial minister of urban affairs, Walter Smishek, says that when the budget is introduced March 13, "it will outline some initiatives to tackle the areas of unemployment and some new initiatives in education" for Indian and native people.

But Mr. Smishek warned that Saskatchewan should not expect to see programs worth anything like the $500-million figure which was mention during a CBC television program last September.

The minister made his comments during a meeting here Feb. 25 with the board of directors of the Tekakwitha Wickiup and representatives of the Inter- Church Race Relations Committee.

The two church groups have spent several months reviewing and discussing whatever information is available on the provincial governments' proposal for "affirmative action" programs.

Provincial human rights legislation now allows for programs which would reduce or eliminate disadvantages experienced by certain groups in receiving jobs, eduation, housing and other services.

The Saskatchewan Human Rights Com-

mission has indicated such affirmative action programs should focus upon three "target" groups: people of Indian ancestry, women and the physically handicapped.

The two church groups presented Mr. Smishek with a brief, saying they support "any concept which would improve the access of Indian and native people to jobs, training programs, education and housing."

But the two groups also made it clear that they "reserve the right to analyse and criticize the details of any actual programs once they become known."

The church representatives told the minister they are concerned that "after your clear and bold statements to the CBC in September, you appear to have second thoughts to withdraw from your initial position."

The church groups, while supporting affirmative action, were critical of the "lack of real consultation" with native groups regarding the proposals.

The minister replied there had been "detailed consultation" with a number of major organizations "prior to" the publishing of government proposals.

He was then told that native women's organizations have not been adequately consulted and he was asked if the government recognizes native women's groups.

The minister replied he recognizes any Indian or native group which has the support of its people.

The Church groups also criticized what they had heard about the government's proposal to "lump together" Indian and native people, women and physically handicapped persons on every affirmative action program.

The brief said, "The needs of the three groups are totally different: therefore, strategies for movement into the work force have to be different."

The minister replied that in any employment or training programs within government "we will not lump the groups."

Mr. Smishek said that in certain program areas, especially where training on-the-job is involved, there will have to be negotiations with the federal government regarding cost sharing. Asked if those negotiations might delay programs indefinitely, he said that was possible.

The church groups told the minsiter the time is right for providing "increased opportunity" for native people in our society.

"We believe that now, as perhaps never before, people agree that something has to be done."

Mr. Smishek responded by asking for help from the churches. "I'm convinced if we (government) are to succeed, we cannot succeed alone," he said.

"We require the good will of all groups in society" for affirmative actions programs to be accepted, the minister said.

(Prairie Messenger)

Public awareness of Native problems urged

By Wesley Dearham

Too few Canadians are sensitive to, and aware of Indian problems, Paul Tellier says. Tellier, the Indian affairs deputy minister, believes that is why Indians' living conditions are slow to improve.

Tellier was in Regina Jan. 29 to address a Saskatchewan all-chiefs policy conference at the University of Regina.

He said public insensitivity is the best explanation he can find to explain Indians' plight.

Tellier asked himself the question after Prime Minister Clark appointed him to his position in October, he said. It was a way to approach the difficulties of solving Indian problems rather than to blame anyone.

He said he is not sure government departments, other than his own, are sensitive to Indian matters. Yet many departments deal with Indian needs such as housing and transportation.

He added provincial government sensitivity varies from province to province.

"How many Canadians are aware that over 50 per cent of houses on reserves today don't have drinking water? That 30 per cent of houses accommodate more than two families?"

"I don't believe the Indian affairs department alone can solve the problems," he said. Other departments and provincial governments also must be involved.

Tellier cited changes in his department's relationship with Indian bands in the last decade.

For example, 34 per cent of the Indian affairs budget is managed by bands, whereas the bands managed none of it at one time. Control over their own affairs is a major demand currently voiced by Saskatchewan Indian chiefs.

Although Sol Anderson, Federation of Saskatchewan Indians' (FSI) president, recently said Indian control over their own affairs is not yet a reality, Tellier said: "The bands should not be an extension of the department. The bands are Indian government."

The department's job is to assist, advise and provide financial assistance to support Indian government, Tellier said.

Two things needed are strong Indian government and planning that is done by the bands themselves, rather than Indian affairs, he said. Housing is one example.

But he cautioned chiefs that the department faces problems in attempting to encourage band control.

"This evolution (to more Indian control) is not going to be easy.

"As long as money is voted on by the Canadian Parliament, there is a need to solve the question of public accountability."

The second problem is budget restrictions. Every band's "slice of the pie" is limited, he said.

Tellier told the chiefs he had come to listen rather than lecture.

Steve Pooyak, an FSI vice-president, said post-seconday education was a key issue discussed in closed session at the conference. The chiefs called for more federal government spending to pay for Indians' post-secondary education. University or college is essential for Indians, or anyone, to progress, Pooyak said.

(Regina Leader-Post)

Handmade mukluks popular

by Peggy Durant

Rema Naistus

ONION LAKE, Sask. — Have you ever thought of wearing a pair of handmade mukluks which have been tanned in the traditional Indian way?

Rema Naistus, a Cree Indian woman, who resides at Onion Lake Reserve, 51 kilometres north of Lloydminster, Sask., is one person who makes mukluks, moccasins and leather jackets from the tanning stage onward.

"It takes at least three or four days to tan a moose or deer hide and make a pair of mukluks," Rema Naistus said.

As soon as a moose or deer is killed in the

(continued on p. 8)

Mukluks . . . (from. p. 7)

summertime or the fall, said Mrs. Naistus. "I take the fresh hide, stretch it in a frame made from poplar poles and begin to scrape the hair off, using an axe partly wrapped with leather or cloth. Some people use a moose bone tied to a stick.

The next step is tanning the hide. Usually Mrs. Naistus uses tamarack or spruce boughs to build her bonfire. The tamarack or spruce adds a special scent to the leather which is better than the scent given by poplar or willow boughs. If you want a rich, deep brown leather you continue to smoke the hide for a longer period of time.

Later the hide is soaked in a mixture of corn oil or grease and soap. While it is soaking, Mrs. Naistus pulls and squeezes the hide until it is soft and pliable. After that, the hide is usually stored in the deepfreeze for 12 hours.

The next day she removes the hide from the deepfreeze, thaws it out and begins to cut out the moccasins, mukluks or whatever leather goods she plans on making. Using a glover needle and number 10 thread she begins to sew the article together. A sheepskin lining is stitched inside the mukluks with bright colored cloth sewn on the upper leg part. Beads of many colors are used to fashion flowers, leaves, geometric or other designs. Bead work and rabbit fur add a special artistic flare to her creation.

Mrs. Naistus creates her own designs and makes each pair of moccasins or mukluks according to the customer's measurements.

Most of Mrs. Naistus' customers are local people who want her creations for their families at Christmas or other occasions.

Many people find mukluks warmer in the wintertime than other footwear, thus helping to retain the popularity of the handmade footwear.

(Prairie Messenger)

Right to err denied

REGINA — Indians in the past have been denied one of the "fundamental human freedoms" — the right to make mistakes —Dr. Lloyd Barber, president of the University of Regina and a former land claims commissioner, said recently. But, he said, following a speech to the annual meeting of the Regina Chamber of Commerce, Indians more and more now are being allowed to control their own lives and learn from their mistakes. "The point is, Indians have been totally managed by a bureaucracy created to do that," Barber said. "If you try to control their lives, you end up in a situation where you have total dependence." Barber said it is impossible to be successful without making mistakes and learning from errors.

●

ALBERTA

Native program working

EDMONTON — A native studies and counselling program is helping to even the odds for native children who are entering the Edmonton public school system for the first time.

Louis Voghell, supervisor for the separate school board program, says when most urban native students enter school they already have two strikes against them: an often alienating school system and their own lack of self-confidence.

"Few of the children have parents who have gone through school, so they make the rational deduction that it's because they weren't good at it.

"These children have grown up in a society where Indians are viewed in terms of racial stereotypes — are seen as drunkards, for example."

He notes that there are special problems of being part of a racial minority.

"They (the children) walk into a system where they never see a native face. The teachers and administrators are all white."

Fifty years ago, he says, school systems saw the purpose of educating native children as taking the "Indian-ness" out of the child.

With that approach there was no need for teachers to have an understanding of native culture and the children's background. Backed by the conviction that they were doing the right thing, teachers in this "less enlightened era" often punished children for speaking their own language.

But Voghell says educators now realize that they have to build on what is there rather than try to erase any vestiges of Indian culture.

Counsellors in the program work with school counsellors to help them meet the special needs of native students.

Voghell says the program also works with non-native students and teachers to try to counteract, through understanding, some of the racist stereotypes native children must combat in the schools. **(CP)**

Maria Campbell presented with Vanier award

Hosting the annual 'Five Outstanding Young Canadians' award, the Edmonton Jaycees presented Maria Campbell with the Vanier Award at a banquet and presentation night held March 1st in Edmonton.

The prestigious award is based on exceptional contributions to the community or outstanding achievements in their personal careers.

Maria Campbell has recently been appointed writer-in-Residence at the University of Alberta.

She thanked the many people who were involved during her life and made her reach for her goal, and told the audience that the award belonged to her people: "Gabriel Riel, my grandparents, family and friends." She continued: "It's good to be a Canadian, a Metis and an Edmontonian."

Best known for her moving autobiography 'Halfbreed', Ms. Campbell portrayed the inner emotions of what it was like growing up as one of many 'road allowance' Metis Canadians.

She is no stranger to the perils of city life after rescuing herself from a world of liquor, drugs and prostitution. In the time since, she has worked to try and help other people in such dire circumstances.

Inside view given

ROCKY MOUNTAIN HOUSE, Alta. — A program designed to give Indians an inside view of the business world has been launched in Rocky Mountain House following reports of widespread discrimination against natives in the community.

Four business firms in the community have already agreed to take part, said a spokesman for the Native Friendship Centre.

April Mercredi, social facilitator at the Friendship Centre, said she introduced the program last week and hopes to improve relations between Indians and non-natives in the town. **(CP)**

Ask share in "Heritage Fund"

EDMONTON — Alberta Indians have called for a new deal in provincial relations — including a share of heritage savings trust fund dollars — and want negotiations to begin "as soon as possible." Joe Dion, president of the Indian Association of Alberta, said the door to provincial services and resources should be opened to Indians. "The provinces, to this date, have held off extending services to Indians by saying this is a federal responsibility," Dion said. "This has left Indians out on a limb as far as resources are concerned.

$2 million to Fort Nelson Band

VICTORIA — The British Columbia government will pay more than $12 million to the Fort Nelson Indian Band under an agreement which ends a 20-year dispute over mineral and petroleum resources rights.

Attorney-General Allan Williams, minister responsible for Indian matters, and federal Indian Affairs Minister Jack Epp signed an agreement in Fort Nelson early in January providing for the equal sharing between the band and the province of natural gas revenues from fields beneath reserve lands.

The council of the Fort Nelson band approved the agreement earlier and has asked the federal government to hold a referendum of band members to ratify it as required under the Indian Act.

The agreement must be approved by both parliaments after it is approved by the band members.

A provincial government spokesman said the agreement, retroactive to Jan. 1, 1977, ends a dispute between the province and the band which began in 1959 when the Fort Nelson Indians selected reserve lands, as they were entitled to in accordance with an agreement between the federal and provincial governments.

Treaty signed

The spokesman explained the band signed a treaty with the federal government in 1910, but withheld selection of reserve lands until 1959 when it selected five parcels — one area of which was covered in part by exploration permits.

The province retained the undersurface rights to the lands, but this was opposed by the band and the federal government which argued that the Fort Nelson Band had received a lesser interest in reserve lands than other Indian bands which enjoyed undersurface rights.

The dispute escalated when natural gas production was begun from pools located in part beneath Fort Nelson Reserve 2, at 23,444 acres the largest of the band's reserves, the spokesman said.

Two known natural gas pools underlie this reserve in whole or in part — the Rogers field is wholly beneath reserve land, while 7.44 per cent of the Clarke Lake field is beneath the reserve.

Negotiations between the band and the province began in 1977 and a formula was agreed upon the following year for the equal sharing of revenues from natural gas production from the two fields.

"This was in keeping with the equal-sharing principle adopted by Canada and B.C. with the signing of the Indian Reserves Mineral Resources Agreement of 1943 which covered most minerals but was silent with respect to coal, petroleum and natural gas," the spokesman said.

Energy revenues

"Revenues that may in the future be generated by petroleum wells, coal or other mines are also covered by the agreement."

He said the band's share of monthly production revenues from Jan. 1, 1977, to Nov. 31, 1979, was $7,089,331. Interest on this amount, at prevailing rates, increases the total by $902,600.

"The band will continue to receive revenues as long as the fields produce gas."

The spokesman said a further $4.5 million will be paid to compensate the band for revenues collected from the Clarke Lake field between 1961 and 1979.

Of this amount, $170,000 is to go to the Prophet River Band, south of Fort Nelson, which formally separated from the Fort Nelson in 1974.

The revenues to be shared are determined by calculating the volume of gas removed from the field under the reserve and applying a pricing formula which takes into account increases in natural gas prices and costs incurred in production, processing and transportation, the spokesman said.

"In effect, the shares of revenues available to the band is equal in every respect to the share available to the province. Provision also is made for the sharing of revenues which arise from the sale of natural gas leases past and future." **(CP)**

Native land claims come first

by Annette Westley

Bishop Hubert O'Connor sees the Alaska Highway natural gas pipeline "as the real Gospel we have to face."

The big concern is how the $15-billion project, the largest ever undertaken in North America, will affect the lives of, not only the native and non-native people in the Yukon but the people in the south.

Churches of several denominations have formed an ecumenical pastoral board to carry on cross discussions on the possible moral and social impact on the northern people and especially on the small communities which are still weak from their last ordeal. It was during the war years that the building of the Alaska Highway disturbed their life pattern.

"The churches' position," says the Oblate bishop, "is that the native land claims should be settled first. Otherwise, it's like closing the gate after the horses are out."

The complete native package presented to the government is, in principal, not known as yet but he feels some control over decision making and revenue should come to them to help supplement their way of living.

He hears native people saying they are not against development but they want some control over their lives because they don't want to be always wards of the government.

"So their concerns will have to be our concerns because we are in the middle and must foster a sense of justice in all the people, including the white society."

From this struggle leadership is emerging in the native people as the bishop points out. "They haven't been educated that long and yet here's a little group of people who have to sit down and negotiate with someone as powerful as the government of Canada."

Once the complete claims become known to the general public, the people, he says, will start taking sides. "So we as churches, will

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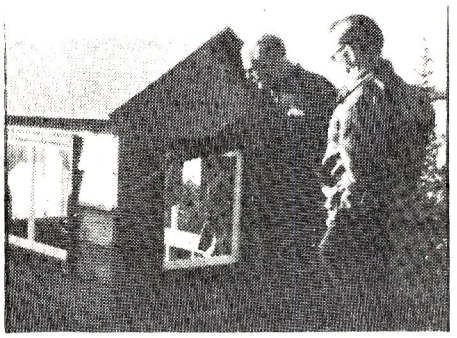
Bishop Hubert O'Connor, OMI, examines an ancient toboggan with Oblate Father Henri Huijbers.



Father H. Huijbers shows Bishop H. O'Connor traditional grave houses for Indian people.

Land claims (from p. 9)

have to be peacemakers, together as a strong voice of the Church calling for justice if there is injustice."

In other development, the people are given opportunities to make decisions. For example, in the service of the church, people are getting involved, answering challenges and becoming aware of their responsibilities.

With only 17 priests covering 300,000 square miles of the diocese, a trained lay volunteer is often asked to fill in to conduct prayer services. When he moves away, the people must continue with their prayer gathering and even assume a more active role in looking after the church and mission in general. "When the chips are down," says Bishop O'Connor, "the people will get involved."

Attending a five-day conference of the Anglican Council of the North in Edmonton, he learned that they too are developing lay ministers because of the lack of vocations.

He was pleasantly surprised when he sat in on a group studying Scripture. "The chief and members of his council were in the program and since they are giving leadership in one facet, why not encourage them to take on another type of leadership?"

The volunteer program has brought an added plus to his Whitehorse diocese. "We have had two or three vocations to religious life and two men are studying for the priesthood."

Also presently are four young ladies living together in a house, they call Bethany, sharing household responsibilities, working in the community, developing their life of prayer and commitment. Equally dedicated are three young men, sharing the lot and life of the missionary priest.

Please send press clippings on Indian Affairs to the Editor of the INDIAN RECORD.

A Man Called Tsonakwa

by
Ted Silverhand Garriss

The civil rights years of the 1960s and '70s are now past. They brought forth many names, names that became household words and topics: Martin Luther King, Jr., Jessie Jackson, Stokely Carmichael, H. "Rap" Brown, and Russell Means, to name a few. I am sure you remember them well. Many of these names were linked with fear, peace, hope, and sometimes violence.

The '60s and '70s are now gone, along with the loss of many of our loved ones. Looking back, I remember the march on Washington, which was a success; and the Longest Walk, which was not a success for Indian people. Of course, we cannot forget the peace marches against the war in Vietnam, and Watergate. They are gone, but not forgotten.

Out of the dust of all that has taken place rises a new voice, a voice for the Indian people all over this country. Many of you have heard his name, and many have not. He is Gerard Rancourt "Tsonakwa", an Abenaki Indian from Tadoussac, Quebec, Canada who now makes his home in Charlotte, North Carolina.

I met this man, Tsonakwa, in the late summer of 1979. I had been told by many to hear him speak, and I caught up with him at the Charlotte annual Pow-Wow, and again at the Gastonia, N.C. Pow-Wow. I listened to him and his words, for he had something to say and to give to his people.

Tsonakwa, I am told, has been called and referred to by many names: the Silent Warrior, the Man of the Rainbow, and even the Red Martin Luther King, Jr. From what I have seen and heard, most people feel that these names fit him to the letter. He is loved and respected by many, and hated and feared by others for his stand on Indian rights.

I would like to state here and now, I will not try to make a saint, sinner, medicine man or civil rights leader out of this man. He does not look upon himself as any of these things. When I interviewed him, I asked what was his call, if any. He said, and I quote, "Ted, I am a simple man with a simple message: Unity among Indian people. I live, practice, and share all the knowledge that I have among all people so that they will understand my people."

This man is well known throughout the Charlotte area for his work with children and for his outspoken views on Indian history, which appear often in the Charlotte News, a major North Carolina paper.

At present, Tsonakwa is on staff at the Nature Museum in Charlotte where he is director of and teacher of Native American arts and crafts. I attended one of his workshops, and was amazed by his unique teaching methods. During the day, students from the Charlotte school system are brought in to hear his lectures, and at night he holds workshops for the adults.

Last year, more than 85,000 school children attended these lectures and museum tours. Congratulations should be given to the Charlotte Nature Museum and the Board of Education for their progressive thinking in childhood education. Other cities in the United States should take a look at the education system in Charlotte and try to follow their example for they are leading the nation in many areas of education.

Tsonakwa also lectures at many colleges, and appears on many television and radio programs throughout the Carolina area. When time permits, he serves as Master of Cermonies at many Pow-Wows in the South. He is called a master story-teller, and enchants people of all ages and races. His Indian stories of days of old are beautifully illustrated with his use of sign language and voice illustration.

On December 8th, Tsonakwa was invited to speak at the United American Indians of Delaware Valley in Philadelphia, Pa. His topic was "The American Indian of Today". As he spoke, everyone was spellbound. As I looked around that room, all eyes and ears were on him. Not one person was asleep. There was no yelling, no loud voice, just a warm friendly voice that traveled through a room filled by many.

As one knows, Indian people do not stay around to meet new speakers at the end of an evening. But this was not the case. After the program was over, despite the lateness of the evening, most of the people stood in line to shake his hand, and some asked and received his autograph.

If this man is ever in your area, I would like to recommend that you hear him.

It is said that the name Abenaki means "people of the dawn". I can now see why. Gerard Rancourt "Tsonakwa" is one of the people of the dawn. The Abenaki people can be proud to know that they have sent forth a son that will shine for them and for us all.

As one writer has stated far better than I, and I quote, "Tsonakwa is a man who walks between two worlds."

Tsonakwa can be contacted by writing the Nature Museum in Charlotte, North Carolina.

Ya - ta - hay!

"Cat's Dance" captures haunting reality

by Marjorie Beaucage

Although I remember still the
beating of drums
the chanting that has no
metaphor
slow death in Whitedog brings no
more tears to my eyes
tragedy on a winter cold reserve
is so common a relative of
people
that I cannot cry anymore.
— G. Kenny

Can any drama capture the haunting realities of a people's struggle and carry its message deep enough to move minds and hearts? Theatre MAX, a small community troupe from Guelph, challenges its audience with a depiction of the physical, economic and social impact of mercury pollution on the Ojibway Whitedog Reserve, one hundred and thirty miles east of Winnipeg. Life on the reserve and the relationships existing between white and native cultures are intimately interwoven into the play.

The opening scene in a Kenora bar immediately confronts attitudes to alcohol and carries the undercurrent of despair facing the community. "It is not good for people to wait all the time," suggests Isaac, a middle-aged member of the reserve. Later in a dialogue with nephew Carl, who has left the reserve to work on a native newspaper in Winnipeg, Isaac shares more of his wisdom: "Fear stalks a man like a hunter and makes people change."

Case, a white enthusiast and government agent, is making a film. The paradoxical bonds between the people of the reserve and white workers are conveyed naturally, with just the right amount of distance and tolerance, but never rejection. Jan, the nurse who has been there nearly four years and is near burn-out, admits still not knowing what it's all about.

There have been several mysterious deaths including Carl's father, who was a fishing guide and whose death was attributed to heart failure. He was only forty-five and strong.

The pow-wow, Whitedog's first, becomes the pivot for the play. Isaac, hosting the event, reveals a sense of deep pride; "Pow-wow has always been a gathering of strength — we have to use that strength and remember who we are."

The dialogue during pow-wow supper-break reflects the tensions involved in coping with unknowns. Richard, who used to fish and guide tourists until the ban threw him out of work, has now grown moody, violent, resentful and turned to drinking. Saaa, his girlfriend, who has lived on the reserve all her life, doesn't know how to deal with the quiet doom she faces except by caring for Richard and the child she carries. "Saaa is good to him — he should try to take care of himself too," comments Isaac.

Marjorie Beaucage photo

Cast: Back row — left to right: Adrian Winter, Brad Carson (in window), Dale Hamilton, Ron Cook, Becky Big Canoe (seated on porch). Front row — Brenda Campbell, Bill Stephens and Terry Plain.

There are no explanations for the falls, the numbness, the still births, for the growing changes in Richard's behaviour. Isaac reflects: "Before it was different — we had problems, but they were our own. Now they're from things we don't understand. And white doctors don't tell you anything. People go away and don't come back, except in green garbage bags."

Carl, investigating the cause of his father's death tries to understand what is happening to his people. In a moment of memory-sharing with Saaa, he experiences the pain of being between two worlds and the frustration of not being able to do anything. The action climaxes with the inevitable: Richard's sickness becoming more violent.

We are left in silence with the pain and the questions. And yes, tears.

Community theatre and issues

The aim of community theatre is to inform and entertain; not to accuse or condemn. The basic human issues of Whitedog speak for themselves. In order to communicate the issues facing the native people of Northwestern Ontario and the serious consequences of environmental pollution, four members of the touring MAX company took up a three month residency at Whitedog.

The first draft of the play-script was developed with the Band Council and members of the community in the summer of 1978. A working draft of the script was written through the combined efforts of George Kenny (native writer and author of 'October Stranger' and 'Indians Don't Cry') and playwrites Brad Carson and Dale Hamilton. Theatre MAX returned to Whitedog the summer of 1979 to complete the project.

The Cat's Dance in the tale refers to the erratic behavior observed in the cats of the Minamata Bay area of Japan after they had eaten mercury contaminated fish.

Through workshops and drama training, local band members were encouraged to participate in the play, but because of touring schedules conflicting with family and work needs, such an adventure was not possible.

However, the native actors featured in the drama brought the necessary credibility and realism to the roles. The simple stage sets and the portable nature of WHITEDOG CAT'S DANCE make it a viable contribution to Canadian culture and consciousness.

The effect of mercury pollution from the Reed Paper Mill in Dryden has been devastating on the small community of Whitedog. After 10 - 20 pounds of mercury had been leaking daily into the English-Wabigoon river system since 1962, pressure was brought to bear on the industry and commercial fish-

(turn to p. 12)

Marjorie Beaucage photo

Children from Whitedog

ing was banned in May 1970. Fish, either as food or as a basis for tourism, was a main staple and a way of life.

Many contradictory positions exist on the health hazard caused by the mercury. A team of medical experts from Japan, who have dealt with Minimata Disease in their own country, diagnosed symptoms of the disease in natives of the area. The Ontario Medical Association rejects that opinion.It has been pointed out that such symptoms are also associated with advanced alcoholism.

The pulp and paper industry simply accepts that pollution-related diseases are a fact of modern life. And governments shift the responsibility from provincial to federal and back again while everyone is in the process of computing documentation and compiling statistical information to verify the facts.

The facts are that the community of Whitedog has suffered economically, socially and physically in the last ten years. Their main dietary staple is contaminated. Unemployment has risen from 20% to 80%. Violent deaths and infant mortality rates are four times the national average. Gas sniffing among children has reached epidemic levels. There is a slow death in Whitedog . . . . Who will answer?

What to expect of the cast

The characters of the play carry within them the elements of possibility amid the problems. The native actors present the dynamic of hope amid despair, strength and wisdom balanced against self-hate and violence, cultural rebirth despite loss of identity and the struggle for survival.

The dilemma acted out by the white players allows for the creative tension that does exist in native-white relations.

The desire to help, the frustration with systems, the misunderstanding and distance created by roles and institutions, and the difficulty of creating long term relationships across cultural lines are real.

WHITEDOG . . . CAT'S DANCE . . . MINEMATA . . . the words beat like a chant against our hearts, demanding a response.

Sculptor inspired by Indian Record article

by Irene Hewitt

A bust of the late Granny Cadotte, the work of sculptor Charles Caron of Burnaby, B.C., occupies a place of honor in the main hall of the Indian-Metis Friendship Centre in Flin Flon, Manitoba. Fashioned from a picture of Granny Cadotte in an *INDIAN RECORD* story, the bust is considered to be a good likeness.

Granny Cadotte's son-in-law, Jack Reed, explains that Mr. Caron had gotten in touch with the family only after he had completed the bust. Granny had died in the meantime. As Jack recalls, Mr. Caron seems to be a man who is touched by the unselfish and untiring efforts of those who worked to better the lives of the poor and downtrodden in their midst. To express this admiration in a tangible way he would fashion busts of those he wished to honor.

Bust of Granny Cadotte

When Mr. Caron read Granny's story (*The INDIAN RECORD, "I was Homeless And You Took Me In,"* January, 1967), he knew she was one of his very special people. In 1969 Granny was also mentioned in a three-part series *"Christian Involvement" (INDIAN RECORD,* Oct-Dec. 1967) and her picture was published on this occasion. I assume it was this picture Mr. Caron used in making the bust of Granny.

An account of Granny's work with out-of-town and transient natives appeared in a section in the series dealing with the contribution Indian and Metis make to our Christian communities. It read:

> (Granny's life is) "the story of a modern-day saint to whom the Beatitudes were a way of life. Poor, meek Granny Cadotte — she had mourned, been misunderstood and yet showered mercy and compassion on the needy."
>
> "A summary of her work reads like the Corporal Works of Mercy.
>
> "Granny visited native people in hospitals. Her special love was the new born infant and their mothers.
>
> "She also provided a home-away-from-home for native people receiving medical care in Flin Flon. She shared food, often going hungry herself, and provided clothing which she purchased at rummage sales, and warm patch work quilts which she made from the white community's cast-off clothing.
>
> "When she was eighty her service to the community was finally recognized; she received an official presentation from the Town Council."

It was fitting that Granny should be honored. One clergyman remarked, *"Little Granny is the greatest example of Christianity this community has ever seen."* At her funeral the priest said that people could and should pray to Granny asking her to help them to live as she had lived.

When Mr. Caron's bust was finished there remained the question of how to transport it to Flin Flon: local residents, George and Lil Schumann, visiting B.C. at this time, were asked to bring back the bust.

"We were on our way to a Flin Flon reunion when we stopped at Mr. Caron's place to pick up the bust," Lil told me. *"We sat Granny on the back seat, and when we got to the party, it seemed only fitting that she be with us."* And so the bust occupied a place of honor at the gathering.

On the Schumann's return, the bust was presented to the Town Council. It was then installed in the Indian-Metis Friendship Centre. And now those visiting the Centre see Mr. Caron's bust and are reminded of Granny Cadotte, whom town officials described in a presentation to her, Sept. 1966, as *"devoting her life to help others."*

Granny Cadotte

The Winnipeg Indian-Metis Friendship Centre

by Doug Whiteway

The Winnipeg Indian and Metis Friendship Centre began in the very real sense of the word 'friendship'. A few people with meagre financial support set out to be friends to those many native people who came to the city and had nowhere to go, no one to talk to, no one to orient them to urban life.

There was just one room at first but the staff was always there so whoever came in was welcomed and talked to and supported and helped in whatever way was possible.

It became a very real meeting place for people in those days. There was always soup on and coffee available and teenagers and workers from nearby warehouses would bring their lunch over. At first the place was nothing to look at but everyone pitched in to paint and fix it up. It was a genuine, close-knit community.

That was 20 years ago when the Friendship Centre was a seedling planted on Donald Street where Winnipeg's shopping district curves into an older area of warehouses and office buildings. It's a nostalgic picture and one which people connected with the Friendship Centre in those early days remember fondly. But organizations are bound to change and grow, especially if their constituency does the same.

The Friendship Centre with its multitude of programs is no exception. When the Centre was inaugurated in April 1959 there were 3,000 native people in Winnipeg. Today there are 15 times that number. The Friendship Centre's only response could have been to grow. And it did.

Yet while something was gained in that process something was lost. Today, at its spacious quarters in a former warehouse on Alexander Street the Friendship Centre is no longer the intimate meeting place where people could hang out and while away the hours. Not that it's deliberately uninviting. There is a sufficiently large reception area, a magazine rack and a bench near the front and people are welcome to sit and talk. But back of all this, tucked away in little offices, is a quietly humming bureaucracy of sorts and the feeling is that they really shouldn't be disturbed.

Some of the ready cordiality has been sacrificed over the years but the gain in programs initiated and people helped has been enormous. There is probably no organization that has helped native people more.

In the 1950's when the idea of the centre took root there were virtually no services for the unprecedented number of native people coming into the city. The reserve population was increasing. With few economic opportunities there native people began to come into the city in greater and greater numbers looking for work, homes and education for their children.

Finding decent facilities was rough, especially for people unused to urban life and encountering new citified forms of discrimination. It became apparent to both natives and whites in touch with the situation that some organization was very necessary to make the transition easier for the new urban Indians and Metis.

During those years the Community Welfare Planning Council of Greater Winnipeg, a private organization funded primarily by the United Way, sponsored Indian and Metis conferences where the needs of the native people in the city were number one point of discussion.

The 1958 Annual Conference produced the first step toward a concrete solution when it passed a resolution calling for "a referral service for Indian and part-Indian newcomers to Winnipeg to guide and counsel on matters of employment, education, health and other community services."

A year later the first of what were to become over 70 Friendship Centres in Canada, opened on Donald Street. But realizing that goal wasn't easy. There was no precedent anywhere in Canada for a concept like a Friendship Centre. According to then member of the Community Welfare Planning Council, Lloyd Lenton, they had a very difficult time getting acceptance for the centre.

In those days the non-natives in the government and funding agencies felt that setting up an organization on a racial basis would tend to separate native people from the rest of society, thus effectively helping create an island of natives in a sea of whites.

A Friendship Centre, they thought, would be counterproductive to the integration they believed desirable. But as past executive director, Mary Richard, put it: "We were already segregated anyway. Only this time it was *our* choice."

Ironically, it was white members of the Welfare Planning Council who did most of the early negotiating with the funding bodies. Twenty years ago native people in the city had very little clout and few managerial skills. The whites took on this task since it required a great deal of persuasiveness and tenacity to squeeze the money out of the appropriate agencies.

Community Chest support, donations from service clubs, the City of Winnipeg and the province kept the centre alive in those days but it took until 1964 for today's pattern of funding to fall into place. Now the province and the federal government share funding equally.

Later, when the Friendship Centre began functioning it was a white woman, Joan Adams, who became the first executive director — again for lack of managerial skills among the native people of the time. But she was also the last white director, for one of the prime products of the Friendship Centre came to be native leadership.

In the Sixties the original aim of helping Indian and Metis people to weather the transition from rural to urban life was supplemented. The ever increasing influx of native people (an estimated 10,000 between 1961 and 1966) into the city meant forced growth for the Centre and endeavors in other areas of service.

A nursery school operated in the mornings, women's handicraft groups flourished; there were AA meetings, a youth council and adult social groups as well as dances and coffee-houses for teenagers on a regular basis as well as numerous other events.

In Canada's Centennial year the Friendship Centre moved to new larger quarters on Princess Street not far from their first one just to accomodate the need. During this time also the Friendship Centre began to evolve out of being purely a welfare agency to a social action one. The prime example was the courtworker program which provided the courts with native language trained persons to help familiarize native people with white the man's court system.

The move toward social action had other effects. For a while in the late sixties and early seventies it looked like the Friendship Centre was about to take on a different role. Incoming executive director, George Munroe, told a Winnipeg Free Press reporter at the time that the centre was going to be transformed from what was basically a welfare and referral agency to a "cultural bastion." And, accordingly, the Friendship Centre moved its headquarters onto Main Street where the situation of Winnipeg's native people is like an open wound. The motive was to help those who had slid to the depths.

The Centre stayed there for three years amidst controversy within the community and among the board and staff of the centre. The location was not a success. A lot of native people were not prepared to go down to Main Street in the evenings and cope with the scenario of drunkeness and depravity. There were also other agencies and projects who had the Main Street people as their

(turn to p. 14)

clientele. Besides, the space was inadequate for the needs of the Centre. As Mary Richard put it: "You don't build a community on down-and-outers on Main Street. You build it from people who have something and want to share it together."

In September of 1976 the Indian and Metis Friendship Centre moved to more spacious quarters on Alexander Street, accessible to much of the downtown native community but well enough away from Main Street. Aims and programs have been stabilized. Besides being a place for socializing — dances, bingo, etc. — the Centre is still a referral agency and still an initiator of programs. But they don't "hold on" to these programs, as it were. They are nurtured by the Centre and then allowed to stand on their own feet. The court-worker program, for example, now comes under the Attorney General's department.

Walking into the Centre today a person might encounter anything from a daycare centre to Cree lessons for non-Indians, housing and employment counselling, Cubs, Brownies, Guides, Toastmistress meetings, sports events, square dancing or an all-night Alcoholics Annonymous meeting. There is a non-profit knitting company, a tax service, and even a night counselling service designed to meet the area's needs after normal working hours. This list goes on.

It's still an uphill battle for Winnipeg's native people. There have been divisions in the native community, projects and other organizations have risen and died, the Friendship Centre has had its share of financial worry and criticism but it has always managed to survive and thrive.

The effect of the centre on the native community is found less in statistic and more in the lives that have been turned around through the contact with the centre — people like Earl Duncan, program development officer with the Alcoholism Foundation of Manitoba and founder of the Native Alcoholism Foundation of Manitoba who, twenty years ago, found at the centre the support he needed to reach sobriety.

How Whitehorse got its name

An old Indian was approaching the end of his life, he called his two sons and he told them he wanted to name the town after one of them. He sent one, Whitehorse, North and the other, Falling Rock, in the other direction to bring back a grizzly bear. The first one home would have the town named after him.

Whitehorse came back with the bear after a week's time. Falling Rock never returned. Driving into Whitehorse there are signs on the side of the road saying: "Whitehorse fifty miles," and on the other: "Watch Out For Falling Rock."

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"Progress" and Humanity

By Emma LaRoque

Our technological society is in deep trouble. Our human survival may be at stake. It is that simple and it is that sad.

Just within the last twelve months we have either heard about or witnessed a potential nuclear fall-out, acid-rain, the slow erosion of the ozone atmosphere, carcinogenic agents in Canadian beer and cured meats and now a new awareness that poisonous and/or flammable chemicals are being routinely transported through our human centres. This is not to mention mercury pollution, fogged-up air, phosphate detergents, DDT, PCBs and other assorted health hazards.

And who knows what we are being fed through our processed, devitalized foods? As well, industrial workers are in daily contact with asbestos, uranium, lead, etc. Warner Troyer in *No Safe Place* (1977) notes that "One recently published 'partial list' of industrial substances-to-be-feared lists 300 separate elements and compounds."

What astonishes me is our own lethargic reaction to all this. No matter how many substances are placed under the "to-be-feared" category, we go on living most fearlessly; that is, most stupidly. We live as if there is no danger to our environment, our resources, ourselves and our future generations.

We are a people of numbness, naivete and brainwashing. Most of all, we don't believe "it" will happen to us, because *so far* major accidents have been in the realm of the "potential." We can point to Three Mile Island and now Mississauga where no one died. We forget, of course, that people die each day from cancer and heart attacks — but these things we've come to accept as part of the price we pay for our stressful lifestyles. For progress.

And that is the myth, the illusion that all this is for "progress." This has its roots in the Old Testament where fallen humanity is instructed to subdue and rule the earth. The secular version of Genesis 1:28 has been "progress."

But at best, "progress" is nebulous. And relative. Its real meaning is found in the interest-groups defining it. "Dominion" bereft of "stewardship" of the earth can only lead to destruction.

To Native people, progress has come to mean technological madness. For they have experienced Minamata disease in Northwestern Ontario. They have suffered fluoride contamination in St. Regis reserve. Their lands, and hence their livelihood, have been or will be flooded in many northern native communities due to massive hydro projects. Proposed northern pipelines threaten fragile ecosystems along with Native peoples whose very lives depend upon balance.

There was a time when Native peoples' organic philosophy towards the sun and earth was discounted as "pagan" and "backward."

Seeing the terrible effects of the James Bay Hydro on the Cree of Waswanapi, one anguished Anglican minister, Hugo Muller, expressed "civilization's" contradictions with a poem. I quote it in part:

Move over Indian
You are primitive, backward and uncivilized
You have committed the unpardonable sin:
You have left your land as it was in all its untamed beauty
You have not developed it.
We are coming!
and we shall strangle the rivers, . . .
and we shall slash the trees . . .
and we shall drown the land
and we shall kill the game
and rip the rocks apart . . .
and carve our initials all over the land:
in roads and railways and hydro right of ways . . .
for we are civilized and you are backward.

(Muller, Waswanapi)

Today, it should be obvious to any sensitive observer that "development" or "progress" has no constructive meaning unless it has the full weight of humanity behind it. To protest against lethal inventions and to insist upon renewable resources is neither primitive nor nostalgic.

It is not a throwback to anything; neither is it a blind reaction against modern technology (as if modernity should be the final criteria for how we should live!). Indeed, a redefinition of progress and development is the only direction available towards our healthy survival.

We have reached a stage in our society where it is not romanticization, it is necessary to hear and heed Native prophets. In the early 1900s, Siouan Chief Luther Standing Bear wrote:

> *The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the universe of things was infusing into his being the true essence of civilization. And when native man left off this form of development, his humanization was retarded in growth.*

(from T.C. McLuhan, Touch The Earth)

Peguis — the "Silver Chief"

by Nan Shipley

Most of us are aware of the treaties signed between the Indians and the Canadian Government in 1871 and later. Few know of the first agreement signed in Western Canada between the native and the whiteman in the summer of 1817.

Lord Selkirk purchased 116,000 acres of land about the Red and Assiniboine Rivers from the Hudson's Bay Company in 1809 for the colonization of his Scottish settlers — the first white families to make their home in this part of the country.

The Nor-Westers, rivals of the Hudson's Bay Company, objected to the settlement, fearing that it would destroy the fur-trade, and in the summer of 1815 and again in 1816 they burned the cabins and ruined the crops of the settlers.

The sturdy Scots were not easily dislodged and rebuilt their ravished colony in 1815. The next year a group of Nor-Westers, some disguised as Indians, ambushed and killed more than a score of Hudon's Bay Company employees and settlers.

The massacre took place at a miniature bluff known as the Seven Oaks, on June 18, 1816. Families were once again driven from their homes and into dugout canoes and rowboats and forced onto the Red with shouted warnings never to return.

The Saulteaux leader, Chief Peguis, and his braves witnessed the carnage from the east side of the river, and while the warriors wanted to join the uneven battle, their chief would not allow them to interfere. After nightfall Peguis and his followers crossed the river and buried the whitemen to protect the bodies from the marauding wolves.

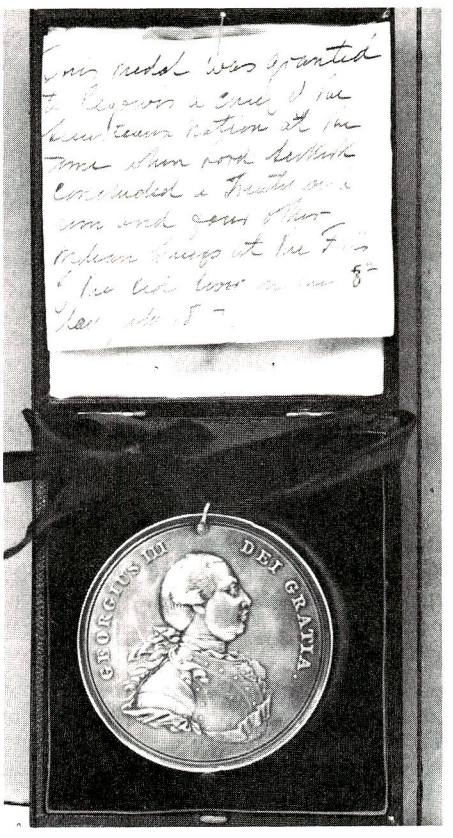
Later Chief Peguis met the homeless Scottish families drifting aimlessly towards Lake Winnipeg. He gave them food and shelter.

Lord Selkirk in Montreal learned of the massacre at Seven Oaks and travelled by canoe with a company of De Meuron Swiss mercenaries to the Red River Colony in 1817. He had sent his agents to Norway House, where the refugees awaited transportation by boat to York Factory or Churchill, to convince the Scots to return to Red River where he assured them there would never be another upheaval.

Lord Selkirk and Chief Peguis had many meetings while waiting for the settlers to return, and Lord Selkirk came to the conclusion that if trouble were to be avoided in the future, some agreement must be made with the Indians — the original land-owners. On July 18, 1817 Lord Selkirk and ten of the most prominent Indian chiefs about Portage la Prairie and the Red River, met to negotiate at Fort Douglas (on Douglas Point) land rights.

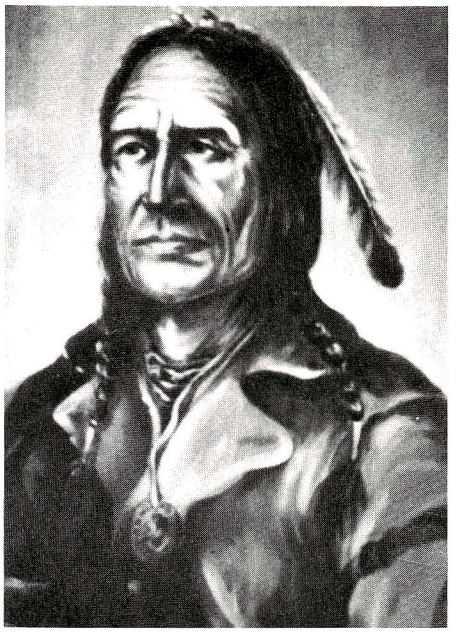
The large parchment read:

"To the Chiefs, and Warriors of the Chippewas or Saulteaux nation, one-hundred pounds of good marketable tobacco to be delivered on or before the 10th day of October at Fort Douglas. To the Chiefs and Warriors of the Kinistino or Cree Nation, a like present or quit-claim of one-hundred pounds of tobacco to be delivered on or before the 19th day of October at Portage la Prairie on the banks of the Assiniboine River. July 18 in the 57th year of the reign of King George III, and in the year of our Lord 1817. (signed) Selkirk."



Manitoba Archives photo

The Medal given by Lord Selkirk in 1817 to Peguis, chief of the Saulteaux



Manitoba Archives photo

Oil portrait of Chief Peguis by Wm. Tkach, 1970

His Lordship placed the name of Chief Peguis above that of all the others — Rayagie, Reboma, Muchiwikoab, Mukitouknonce and the rest. The chiefs drew their individual totens or signatures on the parchment — a bear, wolf, sturgeon and other signs. With Lord Selkirk seven whitemen affixed their signatures.

A large silver medal hanging on a bright red ribbon was presented to Chief Peguis, along with a scarlet coat such as the soldiers wore, and was very much admired by the Indians. Ever after, Peguis referred to Lord Selkirk as the "Silver Chief."

In addition, to emphasize his deep appreciation for Chief Peguis' kindness to the destitute colonists, Lord Selkirk gave the chief a slip of paper to carry with him wherever he travelled, "It will assure you of respect and aid should you ever need it."

The paper read:

"The Bearer, Peguis, one of the principal chiefs of the Chippewas or Saulteau of Red River has been a steady friend of the Settlement ever since its first establishment and has never deserted its cause in its greatest reverses. He has often exerted his influence to restore peace; and having rendered most essential services to the settlers in their distress, deserves to be treated with favor and distinction by the officers of the Hudson's Bay Company and all friends of peace and order. Selkirk. Fort Douglas, July 17, 1817."

The scarlet coat and the character reference have long ago disappeared but Chief Peguis' silver medal is on display in the Museum of Man and Nature in Winnipeg. A copy of the map and treaty of 1817 may be seen on the inside cover of the book by W.J. Healy, THE WOMEN OF RED RIVER.

What a unique mural or montage could be created, based on this historic event, to enhance the foyer of one of the numerous new office buildings being erected in our city!

The tragedy of battered wives

by Bernelda Wheeler

Part of my growing up years were spent in Northern Manitoba, where winters are harsh. After we'd walked a quarter of a mile from the bus stop, it was always such a pleasant cozy feeling to get into the warm kitchen. Supper would be on the stove cooking, and we'd all find out what went on while we were at school.

One day, we had a guest. This wasn't unusual. However, our guest was a very good family friend, and what was strange was the fact that Peggy didn't look at us. Head turned, she continued helping with supper and talking about what she was making, but in a strange kind of muffled way. There was something wrong. Our mom was paying particular attention to Peggy, being gentle, encouraging, and saying things like "Keeyam, you're alright now . . . stay with us a few days and things will be okay."

Although I was much younger, Peggy and I were good friends, and my curiosity was killing me so as soon as the opportunity presented itself, I asked her what was the matter. She turned to look at me, and I saw her face for the first time since I'd come home from school. Our kitchen lost the cozy atmosphere. Both her eyes were blackened and swollen so badly that they were barely open, there were angry red bruises on her face, and a big black bruise on her chin. As well, her lips were swollen to twice their size, that was why she spoke in a muffled mumbling way.

I was stunned, she was unrecognizable. I just stared . . . finally, she nodded her head, "Yes", she said, "I got beat up last night, and today I ran away. I guess I'll be visiting here for a few days."

And so it was that I learned about wife beating. I was very young, and the injustice of it all was incomprehensible. I was enraged to think that adults too could be bullies. Bullying to me was a terrible assault on one's dignity. I was bullied at Indian Residential School and for me there just was no sin greater than bullying someone who was smaller and weaker.

Unfortunately, wife battering — along with alcoholism, child battering, child neglect and a host of other social ills —has become part of our lives.

That battering incident was the first of many that I was to hear about, know about and witness. There was the time I went baby sitting, but the mother was home. She thought if I were there, her husband would hesitate to beat her up. It didn't happen that way. She was brutally beaten: her screams of fright and pleas for him to stop wakened the little ones. The oldest daughter was about seven.

Between us we tried to stop the beating. But I was pushed into one corner and the little girl was slapped across the face with such force that she flew against the wall. All we could do was take care of the smaller ones and keep out of the way.

Poor Mary was beaten again and again. She became a terror-stricken withdrawn individual who walked always with her head down. She knew that she could go to the police and lay charges against her husband, but she was even afraid to do that. He'd told her that if she ever left him, the world would be too small to hide her. He would find her, "then watch out."

Wife, child battering, alcoholism are part of our lives

It was a never ending merry-go-round . . . he would get drunk, she would be beaten and the little ones would hide with that helpless open mouthed, silent scream of terror in their wide eyes. There was nowhere to run to, no one to comfort them during those moments of stark fear, except the baby sitter who was as scared as they were.

Eventually, Mary ran away with only the baby — I had been admonished on several occasions that "if I ever told what I'd seen, I'd better watch out too." Well, being the devout coward that I am, I kept quiet even after Mary left.

She just disappeared one day, and guess what . . . everyone felt sorry for her poor husband! Poor man, imagine his wife running off and leaving him with all those kids to bring up by himself. The neighbours would help by cooking and baby sitting but they never ceased to talk about Mary's poor husband and the predicament she'd left him in.

I never saw her again, but I've often wondered how many Marys there are . . . and how many terror stricken little ones have had to watch their mother suffer a brutal beating from their father.

When you consider this situation from the historical perspective, it's not hard to understand why this happens. The land was either taken or stolen; the buffalo was annihilated; beliefs and traditions were put down; children were taken from their families and put into residential schools. What did all this do to the family unit? Literally it tore the Indian family apart.

Western Europeans were "civilizing" us, teaching us how to live. Without saying it and writing it, what they implied was that we didn't know how to live. Taking the children out of their homes in order to educate them, left their parents with only one conclusion, they were not fit to raise their children.

When we were in residential schools, we were never allowed to forget the fact that we were to "better" ourselves. (Weren't we good enough before?) And our spiritual growth and development wasn't good enough either; we were pagans so the missionaries did their best to change that. After a few generations of that we found ourselves at the bottom of the ladder.

Our men need to get into the work force in order to support families. Maybe there are no jobs; maybe they don't get the jobs that are available; they meet with prejudice; or they're just ignored and tolerated. Have you ever been "tolerated" ? It makes you angry. The fury builds up inside you and you want to strike out and shake someone . . . but who do you shake?

You can't take on a whole system. You can't just pick people off the street. But the anger and frustration does not go away: it eats at you and builds up. Pretty soon you go drinking . . . this becomes a habit . . . the anger is still there . . . you go home. One little thing goes wrong and you explode. All that anger, bitterness and frustration comes out in a torrent of violence. And who suffers?

It happens, yeah, it happens, time after time after time. So how do we deal with it?

I heard of one solution. This guy escaped from prison. He and his wife checked into a hotel and they got to drinking. Then they got into an argument. Finally, he beat her up and she was just angry enough to do something about it.

She waited patiently until he passed out, and after she was sure of that, she took all his clothes and covered him with a sheet. Then she got some strong rope and tied his hands to opposite sides of the head of the bed. She then did the same to his feet at the foot of the bed. Finally she put a "do not disturb" sign on the door, and just left him for four days. If he hollered for help, he'd be sent back to prison.

I never heard of her getting beaten up again, but it seems to me as though that answer to wife beating is a mite dangerous.

There's the legal system that we can turn to. "Call the police," we hear. So they're called, then who lays the charges? The police can lay charges, but they don't like doing that. They'd sooner see the beaten spouse lay charges and that isn't easy. If it happens, there's the court case to consider and more often than not, the beaten spouse is talked into dropping the charges. If the case goes to court, there can be a jail sentence, or there can be a Peace Bond to keep with immediate imprisonment if it's broken.

Some communities have crises centres, where a mother can go with her children for refuge. These crises centres are relatively new and they're proving to be a much needed haven for battered women and their children who sometimes have to sneak out in the middle of the night taking just the clothes they're wearing.

At the centre, they get food, shelter, and sometimes clothing. Counselling is available, and if you're eligible, social assistance to help you get started on your own if that's what you want to do.

Most of all, what one needs in resisting the battering syndrome, is the confidence that the situation can be changed. There is no need to suffer the indignity of being battered, something can be done, but it has to start with the victim. Governments and social agencies are slow to change and if we wait for them, we might die a natural death first.

Wife battering is a shameful indictment of a "civilized" society, but it exists to a far greater degree than we'd like to admit. The consequences can be as final as death: there can be crippling, permanent injury, child abuse, and child neglect. The entire family suffers. And even if the battering stops, the emotional, psychological and mental suffering goes on to inflict another generation. The sequence must stop someplace.

My friend Marie and I were driving to a meeting one night and uppermost in our thoughts was another friend who had a restraining order against her husband because of physical abuse. We were angry, because our friend had to wait two hours for the police to get to her home after she had called them.

She was terrified, her husband had threatened to burn down her house and beat her up. For her those were two long, tortured and seemingly endless hours. "And you know what?" Marie said, "I was at Seven Eleven last week, and there was this sneaky looking guy wandering around in there and looking at the cashiers. There's been a rash of robberies on all-night stores so I got worried, and called the cops. You know, they were there in five minutes!"

Indians and the BNA Act

The British North America Act of 1867 gives the federal government responsibility for Indians and Indian lands under section 91 (24). While the responsibility is clear, the definition of "Indians" and "Indian lands" is not.

"Indians" were subsequently defined in the "Indian Act". The Indian Act defines not only who is entitled to be an Indian, but also, who is not entitled to be an Indian . . . namely, Metis people, women who marry non-Indians, Indian people who voluntarily and involuntarily enfranchise and those whose mother and paternal grandmother were not born Indian.

Who is an "INDIAN"?

"Who is an Indian" is a question of increasing importance to Indians and one which can be initially addressed in a revised Indian Act, but more permanently in a revised British North America Act.

There is also the question of "Indian Rights". What are they?

Some have argued that Indian education from kindergarten to doctoral degrees is an "Indian right"; that health services and housing are "Indian rights" and even social services.

Indian leaders and government officials have been discussing this for some years now and it was this issue that led to the demise of the Cabinet-National Indian Brotherhood Joint Committee in 1976. An impasse was reached with Indians claiming a broad definition of Indian rights and the Government arguing that the treaties, for example, meant exactly what they said: a "medicine box" was a medicine box and not medicare!

There are three possible forums for Indians and Government to discuss the whole issue of "Indian rights" outside of the courts.

First, in the upcoming revisions to the Indian Act the question of education, culture, language and religious rights can be addressed. All are slated for revision.

Second, in "tripartite" — federal, provincial governments and Indians — discussions, such issues as policing, health, education and social services can be resolved as to who is responsible.

Third, in the First Minister's conferences on the Constitution, Indian leaders can raise the question of not only determining who is responsible for the Indians and Indian lands, but what the responsibility entails. In this process, Indians will want to be specific in outlining what rights they wish to have enshrined in the BNA Act. This has been the position of the National Indian Brotherhood to date.

Finally, there is the question of self-determination, or self-government, or as the Indian leaders have called it, Indian Government. How does it fit into the Canadian Constitution and how does it relate to federal, provincial and municipal governments?

There are two ways to resolve this question, either through revisions to the Indian Act or through revisions to the BNA Act. Indian leaders have been adamant in stating that Indian Government must be enshrined in the Constitution if it is to have any permanency and meaning. This could take another 20 to 50 years to resolve. But can Indian people afford to stay in "limbo" that long?

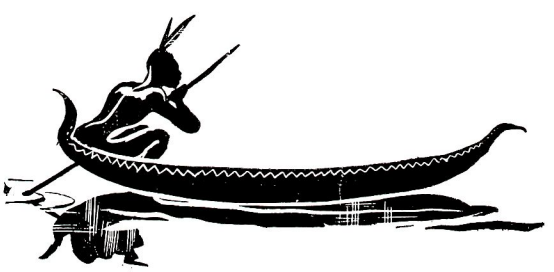
Both Liberal and Conservative Governments have expressed a willingness to consider revisions to the Indian Act which would recognize Indian Governments as legitimate governments on reserves. To this end they have proposed a number of changes and circulated a discussion paper on this to Indian organizations and Indian band Chiefs and councillors.

Indians have been critical of the proposals stating that they do not go far enough in ensuring that Indians themselves can manage people, land and resources on Canada's Indian reserves.

No local government

As a group of communities, Indians on reserves are the only people in Canada who do not have a legally recognized form of local government. The Chiefs and Councils on reserves serve as little more than administrative arms of the Department of Indian and Northern Affairs. As a "government" body, they can neither sue, nor be sued. In comparison to the white communities which surround them, they have extremely limited powers in directing and influencing the day-to-day lives of reserve residents.

Will this question be resolved in the revised Indian Act or the patriated British North America Act? Now is the time for Indians to stand up collectively and individually and be counted.



"Build Church on local values" says John Paul II

The second part of the Pope's Mission Sunday 1979 Message follows below. (The first part was published in the Winter edition of Indian Record). This second part relates to missionary activity as building on local values. Christian missionaries have been criticized in many circles for "bringing a foreign culture —call it European or Occidental — to missionary land and peoples, rather than bringing Jesus-Christ".

The Churches have been accused of cultural genocide, that is, accused of destroying cultures, values and traditions rather than proposing the liberating power of Jesus-Christ, rather than building the Church on the life of the people evangelized

Destroying a culture is diametrically opposed to the Pope's Message. In this second part John Paul II says that evangelizing action must aim "at emphasizing and developing what is valid and wholesome in the people evangelized as well as in the socio-cultural context to which the people belong."

The Pope calls for structuring a local Church on the true values (meaning those that enhance men and women everywhere).

The importance of this statement is self evident. The substance of this message related to culture was taken up again in the papal document on catechetics. (A.G.)

Text of the Pope's Message

"The young Churches," as we read in the Decree *Ad Gentes*, "borrow from the customs, traditions, wisdom, teaching, arts and sciences of their people everything which could be used to praise the glory of the Creator, manifest the grace of the Savior or contribute to the right ordering of Christian life".

Evangelizing action must aim, therefore, at emphasizing and developing what is valid and wholesome in the man evangelized, as well as in the socio-cultural context to which he belongs.

With a careful and discerning method of education (in the etymological sense of "drawing out"), it will bring out and mature, after purifying them of incrustations and the sediment that have formed in the course of time, the true values of spirituality, religion and charity which as "seeds of the Word" and "signs of God's presence", open the way to the acceptance of the Gospel.

To build a new civilization

Adopting "the riches of the nations which have been given to Christ as an inheritance", and illuminating with the Master's word that sum of customs, traditions and concepts which make up the spiritual heritage of peoples, the Church will contribute in this way to building a new and universal civilization, which, without distorting the features and the typical aspects of diverse ethnic-social contexts, will attain its own perfection by the acquisition of the highest contents of the Gospel. Is this, perhaps, not the testimony that comes to us from so many mission countries (I am thinking, for example, of the Churches of Africa), where the power of the Gospel, accepted freely and consciously, far from eliminating, has strengthened the best trends and aspects of local cultures and has encouraged their further development?

The Council, in some beautiful words in the Constitution *Gaudium et Spes*, further recalls: "The Good News of Christ continually renews the life and culture of fallen man. It combats and removes the error and evil which flow from the ever present attraction of sin. It never ceases to purify and elevate the morality of peoples. It takes the spiritual qualities and endowments of every age and nation, and with supernatural riches it causes them to blossom, as it were, from within. It fortifies, completes and restores them in Christ. In this way the Church carries out its mission and in that very act it stimulates and advances human and civil culture . . . "

A ferment of renewal

Evangelizing action, aiming as it does at transforming every human creature "from within", introduces into consciences a ferment of renewal, capable of "affecting and as it were upsetting, through the power of the Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought,sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation".

Under the influence of this inner urge, the individual is led to become increasingly aware of his reality as a "Christian", that is, of the dignity that is specifically his as a human being, created in the image and likeness of God, ennobled in his very nature by the event of the Incarnation of the Word, and destined to a higher ideal of life.

We find here the foundations of that "Christian humanism", in which natural values are united with those of Revelation —the grace of divine adoptive filiation, of brotherhood with Christ, of the sanctifying action of the Spirit.

The birth of the "new creature" then becomes possible, rich both in human and divine values. Here we have the "new man", raised to a transcendant dimension from which he draws the indispensable help to dominate his passions and to practice the most difficult virtues, such as forgiveness and love of neighbor, now his brother.

(To be continued)

Canada's native problems not unique in the world

Sometimes we begin to feel all alone. We take the attitude that our problems are unique to only ourselves and nobody else. Well, does the following sound familiar?

"These reserves, many of which do not even have a tap attached to their house nor electricity . . . "

"The DAA has developed equally sophisticated methods to make it look to the white public like we are getting a lot and that we are running our own affairs, while the reverse is true — we get very little and they still determine our priorities by the methods in which they fund (or won't fund) our activities."

"Major problems are housing, health, education and unemployment."

"School books present a negative image of aborigines."

These excerpts taken from a newspaper published outside of the country could be describing a number of problems faced by Indian people anywhere in Canada. However, these are some of the problems expressed by Aborigines in New South Wales, Australia. It is surprising to realize that many of our concerns are not unlike the concerns of the Aborigine people.

The newspaper AIM, published in January of this year, gives a recap of events in the seventies. And it was uncanny that they should sum up the decade in this manner. It continued:

"We are entering the eighties in far too many instances in the same physical condition in which we entered the 1970's . . . all the problems we were talking about at the beginning of the 1970's are still present here with us at the end of the 1970's."

I believe Indian people in Canada could have expressed the same kind of sentiment in going into the 1980's. So, we are not alone, our problems are not entirely unique. There are many people struggling for their rights, trying to maintain their own culture and their own way of life. People who share the same hopes and fears that Native people in Alberta and the rest of the country do. **(Native People)**

A A Centre is family oriented

by Rev. Roy Carey,
President, Catholic Church Extension
Society of Canada

Few organizations, if any, are as effective in accomplishing their purposes as Alcoholics Annonymous. AA, as it is known, has two supporting groups, Alanon and Alateen, perhaps less known but very crucial to the success of AA.

Alanon is for the non-alcoholic spouse or friend. Alateen is for the children affected by the alcoholic's way of life.

Alcoholism is never merely a personal problem. It is always a social problem. More than the alcoholic is affected by it. The reponse to the problem must also involve more than the alcoholic. It should include all those affected by it in any way. You must understand the problem before you can be part of the solution. Because of these convictions, I was deeply impressed and encouraged by the people, and work being done , at the Kakawis Family Development Centres on Meares Island at the North-west corner of Vancouver Island.

Christie Indian Residential School on Meares Island, which served its purpose for 71 years, was in a dilapidated but still usable condition. After much prayer and discussion, it was decided to use the building as a centre for families with marriage/alcohol problems. The initial movement began mainly with the Chief of the Kyuquot Band and Father Gerry Guillet, OMI, who was a missionary on the West Coast of Vancouver Island.

In April 1974 when the Centre opened, personnel consisted of Father Jim MacDonell, OMI, Father Gerry Guillet, OMI, Sister Cathy Erickerson, SSA, Sister Lorraine Lamaree, SSA, a native couple, Mr. and Mrs. Archie Girvin and Rev. Lloyd Hooper, a United Church Minister.

Native participation

The need for participation by native people was obvious. Today two native families from the West Coast are living at Kakawis, participating fully in the program, actively involved in management and counselling.

Kakawis is operating a successful program. Its success is attributed to the fact that it is a family program, lived in a Christian atmosphere.

More than 125 families have been through the Kakawis Program, benefiting from it in varying degrees. The program emphasizes that people must help themselves. The two native counsellors, now on the staff, are living examples of men who picked themselves up, worked through their problems, and are now helping others with similar problems: their wives too are giving significant help to the program by relating to other women with alcohol problems.

Father Jim MacDonell, who became identified with the program over the years, expressed his gratitude to Bishop Remi De Roo for moral and financial support, before success of praise were assured. The Oblate Fathers, the Sisters of St. Anne, Sister Marjorie of the Sisters of St. Joseph, deserve praise along with the native people and their leaders who have made the program work.

What is the Kakawis Program? Essentially it is the AA, the Alanon and the Alateen programs working together.

Two members of the Pipestone Dancers, Rossburn, Man. — Left to right: Norbert Tanner and Andrew Mecas.

The costumes are a modern design for the plains Indians in Canada. This kind of cultural costume originated about 15 years ago.

Costumes used to tell a story but this tradition died out about 20 years ago. The elder tribesmen are dying, resulting in a loss of tradition. Present day costumes have very little significance. Tanner looks for historical-cultural resurgence which will renew interest in traditional costume design, etc.

Floral arrangements on cuffs and vest represent Sioux (Dakota), Saulteaux and Ojibway tribes. Harness and feather arrangements are Sioux.

The whole family of the alcoholic participates in the program which lasts six weeks. School children are taught their lessons each day so their schooling does not suffer.

Smaller units

The large dormitories of the residential school are divided into six family units consisting of kitchen, sitting room and two bedrooms so the family lives as a unit throughout the six week program. There is an average of three children per family. There is a cost of $75.00 per family. The program itself is funded by the Alcohol and Drug Commission of British Columbia.

Here are some quotations from Ray, a graduate of the program, now with his wife, part of the permanent staff.

"I went through this place three times. I was pretty thick skulled . . .

"Life had no meaning for me: that is why I abused it . . .

"It is good to see a person find himself . . .

"I am not a recovered alcoholic. I am an arrested alcoholic. I could only be this with the help of others . . .

"There are a lot of us out there who need help . . .

"To come to a place like this is for your own benefit, to get to know your real self . . .

"While learning how to understand yourself, you learn how to understand others . . .

"Coming through a program like this, I am able to talk to you — I am not afraid. I feel more confident in myself. Before I came here I could never have sat down and talked to you like this . . .

"You start to get a hold of yourself and start to do what you always wanted to do. You get rid of a lot of obstacles that were in your way — your booze and what caused you to drink . . .

"People come here to change, to grow as a family . . . "

CHRISTIAN LEADERSHIP SESSIONS

WINNIPEG - The Missionary Sciences Institute of St. Paul's University, Ottawa, will hold a session on Native Christian Leadership July 7 - 18 at St. John's College, University of Manitoba.

The theme of the session will be "How to Build a Christian Community?" Fr. Alvin Gervais, OMI, will conduct the sessions, which are open to everyone interested in the topic.

VI — NINETEEN THIRTY-SIX

by Frederick Leach, O.M.I.

In 1936 it was thought that a small Residential School would be advantageous for the Berens River Reserve. The construction of a building, measuring fifty feet by thirty-five feet, was started towards the end of May and completed in time for the beginning of the school year. The Oblate Sisters, a religious Congregation in charge of many schools in various parts of Canada, agreed to assume the responsibility of conducting its operation.

None of us who gave a hand in the construction will forget the intense heat during some of the days of July. On several occasions the thermometer registered between ninety and ninety-five and on two days it went up to one hundred. It was then that Mr. Swartz, one of the men working on the cement foundations, fainted and suffered a heat stroke. During those hot days, in the afternoon, we would go down into the cellar of the old house, where it was cooler. The time thus lost was made up during the evenings.

In spite of the efforts and pains taken by the good teachers, the residential school was not a success due to the lack of co-operation from the parents of the children. An idea was then put forward, why not use the new building as a nursing station as Berens River was fairly isolated and there was no doctor and no nurses for over a hundred miles. Beds could be installed for those needing intern care. The idea was welcomed by the local people.

As hospitals are not in the sphere of work generally undertaken by the Oblate Sisters, the Grey Nuns were asked, and they accepted the task of taking charge of the nursing station and also agreed to provide a teacher for the Day School. It soon became evident that an addition would have to be made to the Nursing Station to meet the demands for inpatient accomodation. This was done in 1942. Today, counting some cribs for babies, there are eighteen beds available in the Berens River Hospital.

There was another event worth of note which occured in August 1936. This was the coming of three visitors: His Excellency, Mgr. E. Yelle, archbishop of St. Boniface; his secretary, M. l'abbé A. Boulet; and Mgr. Geo Courchesne, bishop of Rimouski. A number of people had to be confirmed at Berens River. But this was only the beginning of our visitors' trip.

After a brief stay at Berens River they continued on to Little Grand Rapids. Three canoes were used for the trip up the river. On one of these a portable chapel could be placed for the celebration of Mass. The weather was ideal except for a wind storm encountered on the big lake near the Little Grand Rapids Reserve. The arrival of the Archbishop was a memorable day for the Indians. They had never received the visit of a bishop previous to this date.

One elderly pagan had received instructions in the Faith and was to be baptized. He was so nervous that he was permitted to sit down during the greater part of the baptismal ceremony. His nervousness could have been caused by fear arising from the thought "What will the 'medicine-men' think of this." It goes without saying that the visit was a great success. It was a real pleasure to travel with our distinguished guests. They took the unaccustomed hardships with cheerful good nature.

Bro. F. Leach photo

Young R.C.M.P. officer and Berens native aboard fishing boat.

During the five and a half days we travelled on the river they slept on spruce branches, (beds and mattresses were too bulky to handle in canoes); they ate in picnic style, trudged through bush and over rocks in the numerous portages and naturally had to sit for hours in the canoes.

As the Oblate Sisters were to take over my duties at Berens River my presence was not needed; but a teacher was needed at Bloodvein so I was informed that later on, the summer, I would be transferred there and that Father Célien Gauthier would be the director of the mission.

It was thought advisable that I make a trip ahead of time to find out what we might need. For this trip a yawl, powered by an outboard engine was used. My companion was James McKay, the grandson of Angus McKay, the first Indian Agent. After travelling about three hours we noticed, some distance south, clouds of smoke rising high in the air. Continuing on our way we soon knew that a big bush fire was burning around Bloodvein, the very place we were heading for.

Ten miles from our destination we encountered a heavy pall of smoke causing considerable difficulty in finding the mouth of the Bloodvein River. When we landed near the mission the sight which met our eyes was not encouraging. On and around the Reserve the bush was ablaze. Burning fir trees shot flames high into the air.

Working with the Bloodveiners were a number of outsiders doing their utmost to prevent the fire from destroying the homes of the Indians and the mission buildings.

Bro. F. Leach photo

Pupils at the Berens River Metis (Provincial) School, taught by the Grey Nuns of Montreal

The heat was terrific and the blinding smoke caused all to have sore throats and smarting eyes. My companion and I could do very little to help but we stayed a few days until, luckily, a favourable wind diminished the hazard, keeping the fire away from the buildings.

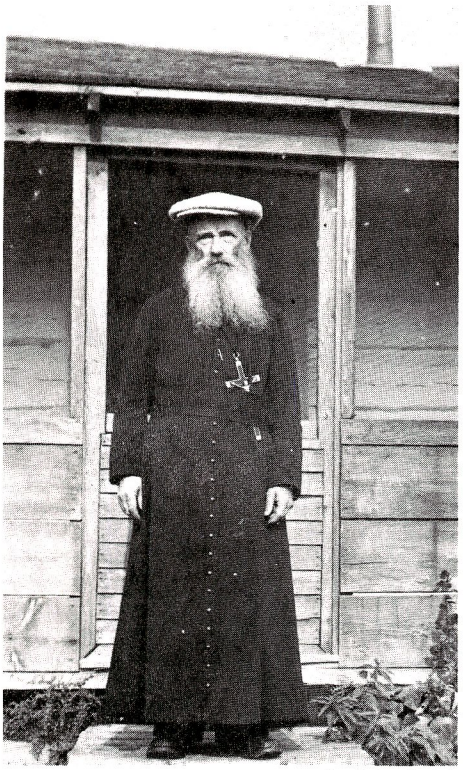
Actually the bush burned and smouldered for several weeks and a thick smoke hung over the district for a long time. Finally rain fell and extinguished the flames. For miles around, gone were the beautiful fir trees and in their place stood ugly charred stumps. Many fur-bearing animals perished and for several years trapping was poor in the surrounding district.

Writing about the Bloodvein fire reminds me of one which occured at Berens River in 1940. On Friday morning, August 9th of that year, a heavy smoke haze hung over the settlement. All knew what that meant. A bush fire had started. Fire fighters equipped with fire hoses, axes and shovels were dispatched to the scene of the blaze which happened to be seventeen miles up the Berens river. Men toiled in vain to halt its progress. All along the river were thick stands of pine and balsam trees. Any fire starting among them is almost impossible to control.

On Monday the 12th, pushed by a violent wind, the flames were within a short distance from the settlers' homes. At 2 p.m. the following day the staff of the mission and hospital were warned that the fire could reach these properties at any moment. All were advised to take refuge on Sigurdsons's Island, a distance of about a mile off shore. Skiffs were made available at the mission dock for the evacuation. The Sisters and Father Grandpré, who was the director of the mission at that time, had hurriedly gathered a few necessities. When the patients had been made as comfortable as possible the skiffs all went to the Island.

The people of the hospital and the mission were by no means the only ones to take refuge there. Already there were a number of families camped in tents, having moved from their homes when the flames threatened. The fire destroyed the mission residence and an outbuilding as well as a number of Indian dwellings. The hospital and the church were spared from the flames.

Father Célien Gauthier and I took up our duties at Bloodvein on August 22nd, 1936. We met with more distress on our arrival. Following the bush fire an epidemic of measles broke out. It didn't take long before



Bro. F. Leach photo

The late Father Celien Gauthier

every child as well as a number of young adults shoed the symptoms: red watery eyes; a frequent dry cough and high temperatures followed a little later by the appearance of small dusky red spots. Nine died from complications of the disease. Another factor contributing to the misery of all, was the acute shortage of food supplies.

Years ago epidemics of almost any type of sickness were far harder on Indians than on whites. One reason which I have already mentioned was malnutrition which was general on most Reserves, a condition which lessened the resistance of the Indian to sickness.

Many a time, during the twenties and thirties, I have known my pupils to come to school having had no breakfast or perhaps a meal consisting of dry bannock and a cup of tea, with no milk or sugar. Fortunately, in those days the Department used to send out in the Fall, a small supply of beans, rice, some powdered milk, cocoa and a little sugar. With these items I used to make a midday meal for my pupils. However, the supply rarely lasted for a full school year.

The government also sent out a supply of food for the old people. Every month I had to issue them a monthly "ration". These supplies can in no way be compared, in value, to the relief cheques sent to those, not receiving pensions, in need of welfare.

In olden days the monthly allowance of food consisted of: five pounds of salt pork; five pounds of beans; four pounds of lard; four pounds of rolled oats; one pound of tea; three pounds of sugar and a couple of pounds of rice. In cases of sickness sometimes a little canned milk was added.

VII — 1937 TO SEPT. 5, 1965

Teaching was still one of my occupations but looking after the sick took up quite a bit of my time. Not only had I to visit patients on the Bloodvein Reserve but up to 1955 I received many calls from surrounding white settlements. During the winter, visits to these places were made by dog train. Knowing that I was teaching during the day calls from settlers came after school hours except in cases of real emergencies. I didn't mind making these calls for those who came for me especially if they came with a good cariole, plenty of blankets and splendid dogs. Quite often I would fall asleep soon after we set out and I didn't wake up until we reached the settlement where medical help was needed.

I admit, however, there were times when one couldn't get much rest due to rough ice conditions causing the cariole to bounce up and down or tip this way and that way. On other occasions we might be travelling in temperatures of more than forty degrees below zero, in that case one got chilled to the bone in spite of being well covered up.

The following extract from my diary will give some idea about my visits to the white settlements.

"**December 31st. 1937.** Heard there was quite a bit of sickness among the whites so decided to make a round trip. Visited Snake Island (the local name for Matheson Island), found there were some cases of tonsolitis and flu. Stayed the day. Early next morning went to Loon Straits. Carl Monkman had croup also little girl who was badly scalded when she dropped a kettle of hot water. **January 2nd.** — 24 degrees below zero, strong blizzard from north-west. Stayed at Loon Straits. Next day visited Big Bull Head and Pine Dock. Cases of flu; also had to extract a few teeth. Left for home the next morning; forty-two below zero." In that trip we travelled sixty-six miles.

There is one characteristic common to all those I have visited on Lake Winnipeg: it is their hospitality, not because I came to give medical assistance, but it is just natural for

them to make their visitors feel at home.

The following is a typical example. Some years ago I was called out to see a patient at Dauphin River, a distance of about forty miles west of Berens River. The snow was somewhat soft and deep so when we reached a trapper's camp, at MacBeth Point, we decided to give the dogs a rest. The owner of the camp was away but on the door was a note: "Make yourself at home but please close the door when you leave." This invitation was extended to anyone passing by.

As was the case at Berens River, several calls I received made a deep impression on me.

On December 20th, 1945, I was awakened at 2.30 a.m. when a dog train arrived. "Hurry, teacher", said the driver, "you are wanted at Snake Island, someone is badly hurt." The trip was made in almost record time, the driver urging his dogs on at top speed. When he stopped at a house on the Island, I entered. I got a shock. There on a bed was a man lying in a pool of blood. He was dead. I was told he had been in a fight with another man and in the scuffle his opponent had accidentally killed him. It must have been a terrible fight for apart from other marks on his face there was a hole through the face to the jawbone which was broken. The police investigated the case but the person who had committed the manslaughter was let off free.

Another call which made an impression on me happened on January 3rd, 1948. I was called to investigate the death of one of my Indian friends, Gabriel Green. From information I obtained I learned that he had started off from Bloodvein, the previous morning, for Rabbit Point, to sell some furs. Reaching the cabin of his brother-in-law, who was absent at the time, Gabriel must have decided to take a rest. No doubt he made a fire in the heater, then stretched out on a bed and must have fallen asleep. The tin heater must have got overheated causing the paper, with which the shack was lined, to catch fire. Evidently Gabriel had tried to make his escape but was probably overcome by smoke. There was nothing left of the cabin, and all that was found of Gabriel were his bones. He was without doubt the best trapper in Bloodvein, a married man with five children, and a man who didn't waste his money. **(To be continued)**

Kateri beatified June 22

VATICAN CITY — Pope John Paul II has approved the beatification of Kateri Tekakwitha, known as the "Lily of the Mohawks", to be celebrated in Rome, June 22, together with the beatification of Bishop François de Montmorency Laval, first bishop of Quebec and of Sister Marie de l'Incarnation, foundress of the Ursuline nuns in Canada.

The summer issue of the INDIAN RECORD will feature a biography of the Venerable Kateri (1656 - 1680).

IN MY OPINION

A former Police Chief, in Arthur Cooksons' Book *"From Harrow to Hawk"* is quoted as saying:

"The Indians were encouraged to leave the reserves and migrate to the cities as a forward step in the integration program. The Indians responded in droves, lured primarily, I would assume, by the thought of bright lights, excitement and a better way of life. Almost overnight, the majority of them became social welfare recipients . . .

" . . . They were not prepared for absorption into the urban environment. Lack of education and training reduced their suitability for employment to little better than menial tasks. Many rejected this, preferring to stay on welfare and direct their ingenuity elsewhere for a more easily-earned dollar. Teen-age girls resorted to prostitution in the skid row section and in many instances joined their men in hotel-room and back alley muggings, robberies with violence, and other crimes . . .

" . . . Why the Indian has to be so belligerent and openly hostile to society's laws is hard to understand. I have seen them many times, deliberately loitering so as to impede others using pedestrian traffic signals, and otherwise displaying contempt for the accepted standards of courtesy and decency. Why do they do this? When checked by the police, they cry 'police harassment.'

"Let us be honest . . . the Indian brings the majority of troubles on himself. His perpetual defiance of social norms can only irritate and annoy the law-abiding. This is not racism, far from it."

A prophetic voice

Native people throughout the Americas in their struggles against centuries of colonialism have been and continue to be a prophetic voice against the structures of injustice. We know that indigenous peoples in Latin America are threatened by cultural and even physical genocide.

We know that the Church in Brazil has defended the rights of indigenous peoples even at the cost of persecution by the state. We pray that the whole Church will stand steadfast in the defence of native rights.

In Canada, Native peoples are asserting their right to self-determination and are resisting the intrusion of corporations wishing to exploit the natural resources of their homelands. Canada's Catholic bishops have recognized the significance for all of us of the struggle going on in the North:

"We are especially concerned that the future of the North not be determined by colonial patterns of development, wherein a powerful few end up controlling both the people and the resources . . .

For what we see emerging in the Canadian North are forms of exploitation which we often assume happen only in Third World countries: a serious abuse of both native peoples and the energy resources of the North."

Maple syrup

In the late 1600's the Indians used to do some trading with maple syrup. They used tomahawks to nick the maple trees, caught the sap in birchbark containers and boiled it in earthen pots.

By Tanya Lester

Forty years as a Chief

by George Barker, illustrated by Judith Anne Rempel, 102 p.p., Winnipeg, Peguis, $4.00

Last September, near Batoche, Sask., we met an old Metis farmer whom we immediately started to question about the roles Louis Riel and Gabriel Dumont had played in the battles.

"Well, you've read your history books," the man said. He sounded a little bored with the subject.

He preferred to talk instead about the real reason Gabriel Dumont was able to gain such respect among his people. He boasted about Dumont's ingenuity which led him to develop the first ferry crossing on the South Saskatchewan River. By finding a quick means of transportation over the shallow but treacherous river, Dumont had proved, in a very practical way, that he was a leader.

Chief George Barker, the author of **Forty Years a Chief**, gained the respect of the Indian and Metis on Lake Winnipeg for the same type of reason. As he relates in his much too brief autobiography, he attended the meeting where he was elected chief with no intention of running. But the people at Hole River Indian Reserve knew that he had already proved himself a leader.

The book begins with Chief Barker's reminiscences of his childhood. He tells about a life close to nature — harvesting wild rice and learning to trap. Although his writing style reflects many fond memories, Chief Barker does admit that he knows "nobody now living in the present generation who has tasted such hardships."

The Chief kept his Indian beliefs but grew up to learn about white men and ways to deal with them in order to improve his people's living conditions. Before even becoming chief, he was instrumental in bringing about legislation for registering traplines. Manitoba became the first province to enforce trapline registration which served to protect native trappers' livelihoods from exploitation by white men.

As chief, George Barker continued to fight for native rights. While doing so, he met Premier John Bracken who told him to work towards getting the vote for Indians. He convinced the Chief that with the vote Indians could pressure the government as a "political element."

"Premier Bracken turned on a light in my mind," Chief Barker writes, "and I decided to go after the vote with the same kind of perseverance that was needed on the traplines." It took George Barker 20 years of perseverance but his work did result in another first for the province. Manitoba, in 1954, became the first province to give its native people their long overdue right to vote.

Using the vote as his leverage with politicians, Chief Barker then went on to coax governments into building a road to Hole River, establishing a school for the area, and improving the housing conditions on the reserve. During the course of this time, he met with premiers, prime ministers, and even the Queen.

He is a man who enjoyed life best as a trapper and fisherman "living off the land," and his frequent visits to the cities, where he negotiated with the country's leaders, prove his determination must have been very great.

In **Forty Years a Chief**, George Barker also speaks out against the two vices which have harmed native people the most — welfare and alcohol. He considers welfare to be "the worst thing for this country" and goes on to write that "there should be a law to compel people to work." He believes welfare "encourages laziness."

So, in only 102 pages Chief George Barker has touched on the historical aspect of growing up around Lake Winnipeg, the work of a naive politician and leader, his own moral beliefs, and the spiritual beliefs of the Indians in the area.

Forty Years a Chief serves to whet the appetite. It raises questions about a man and a lifestyle that cannot easily be answered in so short a book. In the book's forward, Governor General Schreyer states that the "reader will wish that it would be possible for many of these (the book's) episodes to be described in more detail." He is right.

(Winnipeg FREE PRESS)
(With permission)

Tanya Lester is a Winnipeg free-lance writer.

Native lore

OJIBWAY HERITAGE, by Basil Johnston, McClelland & Steward, $5.95.

HOW THE BIRDS GOT THEIR COLORS, by Basil Johnston & Del Ashkewe, Kids Can Press, Toronto.

The colorful covers of these two books are a promise fulfilled by the contents. *Ojibway Heritage* relates a part of the vast body of Ojibway culture, and does so in terms to which the average reader will have little trouble in relating.

How The Birds Got Their Colors is a bilingual booklet — Ojibway and English — telling in terse, almost colloquial manner, the legends that grew up about creatures of the woods which were closely studied by this continent's native peoples.

NATIVE WRITERS INVITED

The INDIAN RECORD would like to publish more articles by native writers, especially from the Prairie Provinces, pertaining to the economic, social and cultural well-being of the native people.

The editor is looking for tightly written articles, high in human interest: profiles of outstanding persons, how the Indians run their own affairs and take responsibilities for their own decisions.

The subject matter is immense: health care; education; man-power; the Indian in the city; initiatives that pay off in any area; successful rehabilitation. Also authentic, but not yet published, legends which give an insight into native thinking.

Preferred are 1,000 word or 2,000 word articles for which the writer receives an average of $50.00 to $100.00 plus $5.00 for each photo used. Payment is on acceptance.

Contact: Rev. G. Laviolette, OMI
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Kateri Tekakwitha
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ADDRESSEE

Fight seen for Indian rights

OTTAWA — Metis and non-status Indians will go "back to the trenches" to fight the Liberal government if it ignores their unresolved, century-old land claims, said Harry Daniels, president of the Native Council of Canada, early in March.

"I'm convinced that it's the only alternative left after we've exhausted all the procedures of a democratic nature," Daniels said in an interview Wednesday.

"It's our democratic right to fight for our rights . . . and if need be, we are going to," he said. "And I'm not being frivolus about this."

The council is the largest native organization in Canada, representing up to one million people in all 10 provinces and the two territories.

Metis have mixed Indian-white blood. Non-status Indians were either left out of treaties signed between various Indian groups and the Crown, or stripped of their status by Ottawa.

This group, unlike more than 300,000 registered Indians, does not receive benefits and protection under federal legislation.

Their claims stem from the federal government's promise in 1870 to provide the Metis of the Red River Valley with 1.4 million acres of land in the newly-formed province of Manitoba in return for the end of their rebellion against Ottawa under Louis Riel.

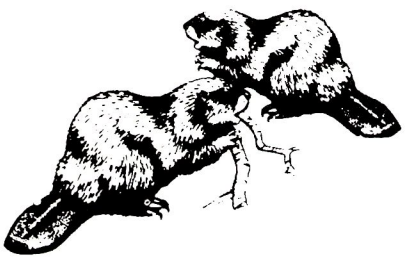
Later land was to be set aside for Metis in other parts of Western Canada to settle outstanding claims. Other demands have been advanced on behalf of those who lost their status as Indians.

But successive federal governments have refused to recognize the various claims.

"The federal government doesn't know how to deal with it and they are unwilling or incapable of dealing with it," Daniels said.

He said natives are "sick and tired of explorations coming into the North," adding they are "shunted aside and given social programs or meaningless jobs on projects."

"So where do you go from there but back to the trenches."



Programs help native farmers

A federal government agricultural program has helped native farmers increase their production and income during the last 10 years, says program director Murray Coates.

"Agriculture offers the best opportunity for economic development of southern Manitoba's Indian reserves," Coates said during a recent interview.

The Manitoba Indian agricultural development program was organized in 1969 to upgrade farming techniques and increase production, said Lloyd Greyeyes, the assistant manager of the program.

This is done by granting loans and operating agricultural training schools.

Coates said the organization has to loan money to Indian farmers because a section under the Indian Act prevents banks from accepting reserve assets as security.

Coates said he was encouraged by the results of the program during the last decade. He noted a cost benefit analysis done on the Peguis Indian reserve between 1969 and 1978 indicated a ten-fold increase production with gross income jumping to $617,000 in 1978. Land used for farming increased to 16,000 acres from 2,000 during the same period.

Coates said the Peguis reserve, the largest in southern Manitoba, was the most productive, accounting for 16 percent of the Indian farming in the province. He said farmers at Waterhen, Ebb and Flow and Crane reserves weren't far behind.

Police report...

(concluded from p. 1)

Favel believes "it's not the fact that Indians are Indians, but rather that many of Regina's Indians are poor that drives so many to criminal activity." He feels the questions on the study should have been geared to show up the reasons the crimes are committed.

Favel agreed that there are still frictions between the police and native people and still a problem to be solved but he objected that studies "like this" are not going to solve it.

Putting perspective to the problem Police Chief Al Huget remarked that most of the negative attitudes were from that section of the force that is young both in terms of age and of service.

"It's pretty hard for a young policeman, who spends part of each working day dealing with natives in negative situations, to be positive." Huget suggested that the maturity which comes from longer service would see attitude changes.

Another significant point which chief Huget made was that the survey did not show that the negative attitudes of the police are directed only toward that portion of the native community which is constantly in trouble with the law.

Perhaps the most telling fact in the question of attitude surveys is the fact that the members of the force were also asked to comment on their relations and attitudes toward their superior officers. The officers came in for as much negative feed-back as did the native population.