INDIAN RECORD

Vol. 43, No. 4 FALL 1980

Respect and promotion
of
Social Justice
Human Rights
Cultural Values

Pastoral Council seeks way

Joan Grenon

Six years ago (Cardston, Alberta, Sept. 1st, 1974) the Native Persons Pastoral Committee issued a set of guidelines for this infant organization. They listed them in a four point, ten subsection formula headed *definition, means, purpose and form.*

This directive envisioned a coming-of-age of Canadian native people in the church in Canada (or more precisely, in the church in western Canada). The NPPC was to facilitate communications between the native people and the church hierarchy (the Western/Northern Bishops).

This two-way form of communication was based on the assumption that there would be strong, informed, vocal native leaders representing active groups of native people at the local parish level, and also, that there would be a full-time facilitator whose work would be enhanced by a support committee composed of "a workable number of representatives of the bishops, priests, sisters, brothers and laity. The majority will be native."

The group as a whole is to meet annually at an open forum.

The meetings have in fact been held. However, many of the other

See GUIDELINES, p. 18

In This Issue:

Kateri, p 5.

A North American Indian reads an address to Pope John Paul II during beatification ceremonies for Kateri Tekakwitha at St. Peter's Basilica. Blessed Kateri, known as "the Lily of the Mohawks," is the first native North American to be beatified.

Bands may suspend discriminating law

OTTAWA — Hon. John Munro, Minister of Indian Affairs, has announced that, where requested to do so by Band councils, the government will suspend certain sections of the Indian Act which discriminate against Indian women who marry non-Indians, and their children.

The Indian Act now provides that, where Indian women marry non-Indians, they and their children lose the legal status and rights of Indians. However, where Indian men marry non-Indians, their status as Indians is unaffected and their spouses gain Indian status.

"This situation has come under attack from many quarters, both among Indian people and among non-Indians," Mr. Munro said in a statement.

"In light of this situation, the Government feels that it must be prepared to act upon the wishes of Indian Bands. If they desire changes in this provision now and request the Government to act, we will endeavor to accommodate them.

"Therefore, I wish to announce that, where requested to do so by a Band council or group of Band councils, the Government is prepared to suspend these provisions of the Act with respect to the status of women of the petitioning Band or Bands, as well as of their children.

"The Indian Act has had for some time the provision that the Government may declare that any portion of the Act does not apply to any Indians

See WOMEN page 6

The ambivalence of the Church

In the last preceeding two issues of the INDIAN RECORD, we were presented with two views of what has been called "The ambivalence of the Church with respect to native peoples of Canada." (see: Christianity vs. European culture by Emma LaRocque: Winter 1980 and Fr. A. Lacelle's letter, Summer 1980.) One view reprimands the Church for its ambivalence: inconsistency in attitude towards natives; the other claims that the Church has not been and is not today ambivalent. This second view distinguishes between "church" as a religious body and as individual members. Both assume that ambivalence is bad.

Let us clarify what we mean by ambivalence. It is a situation which allows the Church to maintain two apparently conflicting values or opinions. In the LaRocque article ambivalence brought disappointment as the church appeared to vacilate between supporting and not supporting Native Peoples' causes. With such vacillation the church does not appear to be trustworthy.

We believe that the Church in real life should be ambivalent as it should have the freedom to respond to an individual situation on its own merit. Examples: freedom vs. bondage; individual vs. collective rights, etc. Facts can be brought to bear as evidence for both points of view.

As we move away from a linear structure of the Church to an organic cyclical living entity, it appears that ambivalence is more a part of life of the Church. in a linear structure there is no place for ambivalence. But life is more cyclical than linear when we consider the fundamental dynamics of dying and rising in Christ.

There can be no excuse for the Church, built on Christ, not to be on the side of the poor, the oppressed, the marginalized and the alienated of our societies. However, it is true that the Church has not always supported Native Peoples' causes, in all their ramifications.

The Church is for life, growth and development. It can never support the destruction of what is human or what upholds the emergence of human dignity in the fulfillment of the whole of Creation.

The Church is often faced with dilemmas; take, for instance, the status of women under the Indian Act. The Church must support the idea of self-government, respect the Indian peoples' rights to be masters of their own destiny, thus leaving women unequal before the law as set down in the Indian Act. But, at the same time, the Church gives its support to Indian women who want to be treated on the same footing as men in terms of their birthright.

Another example: The Church supports the development of competence and self-determination for Indian Bands in their own affairs and, at the same time, it supports the right of individuals to fair, equitable and unprejudiced treatment by the Bands administration.

The Church's position, in the above examples, can, in no way, be labelled ambivalent as it seeks to maintain and promote values inherent to both points of view.

In such matters the Church is often in a "no-approval" situation from those people who expect it to live in the midst of dynamic, creative, even conflictual tensions from complementary values and forces.

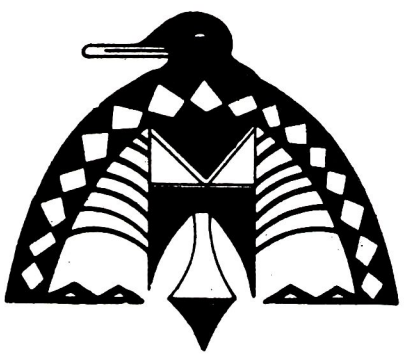
However, the Church has a message for peoples of all times and of all places. The Church must always remain in a position where it can propose a further step in the growth and development of human beings and organizations. No social system, nor political structure will ever embody the total possibilities for all men and for all women, for all ages and for all times. There will always be room for fuller life "in abundance."

Being partisan, would remove from the Church the possibility of seeing and promoting life wherever it is found. There are so many facets to reality! **A.A.G.**

INDIAN RECORD

Founded in 1938
Published by the Oblate Fathers
1301 Wellington Crescent, Winnipeg, Man. R3N 0A9

Editor & Manager: Rev. Gontran Laviolette; Associate: Joan Grenon
Chairman of editorial board: Rev. Jean-Paul Aubry
MEMBERS: Rev. Alvin Gervais, Guy Lavallée, Dominique Kerbrat
Published 4 times a year: WINTER — SPRING — SUMMER — FALL
Subscription rates: $3.00 a year (4 issues)
Bulk rates: 5 or more copies at $2.00 each sub. at same address
Advertising rates on request
write or phone 1(204) 489-9593
2nd Class Mail reg. 0062 ISSN 0019-6282



DIAND Report

Reserve life-style collapsing

OTTAWA — Canada's Indians have experienced steadily improving conditions over the past 20 years, but a report prepared by the federal government shows many of them still face grave problems.

According to the report, a sobering 153-page reference work for Indians themselves as well as officials and others in the field, the more than 300,000 Indians have a substantially shorter life expectancy than other Canadians and are more prone to violent death. Their suicide rate is three times the national average, alcoholism remains rampant and all this is linked with substandard living conditions and increasingly disproportionate numbers receiving social assistance.

Growth in self-government

A positive aspect of the report focused on political and cultural development in the past two decades. On the political front, the study identified major positive changes, notable growth of band council government.

"At the same time, Indian leaders maintain a wholesome skepticism towards the intent of government policy to reinforce Indian status and avoid Indian assimilation, an attitude that is probably essential to ensure that Indian identity is maintained," the report says.

The past 20 or 30 years has seen the elimination of legislative and administrative suppression of Indian language and culture and their replacement by programs designed to do just the opposite. Not only has this meant greater freedom for Indians to pursue their own cultural identity with the result that there has been a major increase in Indian cultural expression and a stabilizing of the use of Indian languages, but it also has made non-Indians more aware of Indian heritage and contemporary trends.

Indians and officials interviewed for the report suggested that, if the emphasis can be on rebuilding a foundation of a thriving Indian culture, many of the other problems, social and economic, should begin to improve faster than they have been in the past 20 years.

Population grows rapidly

There were only about 180,000 Indians in Canada in 1961, starting point of the study, and the 67-per-cent growth since then has meant the Indian population has *mushroomed* in relation to the rest of the population. As a result, the Indian population is younger than the rest, on average, and there has been a consequently massive impact on education, social services and the job market.

Interviews and data showed that while Indian life had improved "in some material ways," such as better and more housing, one of every three Indian families lives in crowded conditions and many homes have no running water or sewage disposal.

It is a situation that would take five years at double the current residential construction rate to correct. In the meantime, living conditions many Indians have to contend with contribute to the high incidence of respiratory, parasitic and other diseases as well as to an inordinately high number of fire deaths.

Only Quebec and the four Atlantic Provinces have adequate fire protection services on more than 40 per cent of their reserves and the number of fire deaths among Indians is seven times more than double that of the rest of Canada; poisoning and drug overdoses are five times as high and deaths by firearms a staggering 43 times as bad.

The suicide rate among Indians varies, but it averages three times the national rate when all age groups are taken into account. It is worst in the 15-to-24 age group, which will be the biggest sector of the Indian population within five years, where there are approximately 130 suicides per 100,000 population annually compared with a national ratio of about 19 per 100,000.

Family life deteriorates

Other mirrors of the overall picture are the facts that between 50 and 60 per cent of deaths and illnesses among Indians are alcohol-related and that the *deterioration of family* life and general social conditions have contributed in a major way to the large number of children in the care of agencies and the high level of juvenile delinquency.

An outgrowth of the delinquency rate is the high ratio of Indians in penitentiaries: some 280 per 100,000 as opposed to 40: 100,000 nationally, a

difference of 700 per cent. The problem is particularly acute in the Yukon and Northwest Territories, but it also is a significant factor in Saskatchewan and Manitoba when measured against the other provinces. In addition to blaming general conditions, the report cites "the scarcity of preventive services and of support systems for Indians as alternatives to jail."

Higher education slow-down

Insofar as education is concerned, elementary enrolment is consistent with national trends. On the other hand, while secondary enrolment has more than doubled since 1965, the proportion of children enrolling has dropped dishearteningly since a 1972-73 peak. High school completion has improved modestly, but the Indian rate remains less than a quarter of the national rate.

The report suggests that "an inordinate proportion are being discouraged at the secondary level" because of a lack of on-reserve school facilities. However, it says Indians definitely are interested in education, citing the increased attendance at universities, community colleges and government training centres.

Recent estimates, which vary widely because of an absence of reliable surveys, of Indian unemployment range from 35 to 75 per cent. A major hurdle evidently is Indians' basic preference for working close to home, an essentially rural job market that is unable to satisfy demand.

The report suggests that a partial answer to the unemployment problem lies in development of the potential of Indian lands, which traditionally have been used at a bare subsistence level in most cases. Reserves have a potential for development of agriculture, forestry, hunting and general recreation. As well, the subsurface mineral potential has grown markedly, especially where oil and natural gas are concerned.

Revenues increased tenfold

Since 1972, Indian revenues from this source have increased about tenfold, reaching $103 million in 1978-79. There also are good to excellent proven deposits of metallic, nonmetallic and structural (such as sand and gravel) minerals to be exploited.

"Although the development of Indian businesses and economic enterprises is not expected to satisfy the immediate need for jobs on reserves, there appears to be considerable scope for a larger, more stable and integrated reserve-based Indian economy," the report states.

"The increasing experience of Indians with establishing and financing Indian-run businesses is expected to create a commercial and industrial momentum on reserves and attract private capital, thereby reducing Indian dependence on government security."

This thrust toward self-sufficiency is reflected in the increasing Indian management of government programs which, the report says, "will continue to transform the government's role as a facilitative one, with greater need to support the development of band planning and management capabilities." Indians are now managing more than a third of the Indian program budget directly.

Programs' effectiveness doubtful

There remain, however, doubts about the effectiveness of government programs. Interviewers heard complaints, for example, about "too much apparent haste to achieve results" and the destructiveness of welfare. As well, technical limits on some programs forestall adjustment to meet local priorities.

The study notes that federal spending on Indian programs has not kept pace with funding for other programs, increasing by only 14 per cent per capita in real terms since 1970-71 compared with 128 per cent in other federal social programs.

Total departmental spending on Indians is projected at $809 million in the 1980-81 fiscal year compared with an actual $223 in 1970-71 and approximately $36 million in 1960-61 when the department was the Indian Affairs branch of Citizenship and Immigration.

Total federal spending on Indians actually is higher because funds from other departments come into play. These include cultural grants from the Secretary of State, health services from National Health and Welfare, Canada Mortgage and Housing, the Department of Regional Economic Expansion and Employment and Immigration. The last complete year given in the report is 1978-79 when Indian Affairs spent $659 million and other departments and agencies $170 million, boosting the total to $827 million.

Pope defends Brazilian natives' rights

Pope John Paul, on his recent twelve-day visit to Brazil, defended the Indian people's rights *"to live in peace and serenity."*

The Pope said he defended their *"right to live in peace and serenity without the fear or the nightmare of being expelled to the benefit of others and be assured of a vital space which is essential for your survival and the preservation of your identity of a human group."*

"I made this trip specially to meet you, whose ancestors were the first inhabitants of this land," he added.

The Pope was presented with necklaces, an Indian headdress and handicrafts from the various tribes. In return, he gave them one of his papal mitres, the conical hat he wears when celebrating Mass.

Luis Pereira, a Micanha Indian from the north, told the pontiff his people, *"are being massacred, we are being exploited."*

A letter which was drafted by fifty Indian tribes was presented to the Pope. It asked Pope John Paul to publicly defend the Indians, most of whom are Catholic converts.

Brazil's Indian population has dwindled to 210,000 from the estimated 5 to 6 million when the first Portuguese settlers arrived five centuries ago.

The Indians say their extinction is being brought about by farmers and ranchers who seek their fertile jungle lands, government development projects spreading into the jungle and imported diseases for which they have no natural defences.

Mohawk tongue used in Vatican Rite

VATICAN CITY — An international air permeated St. Peter's Basilica June 22 as Pope John Paul II beatified Kateri Tekakwitha, the first North American Indian to be so elevated, as well as Francois de Montmorency-Laval, first Catholic bishop of North America, Mother Marie de l'Incarnation, foundress of the Canadian Ursuline Sisters, and two missionaries, Father Joseph de Ancieta, S.J. of Brazil, and Pedro de Betancur of Guatemala.

The tribal regalia of more than 100 North American Indians added a festive note to the ceremony. The offertory gift was presented to the Pope by representatives of various tribes, including those of Canadian reserves.

The two-and-a-half-hour ceremony featured nine languages, and saw the first use of the Mohawk tongue in a Vatican liturgical rite. Five languages — Italian, Portuguese, Spanish, French and English — were used in Pope John Paul's homily.

The Pope, dressed in golden robes and wearing a mitre, was assisted by 31 cardinals, including Maurice Cardinal Roy of Quebec City, one of Bishop Laval's successors, and 60 bishops. About 20,000 Religious, lay people and priests participated.

A colorful and moving part of the ceremony occurred when representatives of various Indian tribes, dressed in traditional costumes, ascended the altar to present their offertory gifts to the Pope. The crowd broke into spontaneous applause when the Pope spent a few extra moments with Mohawk Chief Andrew Delisle and his wife, Gladys, of Caughnawaga, Que.

The Lily of the Mohawks, Kateri Tekakwitha, depicted in this statue at the Shrine of the North American Martyrs, Auriesville, N.Y.

The gifts included peace pipes, head-dresses and piles of beaver skin, traditionally given to important leaders of other tribes.

Others in the offertory procession included Chief Jimshot Bothsides and his wife, Rosalise, of Blood Reserve, Alta., Running Wolf, a Mohawk from Caughnawaga, Que., and Sara Hassenflug, of Fonda, N.Y., where 'Kateri, the Lily of the Mohawks', was born in 1656.

Although he did not participate in the liturgy, one of the best-known U.S. Indians at the ceremony was Iron Eyes Cody, an elderly Cherokee pictured with a tear in his eye in the 'Keep America Beautiful' advertising campaign.

Delegates from Alberta

On June 17, 40 members of the Alberta Blood, Blackfoot and Peigan tribes expressed their gratitude to the Pope for Kateri's beatification.

They made him an honorary chief of the tribe, presenting him with a headdress and a scroll. The ceremony was very touching, impressive and aroused a long applause from the crowd of pilgrims. The Pope was unable to put the headdress on his head because of having to wear the mitre at the time, but later on, in his office had a picture taken with it.

Private audience

On June 24th the Holy Father received the Indians in a private audience. Three times he specified to his secretary that no white people were to be allowed to enter. He wanted to show that it was his turn to discriminate in favor of his "beloved native people."

The audience was very touching as the majority were able to hold his hand and express their joy. The Pope shook hands with the Chief and his wife, and were told they would be receiving a letter from him.

Abel Joe with Father Brian Ballard of the parish of St. Ann's at Duncan, B.C., on Vancouver Island, receives his tickets for the trip to the beatification of Kateri in Rome. He is wrapped in a goatskin wool blanket.

Delegation from B.C.

By Marjorie Thompson

VICTORIA, B.C. — A unique honor was bestowed upon Indian leader and Band elder Abel Joe of the Cowichan Indian Band of Duncan, B.C., when he was chosen to represent his St. Ann's Catholic parish at the beatification of Kateri Tekakwitha in Rome.

Mr. Joe is the first Cowichan Indian to be received by Pope John Paul II and the only person from Vancouver Island to attend the ceremonies. Several Sisters of St. Ann from the mainland also attended.

As a translator and Band historian, Abel Joe is well-known for his musical talents, and his translating of the prayers and hymns into his native language. He has translated some of the prayers of Kateri into his Cowichan tongue.

Not only did Abel Joe take some of his native prayers with him to recite but he also wore the Cowichan costume when he had his audience with the Pope, as part of the native delegation from Canada.

He promised to bring back all he learns and sees while in Rome and to tell his fellow parishioners and friends on his return. Funding for his journey came from his parish, his own resources and from other donors.

Chief John George of the Burrard Band, along with Sister Dorothy of the Fountain Band in Lillooet, headed a delegation to the beatification.

Jesuits pledge $200,000 for native ministries

by Rev. Roy A. Carey

Father Jim Farrell, SJ, superior for Canadian Jesuit Missions, writes about the hopes, expectations and plans for the Jesuit native Indian apostolate:

"Our mission policy has been to foster and build up local native leadership in the church.

"At the annual mission meeting, 1972, the missionaries voted to launch the Indian deacon program or ministries program. Seven Indian men have been ordained deacons to date."

"At the annual mission meeting, 1977, it was proposed to set up a pilot project of team ministry involving Indian people, sisters, missionaries — to develop local leadership and to draw from the Indian community the talents given by the Holy Spirit. In August, 1978, the project was launched.

"Bishop A. Carter of Sault Ste. Marie wrote January, 1979, 'Your appraisal of the ministries program and team ministry project corresponds with my own conclusions to date and I believe we are on the right track. I am looking forward to seeing the program develop.'

"Father P. Arrupe, the superior general wrote April, 1979, *'Congratulations on the renewal of our ministry by developing and promoting the collaboration of others, sisters, native deacons, other ministers, parish councils, etc. This is far-sighted and will, in the future, prove invaluable. I know you will continue to do this, but I would like you to know that you do it with my full approbation and encouragement.'*

"In June, 1979, the Upper Canada Province of Jesuits gave priority to a northern Ontario mission project, allocating $100,000 from the apostolic fund for 'a centre in northern Ontario for faith/justice education of native peoples, for courses and seminars on theology, inculturation for missionaries, heritage, etc. . . .' The grant is not for buildings but for programs and projects.

"In early 1980 we purchased six acres near Espanola on a lake on the Trans-Canada Highway, near the centre of the Sault Ste. Marie diocesan ministries program. It is central to the missions of the southern region. To pay for this we will probably sell two pieces of mission property Spanish and Square Bay.

"We need a building for the centre. Plans are being drawn up, prices submitted, permits obtained. We are hopeful that this centre for personnel, programs and resources will facilitate the renewal of this apostolate.

"The centre will serve the North Shore Missions attended by the Jesuit Fathers. The purpose is to have a resource and spiritual formation centre with outreach programs to develop indigenous leadership in the church: deacons and lay leaders.

"The Jesuit Fathers of Upper Canada, as a sign of their commitment to the development of a native church, have pledged over $200,000 in program development, land purchase and partial building fund."

In making an application to the Catholic Church Extension Society for the $50,000, Father Michael Murray, SJ, director of the centre, writes: "Impelled by the church documents since Vatican II and the recent Jesuit directives on mission and inculturation, we are seeking to establish a model of church that will reflect the needs and the aspirations of native people in the next decade.

"Some of the steps include the promotion of the permanent lay diaconate; a broad base of ministries; a centre for theological reflection and spirituality; team ministry projects. These various programs as well as retreats, cursillos, marriage encounters, teen encounters and leadership workshops will be sponsored by the Ojibway Ministries Centre."

Endorsing this project, Bishop Carter wrote: "This project is exciting and challenging and I cannot recommend it too strongly."

The request was also signed by Bishop Roger Despatie of Hearst and Bishop John O'Mara of Thunder Bay: the centre will serve the people and missionaries of these three dioceses.

Thanks to the continuing support of benefactors, money was available enabling a positive response to this worthy project.

Father Carey is President of the Catholic Church Extension Society of Canada.

WOMEN (from page 1)

or group or Band of Indians. In particular circumstances, this provision has been applied from time to time.

"Recent examples of the use of these powers under Section 4 subsection 2 of the Act concerned members of a number of Bands in Quebec. Some of the members of these Bands had lost their status as Indian under provisions of the Act.

"At the request of the Band council, the Government, on my recommendation, invoked the powers of section 4 subsection 2 and suspended the provisions of Section 12 (1) (a) (iv). In effect, that section no longer applied to these Indian persons.

"Now with respect to the sections of the Act which deprive women of status on marriage to non-Indians, some Bands and some Indian women have indicated their unhappiness with this provision.

"On the Band's request, we are prepared to suspend the sections of the Indian Act which place them in this position and at the same time suspend those sections of the Act which would affect their children's status.

"This step is in keeping with my own conception of how Indian government should work. Indian government implies that the elected governments make important decisions affecting their Band members.

(INDIAN NEWS)

See related story on Nellie Carlson, by Frank Dolphin (p. 14) and Background Report (p. 20).

135 attend leadership seminar

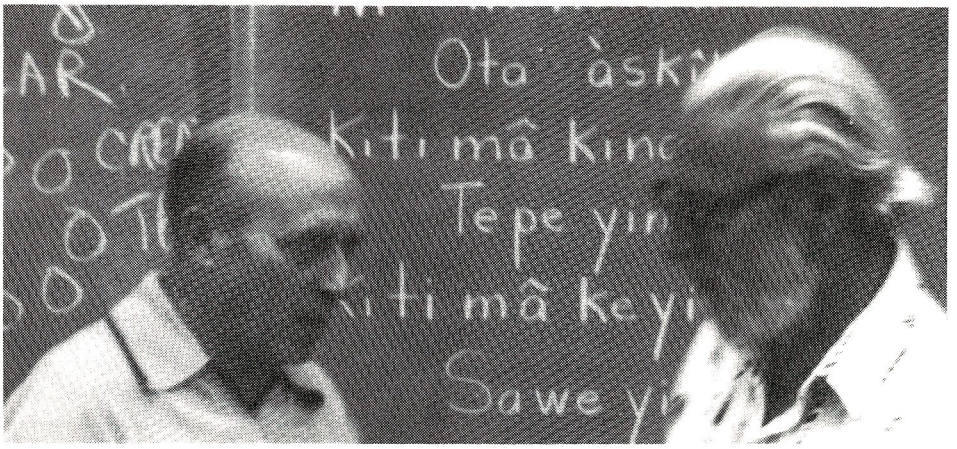
WINNIPEG — The formation of grass-roots Christian communities would be a practical way of expressing a living Faith by Canada's natives and the training of leaders is essential to the realization of this objective.

This formula was adopted here, July 7 - 18, by 135 priests, nuns and lay deacons, including native missionaries, during the third annual national Summer Missionary Session organized by Ottawa's St. Paul University.

The basic assumption is that conversion to Christianity does not imply destruction of ethnic identity but transforms it and makes it flourish. It was recognized that native ethnic groups generally are already communities and, in becoming a church, the community acquires a new cohesion, maintaining a historical continuity with its ancestors and giving a new expression of its cultural identity,

Christian Amerindian leaders must help the natives to grow and progress without loss of social and cultural identity. The missionary himself will be an effective agent of growth if he identifies closely with his people and promotes lay leadership. Bringing the message of Faith to the natives will also benefit the missionary who will be enriched by learning new avenues for the expression of one's Faith in Christ.

Stanley Fontaine



Frs. L. Casterman, O.M.I. and E. Reid, O.F.M.

Fathers Ernest Reid, OFM, Cap., and Achiel Peelman, OMI, both of Ottawa's St. Paul University, Carl Starkloff, SJ, St. Stephen's, Wyoming, and Gilbert Hemauer, OFM, Cap., president of the U.S. Tekakwatha Conference, of Medicine Lake, Montana were the lecturers. Co-ordinator was Rev. Alvin Gervais, OMI, of Winnipeg.

The participants came from all Canadian Provinces and Territories. The 2-week sessions were held at St. John's (Anglican) College of the University of Manitoba. Two evening sessions were set aside for the native participants who gave testimony of their personal encounters with Christ, co-ordinated by Stan Fontaine, of Winnipeg. A solemn liturgy was held July 13th at Fort Alexander reserve, Manitoba, church. Over 100 took part in the celebration.

Archbishop Dumouchel marks Silver Jubilee

THE PAS, MAN. — Cardinal Flahiff, 19 bishops, 40 priests and hundreds of friends participated in a concelebrated Mass here May 29 to honor Archbishop Dumouchel, O.M.I., on his 25th anniversary of episcopacy of the Keewatin - The Pas diocese.

In the evening of the same day Auxiliary Bishop Robert Clune of Toronto, former president of the Catholic Church Extension Society of Canada, was presented with an Oblate Mission Cross and a scroll from the Oblate General Superior by Fr. Jean Paul Aubry, provincial of the Manitoba and Keewatin Oblates.

The Catholic Church Extension Society has made substantial contributions to build catechetical centres in Thompson and Le Pas and to remodel buildings in Ile-a-la-Crosse and Flin Flon.

Pope John Paul II sent a letter of congratulations which reads in part: " . . . as ordained bishop (in 1955), you became both Father and Apostle to the many native people who inhabited these regions, as well as an agent of salvation to them . . . You gave in abundance to those people you so greatly loved."

Archbishop Dumouchel was born in St. Boniface, Manitoba, joined the Oblates in 1930, was ordained to the priesthood in 1936, as Vicar-Apostolic of Keewatin May 14th, 1955; in 1967 the Vicariate became an Archdiocese.

The Archbishop can rejoice over his personal achievements. In addition to his 175 lay catechists, he has ordained two native deacons; two native men from Le Pas are training for the priesthood at the House of Study at Grouard, Alberta, and there are numerous diocesan programs for lay ministry.

(Related story on p. 8)

A Father for all times

by Fr. Roy Carey, President,
Church Extension Society of Canada

When Archbishop Dumouchel of Le Pas, Man., was a 12-year-old lad, growing up in St. Boniface, he put together a fourwheel contraption with which he could explore the neighborhood or do his chores more easily. The future missionary did not know that he was developing a talent for communications that would extend to canoes, motorboats, pick-up trucks, dogsleds and planes as he built the diocesan spirit in Keewatin with miles and miles of travel.

He was one of the first bishops to install a short wave network in the diocesan headquarters so that his missionaries could contact each other and him on a daily basis; much to their surprise he installed equipment in his own automobile so that, while speeding over long roads from one post to the other, he could keep up the conversation.

"I will be as a father to them," was his motto, chosen at his episcopal ordination in 1955, but this was not a a come-to-see-me open door policy, it meant going out to the priests and people where they were, and living unforgettable days with them.

Even as a seminarian at Lebret, Sask., he had obtained permission on free days to visit the humble homes of Metis in the surrounding hills, where his hilarious storytelling, feats of magic, piety and perfect mastery of the charming Metis dialect built up joy, faith and courage.

As he prepared to celebrate his silver jubilee as a bishop, (May 24, 1955) one of his most pleasant memories was about a similar visit when he communicated almost too well. It was in the Vatican at an official interview with John XXIII, during the Council years.

The Holy Father had evidently done his homework and lead off the conversation with a question: "Why are there so many dioceses in Manitoba for so few Catholics?" (At that time three archbishops, two bishops, for about 220,000 faithful.)

The eloquent bishop of Keewatin explained that his own diocese extended across the northern parts of Saskatchewan, Manitoba and northwest Ontario, the flock was scattered here and there in Indian villages and new mining towns, the distances were enormous, water travel was slow, air travel was expensive and highways rare. Deeply impressed the Pontiff asked a bit mischieveously, "Perhaps you need an auxiliary."

The story has brightened the lives of his people in the remote missions ever since. In 1967, Rome did remember, but with surprising results, the diocese was elevated to an archdiocese and given certain added responsibilities for the other northern territories of Hudson's Bay and James Bay.

With few exceptions, his appointments after his ordination to the priesthood in 1936, turned out to be bases of operations for outgoing activity, rather than self-contained centres.

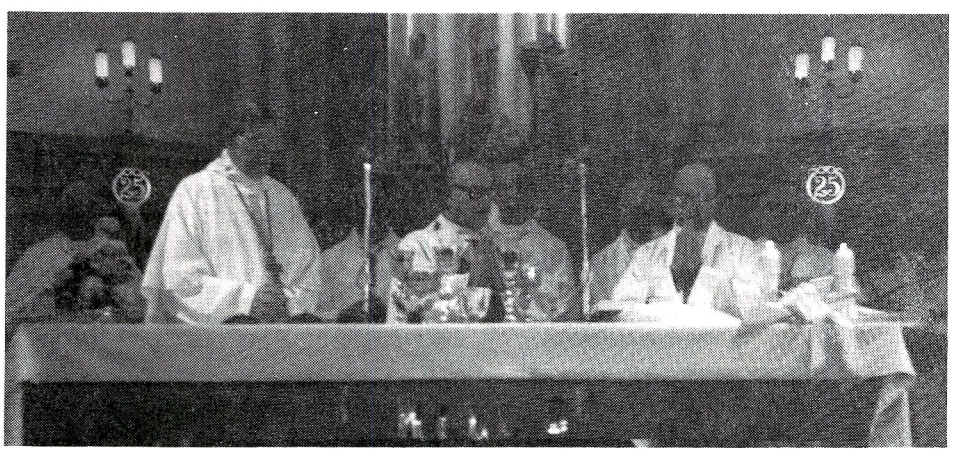
After perfecting his mastery of the Saulteaux language, he was named to Kenora, in charge of 16 missions. Transferred to St. Boniface, in 1940, he radiated both north and south, serving Indian groups at Indian Spring, Hole River, Bissette (mining), Manigotagan, Roseau and Fisher River. In 1951 he moved to Camperville in mid-Manitoba, where the Indian school brought contact with children from surrounding reservations.

Sandwiched between these postings were stages teaching Saulteaux to new missionaries, teaching missiology at Ottawa University, preaching numberless retreats and parish renewals throughout Manitoba and Quebec. Named to the See of Le Pas at the age of 43, he immediately became a student again, to learn Cree.

In spite of the usual handicaps of missionary dioceses, the spirit of Vatican II is alive and well in Keewatin. The tradition-based villages are gradually providing their own catechetical and prayer services as pastors retire. "Christian leadership" is the dominant emphasis. Social betterment is not neglected at home and abroad.

The archbishop was quick to support the proposal of a northern affairs department of Manitoba to improve opportunities and stress transportation for that purpose. Typically he was interviewed at an airport, the only way to return from Norway House. But he was equally insistent on Third World needs. Going to the point, he remarked "Seven cents a day will feed an Asian child. That is just two cigarettes."

But the ultimate goal remains the same: "People must have an aim to live for . . . the most important need is to change the hearts and thinking of the people."



Left to right., Archbishops M. Baudoux, of St. Boniface, P. Dumouchel, O.M.I., of the Pas; Bishop Paul Piche, O.M.I., of Fort Smith. Back row: Bishop F. O'Grady, Archbishop A. Hacault, Cardinal George Flahiff, Archbishops H. Légaré and C. Halpin.

Four Nations Confederacy new MIB structure

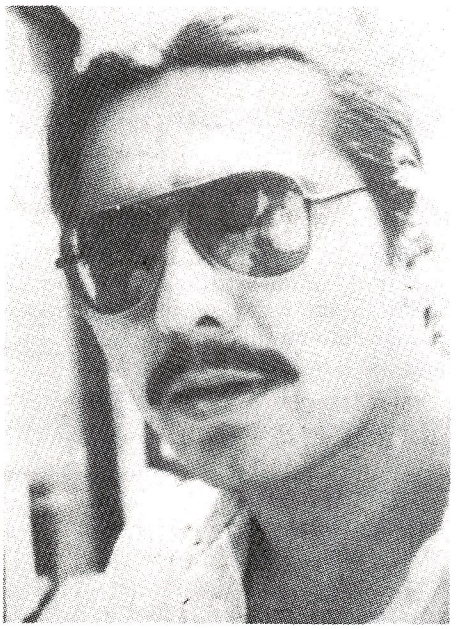
WINNIPEG — A plan to reorganize and rename the Manitoba Indian Brotherhood to become the Four Nations Confederacy was approved last month by the Chiefs of Manitoba.

The reality of the new name and structure came about after MIB President Lyle Longclaws presented the plan for approval at an all Chiefs Conference held last month at R.B. Russell school in the Inner City.

Lyle Longclaws who was elected president of the MIB last July will now become Grand Chief under the Four Nations Confederacy and his vice- presidents will now be known as Grand Councillors.

The Four Nations Confederacy includes the Cree, Dakota, Dene and Ojibway people of Manitoba and will operate on a structure incorporating traditional Indian ways — the "circle" with structure adopted from business and government.

Grand Chief Longclaws said, "we want to accomodate the best of both Worlds, by introducing our way of life back into our own political system while retaining all the good things in the integrated structure of MIB." Longclaws made it clear that the new organization will continue the work of the MIB and will assume all MIB



Grand Chief Lyle Longclaws

responsibilities which includes financial and political work on land claims, resource and development.

"The Four Nations Confederacy will conduct its' affairs in a more traditional structure with no top or bottom so all Indian people can take some responsibility for their development," Mr. Langclaws said.

According to the proposal for the reorganization of the MIB, the purpose of the traditional structure of the confederacy is to follow the pattern of our past leaders and to develop a relationship of the circle. The structure follows the four circles of life, the traditional order of Indian life based on the four sacred directions.

This system will re-establish and reassert our sovereignty as a nation and mend the circle in the communities of treaty Indian people. Based on this system, the Grand Chief and his Grand Councillors propose to implement strategies to make it possible for the Indians of Manitoba to once again "live in dignified harmony among themselves, our Mother Earth and our neighbors in Canada so that wholeness is restored in our communities."

The proposal stated that the new name and structure "will provide our Nations with a psychological edge in our struggles."

Grand Chief Longclaws later reinforced the proposal's meaning by stating "The word confederacy implies strength and clearly establishes our organization as a political group of nations instead of a brotherhood of friends." (Masenayegun)

Saskatchewan

Native input key to action plan

REGINA — Native participation in the implementation of the province's Affirmative Action Plan could be the key to its success, says Chico Ramirez, director of the Social Action Department for the Archdiocese of Regina.

The plan, announced recently, is designed in part to help the native people to incorporate themselves into the mainstream of society at all levels.

While Mr. Ramirez considers the plan "quite positive", he is concerned how the plan will be implemented. And he insists that active native participation is imperative.

"Native participation in the implementation (of this plan) will be decisive," he said.

About 20 per cent of Regina's 150,000 population is composed of natives. This is the highest concentration of native people in any major city in Canada.

The plight of Canadian Indians was documented in a report recently published by the Department of Indian Affairs in Ottawa. It revealed the growing dependence of native people on government welfare programs, poor housing on reserves, and a deterioration in the social well-being of Canada's 300,000 Indians.

Indian leaders and government officials said the reasons for the poor conditions are lack of an independent economic base in Indian communities, too rapid development of self-government after years of political dependency, and some government programs which reinforce a sense of dependency.

Saskatchewan's Affirmative Action Plan is geared to assist not only the native people, but also women and the handicapped.

Mr. Ramirez noted that some programs for Indians in the past, even those initiated by the Christian community, have tried to incorporate the natives into the community by asking them, in effect, to "become white" citizens.

"This has not worked," he said. "On the contrary, this attitude has created more problems."

Mr. Ramirez said what is needed is

(concluded on p. 10)

ACTION PLAN (from p. 9)

a change of attitude in the white community towards the Indians.

Simply pouring more money into native programs, while helpful, is not enough, he said.

"We need to have an attitude of acceptance," Mr. Ramirez said. "The native people have their own identity, their own culture, their own value system, their own priorities . . . we have to realize they plan differently and we have to respect that."

Once there is an authentic attitude of acceptance of the native people "we can dialogue in a better way, we can dialogue on an equal level — not one being on a higher level and another on a lower level."

Legislation itself will not transform human relations, he pointed out. Unless the community develops an attitude of acceptance, "it doesn't matter how many good plans we have."

(Catholic Register)

Alberta

Use of money undecided

CALGARY — The $2.5 million cash paid to Peigan Indians for rights to water from the Oldman River in southern Alberta will be used for economic development and education, Chief Nelson Small Legs said August 11.

The band council has yet to formally decide use for the money.

But Small said in an interview it will likely be used to buy cattle for younger band members who want to start ranching operations on the reserve, located about 70 kilometres west of Lethbridge at Brocket, Alta.

Small Legs said the money may also be used to upgrade reserve schools and provide scholarships.

The cash settlement is part of a $3.5-million settlement with the Alberta government for access rights to provincial irrigation headworks located on the reserve.

Under an agreement formally signed August 11, the band will also receive annual interest from the remaining $1 million as rent for continuing access.

A feud over the issue culminated in a Peigan blockade of the headworks in May, 1978.

Small Legs said, "I hope we never have to blockade again just to be heard." He added the government would have taken decades to resolve the issue without the blockade.

Illegitimate children get treaty status

SADDLE LAKE, Alta. — The Saddle Lake Indian band council may be losing its bid to strike the names of 69 illegitimate children from band membership lists.

Of the 24 children whose cases have been investigated by the federal Indian affairs department since March, all have been found to be entitled to treaty status. No decision has been reached on the other 45 cases, says band member Carl Quinn.

The move to prevent the children from getting full treaty status, a process known as a protest, has prompted Quinn and other residents of this small community, 145 kilometres east of Edmonton, to call the council's actions sexist and discriminatory.

First native woman constable

Ida Ladouceur, 20, became the first woman from Fort Chipewyan, to become a police woman with the Royal Canadian Mounted Police (R.C.M.P.). She is posted at Fort McMurray.

Miss Ladouceur's parents are Georgina and Frank Ladouceur. Frank is the local president of the trappers in the area. Georgina is a domestic helper at the local nursing station.

Miss Ladouceur was born Nov. 22, 1960; she is the fourth youngest of eleven children. She received her schooling in Fort Chipewyan at the Bishop Piche School, at Fort Smith, N.W.T., in residence at Grandin College, and completed her grade 12 in Prince Albert, Sask.

Cultural program for Alta Metis

The Metis Association of Alberta provides to the Metis and non-status Indian people a spectrum of programs designated to enhance the culture and lifestyles of their people through programs to develop all people of native ancestry in Alberta.

Registered under the Alberta Society's Act, the membership consists of Metis, non-status Indians and/or persons of mixed Indian blood. The association represents approximately 30,000 Metis people in the province of Alberta.

A brochure, published by the Metis Association with the assistance of the Alberta Native Communications Society, provides an insight to the nature of those programs and the structure and objectives of the association locally and provincially.

For detailed information, contact:
The Metis Association of Alberta
12750 - 127 Street,
Edmonton, Alta. T5L 1A5

---

100 B.C. children removed forcefully

An angry B.C. chief accused provincial welfare agencies of committing genocide on Indian children by removing them from reserves and forcing them to grow up as whites.

Chief John Christian of the Spellumcheen Reserve in British Columbia said that unless Indians take action soon, there won't be many children left.

"They have lost their identity with their own Indian people and it has led many of them to alcohol and suicide."

Chief Christian reminded the 400 chiefs and elders that the theme of the conference was: A Future for our Children.

He said about 100 children have been taken off his 400 member Okanogan Valley Reserve since 1951 and kept in homes until they reached 18 or ran away.

The welfare agencies use the same criteria for taking custody of Indian children — alcoholic parents, child abuse, split families and working mothers with too many children — as they do for whites but place Indian children in white homes. The Indians also have no chance of getting the children back, unlike white families, Chief Christian says. (INDIAN NEWS)

Missionary Centre set for native priests' training

by Joan Grenon

The curriculum for the Kisemanito, Missionary Centre, a seminary for native Canadian Indians opened in Grouard, Alberta, September of this year is designed to appeal to its students in content, approach and rhythm, according to the four-man curriculum committee which met in Winnipeg in late June.

The program which they envision will produce "clergy" who are equal (to those from regular seminaries) but differently prepared," explained committee chairman Fr. Camille Dozois, dean of the Faculty of Theology, Newman College, Edmonton, Alberta.

Fr. Dozois stressed that the committee members were determined to present a program from which the native clergy would come *"as competent and as well educated as any other priest from the white community."* He pointed out that if the committee, working in conjunction with Fr. Jacques Johnson, Director of the Centre, and in consultation with native peoples, groups, succeeds in creating a good program for native people, priests, it will, in fact, have succeeded in creating a good program for all priests.

Committee members, Fr. Dominique Kerbrat, O.M.I., Ph.D.,a counsellor and pastor for a Winnipeg Manitoba native community; Fr. Jean-Guy Goulet, O.M.I., Ph.D., worker with native people and teacher at St. Paul's University, Ottawa, and Stan Fontaine, B.A., an Ojibway theology student at St. Paul's recognize that native students have not been able to survive in traditional theology institutions.

Focal points

"There are natives who want to become priests. In answer to this we will offer them the environment to do so," explained Fr. Goulet. He compared the situation of Canadian Indians with that of the French Canadians who feel they need a separate seminary.

The course is planned around three major focal points — the family history, the meaning of this family history and the living-out and celebration of this family. The term family refers to the people, the society. Two distinct roots are recognized for this society. One is historical and traditional, the other is its connection to the Christian family.

Fr. Goulet defined program content as "offering very good substantial food — the heritage of the church, the heritage of theology, contemporary issues and native traditions."

Committee members stressed that the course of studies will be constantly under study with the possibility of revisions, however, they currently feel that some philosophy courses deemed necessary at traditional seminaries will be downplayed in Grouard. The program "will get at the same realities through the native Indian experience."

Bible studies

Among the core subjects is native studies. A program of bible study offered under the title *People of God*, is also included. Although this has no specific tie-in with native studies, eventually the students will come to realize that the bible has had, and is still having, a bearing upon them.

The study of social issues (only recently included in the programs of traditional seminaries) will be approached from the point of confronting raw data. The students will examine "why and how these things are happening before they say whether they are bad or good." In other seminaries social issues are tackled from a moral-theological aspect.

A course which in a regular theological school would be spread over an entire teaching year will at Grouard be taught in an intensive two week session.

This will be followed by two weeks of in-house prayer and retreat plus pastoral experience in surrounding missions, under the guidance of Fr. Gerald Le Strat, O.M.I., and associate with Kisemanito.

The course planners feel that this flexible system will allow students to opt into and out of the program in a rhythm which fits in with native tradition. They estimate the entire program will take five or six years if followed regularly, but, depending upon individual attendance patterns, might take much longer.

Although the primary purpose of the program is to prepare natives for the priesthood, other members of the native community including women will be welcome to attend the sessions which interest them.

However, lest the seminary become an institution about native people rather than for native people, present policy is to restrict the program to those of native ancestry. The curriculum committee acknowledged that this might change since eventually "the house politics of the seminary will be decided by those inside."

Candidates will be expected to have a minimum of grade twelve education. According to Fr. Dozois, there will also be provision made for mature students who are able to show "sufficient understanding, competence, and willingness to make up deficiencies."

The committee recognizes that standard texts available may not be suitable for this program and therefore stressed the necessity of a research unit which would be able to prepare appropriate books.

From three provinces

As of the second week in September six students were registered for the program, one from northern British Columbia, one from Saskatchewan and four from Alberta. They range in age from 22 to 40 years. All are male. All are single. Two are exploring the possibility of becoming priests. Three local Grouard women have stated a desire to attend some of the courses.

Members of the curriculum committee had anticipated that initial enrolment would not be heavy (they were aware of ten interested persons) but believe that through the example and enthusiasm of those attending, plus the support of the native groups acting as consultants, and visits by the seminary's staff to nativve communities Kisemanito's popularity will steadily increase.

The committee also acknowledged that, although they hoped that graduates of this seminary would then serve native communities, it would also be possible for a priest trained here to "enter the mainstream." Indeed, Fr. Dozois theorized that some would go on for further studies and then return to Kisemanito as instructors for their own people.

(Estelle Salata photo)

Saul Williams, Ojibway artist, concentrates on his painting, "Orange Moss on Rocks" in his home at Weagamow Lake, Ontario.

Saul D. Williams —

by E

The woodland world of Saul Williams is inhabited by the spirits of Windigo, Wissa-ka-jak, and Thunderbird. His universe is dominated by Manitou, the sun or power source. The symbol of Manitou appears in each of his paintings. The magnet from which the lines of power emanate and to which the lines of power return is Manitou, a vital source of power. It is depicted by a large circle with a divided circle in the centre, symbolizing the dualistic nature of good and evil which exists in all things.

The work of this 26 year old Ojibway artist is characterized by a strong, bold colour sense and rich imagery. It has been described as stylistic, primitive, surrealistic, dynamic or simply, folk art. He is not interested in painting the woodland landscape or his surroundings but captures instead the innerscapes of birds, fish, animals, spirits and people with intricate precision, accuracy, and imagination. His innerscapes of the mind — the legends and myths of his people — juxtapose the myth and the reality.

"I paint what I feel," Saul says about his work. "I try to express the Indians' life, his feelings about life, and what it is all about."

Saul Williams lives in the remote Indian village of Round Lake situated on Weagamow Lake in sub-Arctic Ontario, approximately 185 air miles north of Sioux Lookout. Most of the people there hunt, fish or trap for a living. As a boy, Williams spent much time in the bush at the traplines with his family.

"I was born in the bush," he says proudly.

He draws upon an intimate knowledge of the wilderness and the creatures of the woods for inspiration.

Williams has wanted to paint ever since he can remember.

"When I was five years old," Saul recalls, "I had no paper or paints. Not even a crayon. So I drew pictures in the sand."

Early influences of his life include visits to Round Lake by Indian artists Carl Ray and Norval Morriseau, two of the few outside exposures to art received by Williams. He had already been deeply influenced by the northwest masks and totems of the Haida from British Columbia through books and film. Morriseau painted with acrylics during his one week visit to Round Lake.

Williams' first set of acrylic paints was given to him by a resident anthropologist, Dr. Mary Black, who spent two years in Round Lake as a researcher. Dr. Black was given the use of a cabin during her stay in the village. The walls were insulated with brown housing paper.

"Saul resorted to painting pictures on the brown housing paper on my walls because of a lack of paper," Dr. Black said in a recent interview. "He was 15 years old at the time. I bought the paintings from him and still have them. I wouldn't part with them."

Of the two paintings hanging on her living room wall, Saul confides, "They were the first paintings I ever sold."

"Saul was an extremely intelligent and talented boy," Dr. Black recalls. "He passed grade eight at the top of his class. The other students acknowledged his talent by saying that Saul was the *real* artist. He wanted to continue school badly."

At that time, the school did not include grades nine and ten as it does now, so he enrolled in a correspondence course from the Department of Education.

"My father needed me on the trapline because his partner was unable to go with him," he says. "The teacher told me not to come back to school (council hall) if I went on the trapline. When I returned from the bush, the teacher refused to let me in."

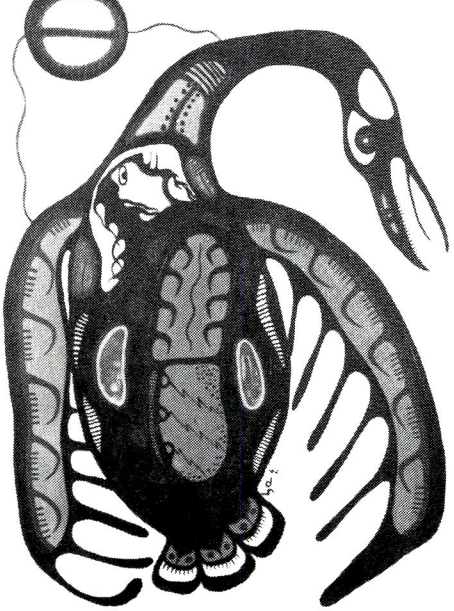
He was so disappointed that he couldn't continue his studies that he made a big bonfire of his books and burned them. He hung around the regular grade school so much that the principal gave him permission to use the basement during the day where he spent his time painting.

Dr. Black took Saul and two other boys from Round Lake on a month long trip to California to visit her sister. Saul was 15 years old at the time.

"I'll never forget it," Saul remembers. "I had never been out before. I was surprised at the lights and the people and the crowded streets. It opened up my eyes. Someday I want to write about that experience, too."

Dr.Black tells an amusing story about the California trip. A reporter from the Associated Press came to interview the

Figure in Loon, 66 cm. x 76.4 cm., acrylic on paper — Woodland Indian Collection, McMichael Canadian Collection, Kleinburg, Ont.



Grouse, 90.7 cm on canvas, Wood McMichael Canadia Ont.

Woodlands Indians' artist

alata

three Indian youths. Naturally shy and unassuming by nature, Saul casually picked up a book from the coffee table and buried his head inside it. The reporter read the title on the cover and wrote it in his interview. The first thing Saul Williams had done upon his arrival in California, the reporter said, was rush to the library and ask for a copy of Walden by Henry David Thoreau.

Williams was only seventeen when he had his first one man exhibition at Guelph University in Ontario as part of the Native People's Week. He is entirely self taught although he took a brief three week course in lettering at Elliot Lake in 1971.

"They told me that they couldn't teach me anything there," he admits with a shy smile.

More recently, Williams learned the art of silk screen printing at Triple K Co-operative Inc., in Red Lake, Ontario.

He participated in the summer 1972 Schreiber Island Project, exhibited at Glenhurst Gallery, York University, the Canadian National Exhibition, and the Mariposa Festival. In 1975, his work "Fish Spirit" took third prize at the 23rd annual Aviva Art Show in Toronto. He has also been recognized by the Royal Ontario Museum where seven of his paintings are in the permanent collection.

Williams is representative of a growing movement toward Woodland Indians' art which is gaining national and international acclaim. The innovator of this contemporary school of native art is Norval Morriseau, an Ojibway from Red Lake, Ontario, who, despite tribal hostility to revealing sacred legends, began to paint the secret legends, myths and mystical traditions of the secret Medewiwin Society in the sixties.

In 1975, the McMichael Canadian Collection in Kleinburg, Ontario recognized this movement when two rooms were devoted to the art of the Woodland Indians. This Collection includes five works by Williams. On several occasions, he has painted in the front lobby of the gallery as 800 to 1,000 school children touring the gallery daily stop to watch and ask questions.

An internation exhibition took place in April, 1976 entitled - Contemporary Native Art of Canada - The Woodland Indians. Fifty paintings and masks went on tour to Lahr, West Germany and Canada House in London. Saul Williams was represented to two paintings owned by Dr. Bernhard Cinader of Toronto, *"Merganser Fishing"* and *"Man Turning into Caribou."* He also exhibited at the Shayne Gallery in Montreal along with other Woodland Indians' artists, and had a one man show at the University of Toronto which featured fifty of his paintings. Twenty were new pieces; thirty loaned from private collections.

(Estelle Salata photo)

The artist shows one of his original paintings; in the background the wall depicts two diverse cultures, a rock singer and a serpent drawn by the artist.

Williams interprets the world as he sees it. On the superficial level, his paintings appear to contain boldly illustrated figures, perfect in detail. Deeper layers of meaning, however, reveal the archetypes of the collective or racial unconscious in deeply rooted symbolism. Fluid lines emanate from Manitou, the energy source, to the rocks, animals, people, spirits, and back to Manitou.

According to Dr. Mary Black, this idea that power is not one-way, but is "generally symmetrical or reciprocal" also is consistent with the Ojibwa(y) pattern. These spikes of pure energy radiating from the source reveal the Indians' deep inner spirituality and reverence for life. They depict the interrelationship of animate and inanimate objects to each other. Serpentine hair locks, tiny 'seeds', and black curves inside the animals, birds and fish characterize the style of Williams.

The sense of a divine presence in nature is evident in his paintings — the nut in the squirrel's mouth is the ancient symbol for Manitou as is the bend in the mother's elbow, a man's stomach, the eye of a bird, or a fine detail contained in the collar of Wis-sa-ka-jak. Each of his paintings tells a story. A hand written legend accompanies each work. The legends are authentic Ojibway stories.

Many of the legends are earthy and humorous, even bawdy. Above all, Williams' art sings of the regenerative power of the universe, of birth, death, and renewal.

"Man Turning into Caribou" by Williams is a good example of the metamorphic tradition which beats strongly in the hearts of the Woodland Indians' artists. But perhaps the most significant metamorphosis of this exciting school of art is that of Woodland Indian into contemporary artist.

.6 cm., acrylic
ndian Collection,
ection, Kleinburg,

Windigo Spirit, 61 cm. x 48 cm., acrylic on paper, Woodland Indian Collection, McMichael Canadian Collection, Kleinburg, Ont.

Nellie Carlson — fighter for woman's rights

By Frank Dolphin

EDMONTON — Nellie was excited the day I telephoned to arrange to take some photographs of her.

"Have you heard that Munro has put a moratorium on the clause in The Indian Act," she asked?

After almost 30 years of struggle, Nellie Carlson and the other Indian women who fought so hard for their rights were near victory. Indian Affairs Minister John Munro had agreed in parliament to put a moratorium on the much despised section that deprives an Indian woman of her status and benefits, if she marries a non-Indian.

Thirteen women in the Commons and nine in the Senate had requested the moratorium until The Indian Act is revised this fall. In that revision, they want women treated as equals with men.

While Nellie will save her victory dance until the amending legislation is proclaimed by the Liberal government, she could feel that determination and persistence were paying off at last.

Calls herself Big Mouth

Nellie grabs every opportunity in casual conversation and group meetings to turn the discussion to the fight for the rights of 5,000 Indian women in Alberta and uncounted thousands across Canada to the point that she calls herself "big mouth."

As the Alberta president of the organization Indian Rights for Indian, Nellie knows every twist and turn of the torturous process to change the Indian Act. Hers is a story of rejection by other Indians, surveillance by police and the paper-war with politicians.

The focal point of the fight is clause 12, 1, b of the Indian Act, the one cited above that makes a castaway of Indian women who marry non-Indians but has no effect on Indian men who marry non-Indians. To understand the devastation wrought in so many lives in the past century, a shock that in some cases has led to suicide, some background from a discussion paper presented by the Indian Rights' group will be helpful.

Mrs. Nellie Carlson

The federal government received authority to legislate on matters concerning Indians and their lands through the British North America Act of 1867. The BNA Act didn't define an Indian nor lands reserved for Indians. The Canadian parliament tackled the job with no end of trouble since. Those defined as Indians were registered, received certain benefits, such as educational assistance, and had their cultural identity legally recognized.

The discussion paper points out that a status Indian may also be, and is generally, a member of a band. As such, he or she is registered as a member of that band with all the benefits, like a share in oil revenues, the right to live on reserve land and to be buried on the reserve.

The result is a cultural, social and economic framework for all status Indians, even those who have left their reserves but maintain strong ties. Any action that costs an Indian woman her status is something akin to rocketing a non-Indian Canadian into an unfamiliar and often hostile society somewhere in space. Nellie points out at least seven other clauses in the act that discriminate on the basis of sex, affecting both Indians and non-Indians in any attempt to determine just who is a status Indian.

Case for the U.N.

The cry for justice by the Indian women got international attention when Sandra Lovelace, a Maliseet Indian, filed a complaint with the United Nations. She charged the Canadian government violated articles of the International Covenant on Civil and Political Rights when it removed her entitlement because of marriage to a non-Indian.

In a response to a UN request for an explanation, the Canadian government used an historical argument to show that the discriminatory clauses in The Indian Act, 12, 1, b in particular, were an attempt to protect Indian lands from non-Indians. The first legislation dealing with the marriage question was introduced in 1869.

"In what was then a basically farming economy, it was considered that Indian reserve lands were more threatened by non-Indian men than by non-Indian women."

The government response held that family relationships among Indians were most often considered through the father and that the man was the provider and protector. As Indian populations grew and land became crowded, government attempts to protect Indian land were viewed as protecting Indian culture.

Nellie Carlson and the other members of her organization would have none of that argument. They sent their response on May 23 to the Permanent Mission of Canada to the United Nations charging the government position was riddled with obvious historical and sociological inaccuracies.

"Indian societies were often matrilineal and The Indian Act had and still has the effect of imposing foreign patrilineal principles on the traditional system."

As for 12, 1, b, the women charged the government with failing to mention that the section applies only to women, leaving male Indians free to marry non-Indians without loss of status and exile. This, they said, was nothing less than odious. Understanding what the women believe is

the government's motive for maintaining this section gives some indication of the depth of their feeling.

Control of the Indian population was the game. Exclude Indian wives and their non-Indian husbands from the reserves and you prevent the expansion of Indian cultural institutions to include non-Indian males.

The women argued that Europeans who adopted the Indian lifestyle were among the "most energetic builders of what has become the civilization of North America." The status section blocks the mixing of cultures on the reserve, reducing the chances that status Indians would begin to demand their rights.

"The contention that The Indian Act was formed to preserve, protect and enhance the Indian way of life is, in view of these truths, nothing less than ridiculous.

A promise to work

The turning point in Nellie Carlson's life that set her on a collision course with The Indian Act came in 1950. For the first 23 years, nothing had been unusual. Born on the Saddle Lake Reserve in eastern Alberta, she quit school at 15, held jobs in a hospital and on farms. She married in 1947.

Three years later, illness brought her to the brink of death. In thanksgiving for her survival, she promised God that she would do something for her family. The awakening issue of the disenfranchisement of women led her into the fight that has spanned three decades.

She disenfranchised herself in 1955 to be free to criticize The Indian Act. Her name remains on the list but she does not receive any benefits of entitlement. As she became more deeply involved in Indian causes, Nellie had to face serious family problems. Her husband became ill, forcing a move to Edmonton so that he could receive treatment. Nine children demanded much of her time and energy, but a promise had been made.

As an activist in Indian women's rights, she faced three threats on her life. Nellie is convinced the R.C.M.P. watched her movements and tapped her phone in an effort to discover her contacts. Instead of restricting her activities, she worked as a court interpretor and joined related groups, like the Social Justice Commission of the Edmonton Archdiocese, of which she became vice-chairman.

Nellie's work is often lonely and suffers when other Indians oppose the drive for women's rights. Then there is the emotional shock of women driven to suicide by their loss of status, stripping them of their identity and cultural base.

While Nellie Carlson waits with great hope and anticipation for the federal government to rid The Indian Act of discriminatory clauses against women and children, she has learned that nothing is for certain. Her feelings are best expressed in an experience on July lst. "When I heard the guns booming out a salute for Canada Day, I told my grandson we have nothing to celebrate as long as there is discrimination against Indians."

Mr. Dolphin is a veteran journalist, radio & T.V. reporter for the CBC in Edmonton, Alta.

Guest Editorial

With but a whimper

In May, 1977, Mr. Justice Thomas Berger, opposing construction of the Mackenzie Valley natural gas pipeline, warned that civil disobedience and disorder in the North were real possibilities if pipeline construction were to be undertaken without settlement of land claims.

In August, 1977, Mr. Kenneth Lysyk urged delay of a natural gas pipeline across the Yukon in order to allow negotiation of an acceptable settlement of Yukon Indian claims.

In January, 1980, an environment department report written for the National Energy Board opposed the Alaskan oil pipeline proposal of Foothills Pipe Lines. The federal report objected because of the danger from oil spills as well as environmental risks and dangers from "pipeline construction and operations activities."

•

Now, three government reports and three years later, a gas pipeline by Foothills Pipe Lines has been approved that will cross the southern section of the Yukon, according to federal government hopes. This approval came about by means of a simple cabinet order and with a token debate negotiated not to delay the summer vacations of Ottawa politicians.

This despite the fact that Yukon Indians have made no progress in securing land claims, while environmental damage and socio-economic disruption to the North remain unresolved problems.

If there is to be only a southern section to the so-called Alaska Highway pipeline, then the federal cabinet has not only violated a law of Parliament, which approved construction of a pipeline for carrying Alaskan, not Canadian, natural gas, but also has violated long-range Canadian resource interests for immediate economic gain.

On the other hand, if the Alberta construction is indeed the first stage of a 4,800-mile pipeline that will cross the Yukon, connecting Prudhoe Bay with the lower 48 American states, then the Canadian government is choosing to ignore the warnings of the Berger and Lysyk reports and is attempting to coerce Indian land settlements.

Mr. Berger reminded Canadians that: "We have never had to determine what is the most intelligent use to make of our resources. We have never had to consider restraint. Will we continue, driven by technology and egregious patterns of consumption, to deplete our energy resources wherever and whenever we find them? Upon this question depends the future of northern native people and their environment."

For southern Canadians the need for immediate economic and job stimulus is important. But is it such that it renders all moral, legal and environmental considerations unworthy even of debate? **(Prairie Messenger)**

In my opinion

Where is the shepherd of the Metis?

by Emma LaRoque

Within the last 12 months Metis people of Manitoba have staged three protests.

There were the Metis and Indian fishermen of Easterville who wanted to ensure that their only source of income, the fisheries industry, would not be closed down by the government.

There was also a nine-day sit-in at the manpower offices in Winnipeg. Here the Metis demanded better (that is, long-term) employment opportunities.

Then last August the Metis of Norway House — represented by eight people — came to Winnipeg and conducted a sit-in, starve-in at the legislative grounds. They wanted to change the depressing socio-economic conditions of Norway House.

This latter demonstration lasted four tense weeks and ended with little constructive response from the Conservative government or, for that matter, from anybody else. At least publicly.

It came as no surprise that the Manitoba Conservative government chose to stay unapproachable, if not downright belligerent, but what did surprise me was the public reaction, or lack thereof. By public I mean the ordinary Mr. and Ms. Lunchpail, the media and the church.

The people's response seemed to be either that of benign blahness, mild confusion or outright irritation. Some high school students stated to me: "Why don't you natives do something else besides protest?"

Some members of the media simply dismissed the dissenting Metis as the work of a few "rabble-rousers."

And the church — where was the church? Particularly the Roman Catholic Church which, since 1818, has appointed herself shepherd of the Red River Metis.

Not that I am pining away for the electrical 1960s, but it is worth noticing that the church (universal) joined many a march in those days. It was fashionable then. Today, the social climate crackles with neo-conservatism. Accordingly the church has retreated. Surely it is not because the needs of the Metis are any less legitimate than a decade ago.

Just what are some of those needs?

About 80 per cent of the native people are considered to be living in poverty. About 90 per cent of native students do not complete high school. In Alberta in the early 1970s the grade average for Metis students was four.

Housing and health care are characteristically inadequate. Until the age of 35 natives generally have a much higher death rate than the national level.

The crime rate is tragically high, much of it due to rage — disguised by alcohol —which comes from powerlessness (not to mention the inherent defects of the criminal-legal system).

The fundamental problem is that most Metis communities do not have access to society's resources.

By resources I do not mean welfare, which is the easiest way for a dominant society to wash its hands clear of a complex issue.

The Metis who protest are not doing so in a vacuum. They are not "rabble-rousers." But they are sick and tired of being relegated to welfare lines. People do not get angry just for the fun of it. People do not protest just because a whimsical mood hits them.

The Metis today protest with reason, just as they did in 1869 and throughout the 1880s. Yet the reaction of the government, the press and the average onlooker has been to blame the Metis, as if the Metis chose to live in poverty.

Some of this negative reaction is rooted in historical ignorance, as well as in historically ignoring the existence of the Metis. After Riel's hanging through to the 1960s the Metis were virtually forgotten, and at a socio-economic level sorely neglected.

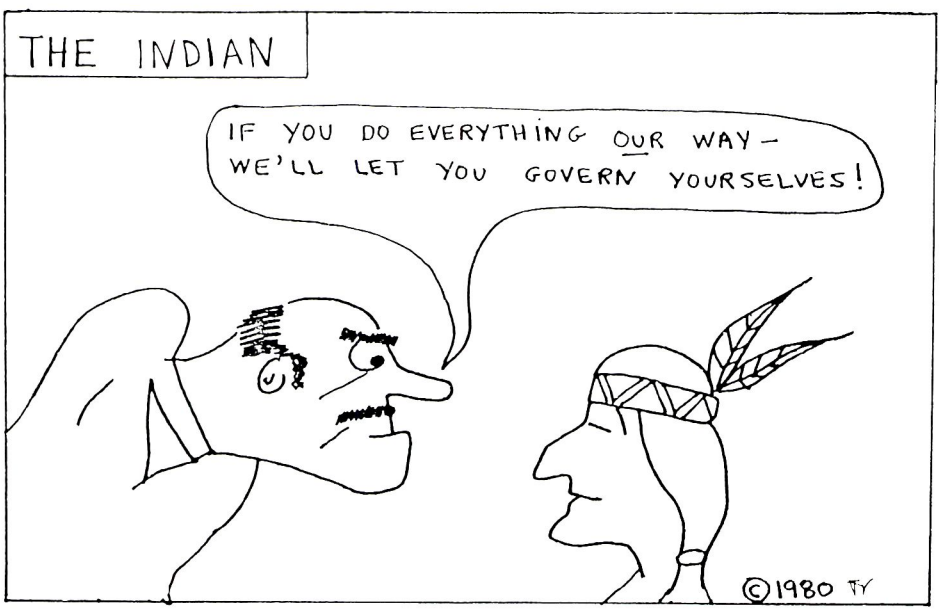
It is easier to understand why the secular world has wanted to forget the Metis. It is not as easy to understand the silence and aloofness of the church, considering that the church played such a significant, albeit an ambivalent role during the troubled times of the 1860s through to the 1880s in the Northwest.

During the recent Manitoba Metis protests I did not see the church — either its leaders or its constituents — with the people. I am aware of only one Protestant minister who held one Sunday service with the Norway House demonstrators. Several others wrote letters.

Perhaps the church today is unsure as to how to be with the people. I sense it has been stung by modern criticisms and feels straitjacketed. Nonetheless, in relation to native people, staying away is no way to begin the process of being with the people.

Next week I will outline some ways I think the church today can be with the native people.

Emma LaRocque of Winnipeg, author of "Defeathering the Indian," is full-time lecturer in the Department of Native Studies at the University of Manitoba. She has Master's degrees both in religion and history.



How are native students getting along?

Bernelda Wheeler

"It is the Creator who has entrusted the Young Ones to us for a short time — they do not belong to us, so we must take our trust seriously."

Akwesasne Notes Calendar — 1978

"Okay Jim," I said, "how am I going to start out?"

"I don't know, I guess that's up to you," he replied. I guess it was, we'd just spent well over an hour discussing a topic he thought I should write about.

Jim is nineteen, finishing off his grade twelve, and one of three high school boarding students living in my home. Bobby is also nineteen and his courses span three grades. He's an orphan, very slight in build, and highly intelligent. His character and personality are about as complex as any I've encountered — full of vim, vigour and vitality and bursting with happiness one day; gloomy, sullen and arrogant the next, finding a million different things to pout and grumble about — an excellent teacher for anyone having to learn patience and tolerance.

Barry . . . just about eighteen with probably two years of high school to complete; a hard worker with a keen sense of humour, he teases with a subtle and secret glee that tests one's intelligence. Like Jim, he's an excellent athlete. Barry is endowed with the most respected of virtues among Indian people — humility. He's empathetic and supportive and his abilities are many and diverse, not the least of which are the innate qualities of leadership, teaching, and organizing, bursting for release, but held in tight check by his painful shyness. He's one of those rare souls who just by his presence, makes one feel as though it's a privilege to know him.

Jim is the last one who came to live with us — he's a big healthy happy-go-lucky guy, always laughing, he can find humour in anything and he's the friendliest person on the block. Nothing dampens Jim's love of life. And . . . there's a profundity to him as well; we were discussing moodiness one day and Jim said, "My dad always tells me to be nice to people, to treat them good." Then he shook his head up and down, emphasizing the wisdom of his dad. Jim's on the track team at school and the only one of our boys who has girl trouble — there are too many of them.

Sunday evening . . . I had abandoned the first, second and third pieces of writing for this issue and there I sat in my kitchen — completely devoid of ideas, probably looking glum and tired . . . chin on hands and staring into some obscure corner of the room. Deadline is about ten hours away.

Here comes Jim for a cup of tea, "What's the matter?" "Oh, I can't think of a darn thing to write about and I have to have this column in by tomorrow morning at the very latest." No problem as far as Jim was concerned; "why don't you write about students?"

"What about students?"

"Everything! How they get along in school, why they skip out, why they drop out, why they get drunk . . . " By this time his tea was ready and he was headed back to watch TV but this sounded interesting so I persuaded him to have his tea in the kitchen.

Students getting along in school

Most students get along okay, according to Jim, but one of the most difficult problems confronting native students is their shyness. They're very seldom seen participating in school social events or sports. As we talked and discussed the subject, Bobby meandered in for a cup of tea, then sat down and decided to join us. He had a funky old brown felt hat on.

"Yeah," he said, "and if you're really shy, right away the teachers think you have an emotional problem."

There are many factors contributing to shyness: most native students have never been in schools with so many white students so they're outnumbered. The change from reserves to cities is so drastic that kids don't know how to act or approach others. They're scared to participate in class in case they make a mistake, and the thought of being laughed at strikes traumatic fear into their hearts. The're scared to do anything, thinking that others are always looking at them and putting them down.

I wasn't quite sure what they meant by being put down and Bobby said that for example, the white guys treat Indian girls as though they're easy pick-ups. Jim readily agreed with that, and added that white girls make it hard too, scrutinizing clothing, and snubbing the Indians, passing remarks like "hi, you *Indian*."

Both boys agreed that girls had a tough time. "Geez," Jim said in disbelief, "I've seen some girls *crying* they feel so bad." "And White People think Indians are dirty, and you have to prove that you're not," remarked Bobby.

Getting along in school also depends on schools. If there are many native students, they seem to have an easier time but Bobby had been to one school where he said there was only one race — white, and the whole school was super prejudiced. He felt grossly out of place.

Then there's the whole business of classwork: students tend to choose the easier courses because they know they'll do okay. Again, this reflects the fear of not measuring up to what they think is expected of them. Speaking up in class and being called on to answer questions is nothing short of excruciating to shy students. "And it's not the teachers fault, they're just doing their job." According to both boys, making it through the first year is the hardest. Everything is new and different and the loneliness is awful.

(concluded on p. 18)

Why do native students skip out of school so often?

"Well, geez," Jim said, "you go through all that, you wanna get away from it once in a while." Sometimes it's because they feel so depressed that they just don't want to go to school. Maybe they've encountered prejudice from another student and they just don't feel up to seeing that student. At times they just plain get bored; maybe one particular class doesn't turn them on. Loneliness has a lot to do with skipping out too; they just go someplace else to get over being lonely.

Students drink for the same reasons . . . drink away the loneliness and try to forget about it for a few hours. They drink to relieve the pressure they feel from the teachers, or as Bobby said "the pressure of the whole school. *Period.* Some students don't get along with their landladies because these women are too strict, and the kids feel imprisoned so they drink in revenge. Maybe there's drinking in the home and they just follow suit. For many, it's the only fun and relaxation to look forward to in the long years away from home.

When skipping out of school and drinking begins to take toll on school work, dropping out is just around the corner. "What's the use?", they say, and pretty soon there's a one way ticket back home.

What about solutions?

"Well, really, it's their own problem," said Jim. "It's Indian students that have to get over everything — get along, or get home. You have to get used to all that junk. And we need some encouragement, from someplace".

Bobby remarked that, "We can't have Indian Affairs holding our hands all our lives," which I understood to mean that by the time one reaches high school it's time to begin trying your hand at independence.

The discussion progressed into other areas. Bobby had a heavy day so he thought he'd get to bed. There was a school dance next week, and "by gollies" Jim wasn't going to miss that. I was left to ponder the whole session, and to wonder where people like me fitted into the whole scheme. Then I remembered what someone had once said about young people: "They're the most valuable resource in the country — they're non-renewable — they need to be nurtured with plenty of tender loving care, and they deserve the very best we have to offer them."

Bernelda Wheeler is hostess of the National CBC — Radio Program "Our Native Land."

NPPC guidelines

(concluded from p.1)

hoped-for realities have not materialized. For the first six years of its existence responsibility for the organization fell almost completely to one part-time person, Sister Florence Leduc of Fort Qu'Appelle, Sask. Other faces changed quickly, particularly those of the native leaders. Because of this it was impossible to establish a permanent working list of NPPC members.

Those who attended the annual gatherings seemed to be more "interested in" native people than "of" that group. In contrast to this, it was sometimes suggested that clergy and sisters were too well represented, but not necessarily with a mandate to report back to their bishop.

The spring and summer of 1980 found NPPC leaders renewing the attempt to establish the Cardston objectives. As of the 1979 general meeting the direction of the Native Peoples' Pastoral Committee is being shared by a triumvirate composed of Mrs. Mabel Goffard, a metis who is active in several church ministries as well as community organizations, Fr. Dominique Kerbrat, O.M.I., priest for a native community in the city of Winnipeg and a practicing psychologist and Mr. Stan Fontaine who has served with the Native Alcoholism Council and is currently a student in the Bachelor of Theology course at St. Paul's University, Ottawa.

The summer thrust was toward establishing permanency for the organization in terms of bishops' representatives and a hired facilitator. Enthusiasm for this venture was fueled by a successful native people's animation experience held at Waterhen, Manitoba in May 1980. The organizers, Fr. Kerbrat and Mabel Goffard, are hopeful that this experiential-approach training session could be the prototype for locally based gatherings to be held across the west.

Threefold problem

The three NPPC leaders see the groups' problems as being three-fold. The *greatest weakness* is, they believe, the *lack of connection with the diocesan church.* The solution is a representative appointed by the bishop to the NPPC and accountable to him. And to this end Stan Fontaine's task this summer was to make personal presentations to western bishops who have native populations within their dioceses. Not stated, but implicit in this approach, is also the assumption that the bishop will make the time to inform himself about the concerns of the native people as elaborated by the NPPC.

Appointed representatives would give needed permanency to the organization, at least in the form of hierarchical representation. An on-going membership would provide a structure upon which to build, a core of people whose interest and commitment could be counted upon.

Presumably the most important group within an organization purporting to represent native peoples' pastoral concerns, must be these same native peoples. To date their participation has been sporadic. To *ensure native people's involvement* the directors of the NPPC see a need for much work at the parish level to encourage the development of native leaders who would both serve on a local level to focus the interests of their fellow parishioners and communicate at an intra-parish level to share and compliment each others needs, problems, wishes and dreams.

Formation of leaders

The formation of such leaders would be one of the duties of a hired coordinator. Ideally, she/he will be a native person, or someone with a great deal of experience working with native people, a committed Christian with experience in parish work and in organizing, directing and facilitating seminars. This quest was also taken to the western bishops by Stan Fontaine. They were asked if they could recommend someone for the job.

The Waterhen workshop which so delighted Mabel Goffard and Fr. Kerbrat was a truly community focussed event, the purpose of which was to bring about self-awareness in group behaviour. The learn-by-being-involved approach was employed. Sessions were organized around the premise that in order to build community a leader must first become aware of what is going on inside

her/himself and then transfer this acquired awareness to interactions with others. Preparations for the practical wants of the participants was all done in the community and on a standard which that village could supply — sleeping bags and available floor space, food cooked by local residents and carried to the church hall. A neighbouring town hosted one dinner. The mayor of Waterhen, Arnold Carriere, welcomed the 32 representatives (26 natives, the others — religious working with natives) from eight Manitoba centres.

All is not, nor has it been, bleak on the NPPC horizon. In February 1980 the Western Conference of Catholic Bishops declared its support for the continuance of the NPPC, and requested $9,000.00 from the Canadian Catholic Conference of Bishops Pastoral Fund for related work. The western bishops also signified their recognition of the whole area of Native pastoral concerns by agreeing that a committee of bishops be struck "to study the coordination and/or amalgamation of existing organizations dealing with . . . (these)."

As to the question of whether or not the native people truly desire this organization one has to look at the reason for the creation of the NPPC by the bishops. It was done so at the request of the Native People "so that Native Peoples' problems, wishes, needs and desires would reach the bishops and so that the bishops would respond realistically to their pastoral needs." *

Deep hunger noted

The interest of the native people — Sr. Florence Leduc referred to this as a "deep hunger" — in religious education was consistently recognized in reports prepared by her. Sr. Florence further observed that "the native way of coming to conclusions differs from that of the white man and must be respected. She further concludes that when native people have been trained for pastoral responsibility *we must be prepared to really share pastoral responsibility . . . . It is important to avoid tokenism at all costs and beware of playing games with people." From this one can conclude that the desire the native people have had to increase their responsibility within their church has not always met with the encouragement from the clergy and religious necessary to foster its development.*

*** report prepared for the western bishops by Frs. D. Kerbrat and A. Gervais, O.M.I.**

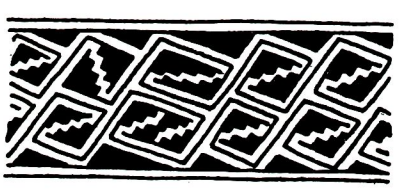
Clearly, neither good intentions nor money are lacking to spur the growth of the NPPC: history has shown that TIME is the missing element. And, perchance, one other factor causes it problems. This is the confusion which exists in the minds of some (perhaps, many) as to the aims, purposes and jurisdictions of the various organizations and/or movements focussing on religious development of native peoples. This uncertainty seems to be reflected in the western bishops' decision to study existing organizations.

Prominent among these is the Oblate order to which NPPC's Fr. Kerbrat belongs. It has become tradition in Canada that work with this country's native people is synonymous with the mission of the Oblates of Mary Immaculate. In some areas this has resulted in indecision when dealing with the native peoples, a combined attitude of perhaps I'm treading-where-I-have-no-right-to-go intermingled with they're-already-in-good-hands-anyway.

Western Mission Council

A study program at the University of Manitoba, *Summer Missionary Session*, offered over five years in two-week sessions, organized by St. Paul University, Ottawa and coordinated by local Winnipeg Oblates is devoted to the study of the Amerindian Church. It is another example of this Order accepting responsibility for the native church. The service it supplies appears to be more aimed at others getting to know this group of worshippers than they getting to know themselves. Only 40 of the 129 attending were not clergy or religious, and not all of these laity were of native origin.

The Western Mission Council, a child of the National Mission Council, has, since February 1976, been holding annual meetings, the aim of which is to "make delegates more aware of their individual and collective responsibility to make Christ better known, loved, and followed locally and across the world." The mandate of the WMC does not limit it specifically to native peoples. Much of the 1980 conference was focussed on the situation of Canada's Ukranians. The tenor of its conferences indicates an emphasis on and encouragement of those who do-unto-others (missionary sisters and priests) rather than those who-do-for-themselves (the people who are, or should be, in the pew).



A native forum

Thus it would appear that among the current major western influences concerned with natives in the church is an Oblate undertaking aimed at informing those who work with natives. By its aim it does not exclude native people, however since most church workers with natives are non-native, the participants are mostly white. The Western Missionary Council hosts an annual gathering for missionaries to report on their activities and to gain encouragement and solace from the experiences of their fellow missionaries.

Set against this background, the Native Peoples' Pastoral Council with its avowed purpose of representing Western Natives to church leaders from a community basis would seem to fulfill an obvious void. It would be a *native* forum.

Whether the NPPC can succeed in accomplishing this vision depends greatly on the success of Stan Fontaine's summer '80 visits to western bishops. The NPPC meeting scheduled for early 1981 will reveal how many official delegates were appointed by their bishops and how serious is their (and his) committment to developing the role of the native people in the church of Canada.

Indian Justices proposed

EDMONTON — The appointment of Indian justices of the peace is one of the recommendations of the Kirby report being accepted by the Alberta government.

Attorney-general Neil Crawford and Don McCrimmon, minister responsible for native affairs, say the Edmonton and Calgary police forces have established native liason units to work closely with local native agencies and with individuals needing assistance.

●

Background

Treaty Women's status reviewed

The 1970's will long be remembered in Indian history as a period of protest by Indian women against discrimination under the Indian Act. For the first time in 100 years, an Indian woman protested against losing her Indian status for marrying a white man.

The distinction goes to Jeanette Vivian Corbiere Lavell of the Wikwemikong Indian reserve in northern Ontario. She found her place in history in 1971 when she took the Government to court insisting that the Canadian Bill of Rights ensured her equality with Indian men.

But in 1973, the Supreme Court of Canada upheld a lower court decision which stated that Mrs. Lavell was not discriminated against because she had the same rights as any other married woman!

The National Committee on Indian Rights for Indian Women, founded to intervene on Jeanette's behalf in the Supreme Court of Canada, continued throughout the seventies to fight for equal rights for Indian women.

Mary Two Axe of Caughnawaga pleaded with women from all over the world during International Women's Year to petition the Canadian government to end discrimination against Indian women and was served with an eviction notice to leave her reserve. A "non-status" Indian lady in her sixties, Mary lived with her daughter on the reserve near Montreal. She still lives there and continues to fight. Her famous lines, "dogs can be buried on our reserves, but not Indian women who have lost their status", brought national attention to the women's cause.

In 1976, Sandra Lovelace, a young Maliseet Indian from the Tobique Indian reserve in New Brunswick brought the Indian women's cause to the United Nations through the New Brunswick Human Rights Commission. When the federal Human Rights Commission finally came into being in March, 1978, Gordon Fairweather, the Chairman, was forbidden to deal with the women's case. The case is still before the United Nations.

(Wm. Wsiaki photo)

Mary Rose Spence is displaying, at the Indian Conference held last spring at the University of Manitoba, a traditional handmade patience game. The object of the game is to pull out the metal loop which is placed through the five metal rings; each ring is attached by a piece of leather.

In 1979, 38 Indian women and 25 of their children marched 100 miles from Oka, Quebec to Ottawa over five days to bring the plight of Indian women to the attention of the new Conservative Government and to Canadians. Prime Minister Clark met the tired, sunburned women at the Canadian Government Conference Centre in Ottawa on July 19, 1979 and promised to end the discrimination against Indian women with or without the consent of Indians.

On September 28, 1979, the Prime Minister and several Ministers met with the executive board of the National Indian Brotherhood and restated his government's desire to amend the Indian Act to end discrimination against Indian women. And then a federal election was called.

The question of not only giving Indian women equal rights in marriages to non-Indians, but also of reinstating those Indian women who have lost their status in the past may still split Indian communities on this question. Granting equality will mean more financial resources to operate present programs and services, and possibly more land for already overcrowded reserves. Potentially there are between 38,000 and 58,000 more Indians who have to be added to the rolls if the Act is amended to grant equality to Indian men and women in marriages.

The National Indian Brotherhood has taken the stand that the Indian Act be amended, that it does discriminate against the women and that Indian women who have lost their status should regain it. They want Indian Governments to control membership and they want some guarantees from the Government that Indians will not suffer more because of proposed changes. They cited the high incarceration, poor housing, low education, high unemployment, etc. to verify statements that Indians are at the very bottom of Candian society and should not be made to pay the price of equality to Indian women unilaterally. It was, after all, the Government's legislation which denied the Indian women equality with Indian men.

While Indian men are reviewing their stand on equal rights for Indian women, the women are becoming less patient and more articulate. As demonstrated by their march last summer, they are becoming more militant in their demands for equality.

There seems little question that the federal government agrees with the Indian women that indeed they are discriminated against blatantly in federal law.

The question is, are they prepared to pay the price of equality?

It is noted that in his meeting with the National Action Committee which represents 5,000,000 Canadian women, Pierre Elliot Trudeau asked the women what equality for the women would cost!

Equality is not free, so who will pay?

(© HP)

VII — Police magistrate

by Bro. Frederick Leach, O.M.I.

In 1947 there was no police magistrate in this area of Manitoba. For this reason I was asked if I would accept the position. I hesitated for some time as I did not care for the idea of a missionary brother acting as magistrate. I wrote to the Manitoban Provincial of our congregation asking his opinion. He rather favoured the idea thinking that perhaps I could be of some help to the Indians. With this thought in mind I accepted the position knowing that should it be a deterrent to missionary work I could easily resign. I held court for the first time on January 22 1948.

In those days my district was quite a large one. On the east shore of Lake Winnipeg it went from Poplar River to Loon Straits a distance of about 125 miles. Travelling east I went to Little Grand Rapids which is a few miles from the Ontario Boundary. I had very few cases at Dauphin River, a settlement on the west shore of Lake Winnipeg, 50 miles west of Berens. On one occasion I had a number of cases at Norway House, a large settlement about 25 miles from the mouth of the Nelson River.

For a few years visits on Lake Winnipeg were made with a gas-boat owned by the RCMP. At times on these trips we met with very rough water. On one occasion we left Matheson Island to go to Bloodvein. There was a strong northwest wind blowing. At approximately six miles from the Island a huge wave broke over the stern of our boat and nearly swamped us. In the late 1950's my district became smaller as a few of the settlements were placed under the jurisdiction of another magistrate.

After having held the position as magistrate for over 25 years I resigned in August 1972.

I have sometimes wondered if an Indian who has no knowledge of English, and who appears before a magistrate who has no knowledge of the Indian dialect, gets perfect justice. The magistrate has to rely entirely on the interpreter. I have listened to a number of interpretations given in various community meetings and rarely has the meaning of a speech been given. This is not too important in some meetings but it is extremely in Court cases. Added to this there are certain legal terms used in informations which cannot be interpretated literally: "Guilty or not Guilty". In this area the interpreter says (in Saulteaux) "Did you do it or did you not do it."

How could I, in my position as magistrate, be of assistance to Indians? Not by being too lenient with them, but:

1. Understanding the Saulteaux, I could make sure the interpreter interpreted correctly and exactly the charge or evidence produced in Court. Unless great care is taken, in this respect an interpreter could almost suggest an answer he would like to hear. At times a local resident of the locality where court was held, was chosen as interpreter. I am not in favour of this. Perhaps one of his relatives would be the defendant in the case; perhaps he would be nervous of retaliation if the accused was found guilty.

2. I could make sure that the defendant clearly understood the charge or evidence brought up against him. Sometimes, I personally would ask him in his own language: "do you clearly understand the charge and evidence? Have you anything to say?" Even if the defendant pleaded guilty I like to hear the facts of the case to find out if there were any extenuating circumstances.

Bro. F. Leach, O.M.I., with school children in Bloodvein, in 1964

Catholic Mission at Bloodvein, Manitoba

In one case which came up before me "A" laid a complaint against "B". Briefly the Information reads: "B" on (date) at (Name of place) did strike "A" with his fists..." In this case "B" pleaded guilty, he had struck "A". "Why did you hit him?" I asked. "Because he "A" hit me first and wanted to fight me", was the reply. Case dismissed. Self defense.

In some cases a decision is a little difficult to decide. There was a case where one woman accused another woman of stealing a moose hide. Both claimed ownership. It was impossible to find out who really was the owner. It seems the two husbands had gone out moose hunting together but neither wished to get mixed up in this court case. The women's tempers were beginning to flare. The hide was in the Court room so I asked for a sharp knife, cut the hide in two and gave half to each woman. They were quite happy about the decision and went out smiling.

Some "Court Houses" can be very cold. One January some years ago, there was a complaint and information out against a man for being intoxicated and causing a little trouble. We flew to Little Grand Rapids, to hear other cases, but found the defendant in this case was fishing on a lake thirty miles distant. We flew there; held court on the ice in the middle of the lake in a temperature of thirty degrees below zero.

During the many years that I was magistrate, I can truthfully say that no sign of spite was ever shown against for the various decisions I had to make. On my arrival at Little Grand Rapids, where I went fairly frequently, on my arrival there were always plenty of smiles and handshakes with the greeting "anin nichi" (hello friend) and a number of these greetings came from those who were to come before me on charges. It could not be said that my position as magistrate helped the mission financially. I received no salary and I kept the court costs to a minimum; very often just the two dollar fee for the police.

Up to a few years ago, in isolted areas, free legal aid provided for defendants was unknown. Of late this has been remedied. those accused of rather breaches of law are asked if they want legal aid; if they so desire the case is remanded until a lawyer is available.

The bail system has also been ameliorated for those in the low wage earning bracket. In bygone days those who found it impossible to obtain security for their appearance in court, when the case was to came up, were held in a correctional institute (the word "gaol" is now rarely used) for a fairly long time awaiting the hearing of the case. Today, especially among Indians of local settlements an accused is allowed to remain free until he is summoned to appear in court for the hearing of this case.

(To be continued)

Archbishops E. Yelle and Gabriel Courchesne on their way to Little Grand Rapids in 1930.

VIII — Deputy judge

The duties of magistrate also entail that of deputy judge of the juvenile court. When delinquents appear before me I often find it quite a problem as to what decision to make. One cannot judge all delinquents in the same manner. One must ponder on the circumstances which were the cause of the delinquency.

a) Why did the child commit the delinquency?

b) What are the home surroundings like?

c) Was he or she influenced by someone older?

d) In a few cases the child may have stolen groceries because he was hungry. Was there a lack of food in his home?

In a number of cases the parents are much to blame. They exercise no authority on their children, and take very little interest in the welfare of their children. I have known children, including very young ones, to be absent from their homes for three or four days and the parents have shown no concern as to their whereabouts.

The parents of delinquents are always in Court when a child of theirs has to appear. Some time ago, three young boys appeared charged with several break-ins and thefts. Two of the lads showed signs of being ashamed of what they had done. One of the mothers asked if she could speak to her son. She had asked him, in a sad tone why he had done this. In a few moments there were tears in the lad's eyes and the other boy also showed further signs of regret. These two boys I reprimanded. I heard later on that they turned out to be really good lads. The third lad seemed sullen and refused to answer any questions. Actually he was the leader and had been up twice before on similar charges. Arrangements were made to send him to a foster home.

If it is the first offence, the delinquent is always let off with a reprimand but if a juvenile has appeared in Court several times, full details of the case will be sent to the Probation Officer who will find a suitable foster home, thus giving the child a chance to become a better Canadian citizen later on. These homes are in no way like the bygone reformatories but are the homes of people who take a keen interest in the future of young Canadians.

In some cases these children are just kept in these good homes for a year. To my way of thinking this is too short a period. It is impossible for any one to be completely reformed in such a short period, especially when he or she has to get used to a completely new way of life. It takes perhaps a few months before an Indian child can even get used to the different way of life and get somewhat used to the whiteman's customs and then just when he is improving in character he is sent home again, sent back to the same home where he will meet with the same temptations and the same bad examples he had before he was sent away.

For this reason I say that a period of one year is not sufficient. We know that some of those who have come back after twelve months have fallen into trouble again. I am not implying that Indian children are worse than white ones but whereas a white delinquent placed in a foster home is used to the way of living he will meet, the Indian child has to take time to adapt himself to it. Actually there is proportionnally far less delinquency among Indians than there is among whites.

It would appear that whereas years ago good law-abiding behaviour was impressed upon the children of the family, today a number of homes are breeding-places for delinquents.

(To be continued)

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
Editor, the INDIAN RECORD
1301 Wellington Crescent
Winnipeg, Manitoba R3N 0A9
(Phone 204-489-9593)

BOOK REVIEW

Crowfoot — Chief of the Blackfeet

by Hugh A. Dempsey

University of Oklahoma Press, 266 pp., $10.95 hardbound, $6.95 softbound

A biography of Crowfoot the Canadian Blackfoot Indian chief who helped maintain peace between his people and the whites in the late 1880s, is new in paperback from the University of Oklahoma Press.

"Crowfoot: Chief of the Blackfeet," by Hugh A. Dempsey with a foreword by O.U. President emeritus Paul F. Sharp, is Volume 122 in the Civilization of the American Indian Series.

Sharp writes that "Hugh Dempsey has given us an intimate portrait of a great leader who devoted his life to his people. He also has written a convincing biography of a peacemaker who risked his life for his beliefs and deserves the reputation he earned as 'father of his people'."

The decline of the buffalo herds and the intervention of the white people forced the Blackfeet to find a new way of life and Crowfoot was instrumental in leading his people to a peaceful existence and still maintain pride.

"Crowfoot was the leading chief of the Blackfeet during a turbulent 20-year period which saw the disappearance of the buffalo herds, the signing of treaties, starvation, rebellion and the beginning of a new kind of life under the yoke of the white man," Dempsey writes. "Because of his skillful leadership and his propensity for peace, Crowfoot was lionized during his lifetime as a great friend of the whites."

"In two decades, Crowfoot had to lead his people from familiar buffalo-hunting pracitices into an alien life dominated by Indian agents and reserve boundries. That he did so without bloodshed, even in the face of shallow hypocrisy and incredible callousness, is a tribute to his strength. That he could do so with pride is a small measure of his ability," writes Dempsey.

Dempsey is director of history at the Glenbow-Alberta Institute of Calgary, Canada. He has been editor of the Ablerta Historical Review and the Canadian Archivist, and has written many books and articles on Indian and western history. He also has directed documentary films dealing with the Blackfoot Indians.

Sharp, regents professor of higher education at OU, is a well-known historian. His book "Whoop-Up Country: The Canadian-American West" earned the Award of Merit from the American Association for State and Local History and the Silver Spur Award from the Western Writers of America. The book is in its fourth printing by the OU Press.

The Spirit of the Alberta Indian Treaties

edited by Richard Price

The current impasse over treaty rights negotiations is seen by many Indian people to stem from the failure of the Canadian government to fulfill the spirit of its obligations under the land-surrender treaties negotiated with Indian leaders late in the last century. *The Spirit of the Alberta Indian Treaties* argues that current difficulties and misunderstandings are largely a result of the fundamentally different perceptions of native peoples and government representatives as to the meaning and implications of those treaties.

While Indian leaders base their interpretation on a historical understanding of the "spirit" or "intent" of such agreements, the government position has been based on a legal interpretation of the "letter" of the treaties.

This book is a collection of critical essays, and interviews with Indian elders, which explore the actual treaty negotiations and the varying interpretations of the respective parties. Its purpose is to promote a common understanding which will provide a sound basis for negotiations between governments and native groups, and thus make it possible to arrive at satisfactory legislation, policies and programs to answer the socio-economic needs of Indian people.

Although this particular study deals with the Indians of Alberta and Saskatchewan, there are clear implications for all native groups. More generally, it is of great interest to a wide readership, both Indian and non-Indian, in offering new insights into the Indian experience and the historical interaction between the native peoples of Canada and the non-Indian population.

202 pages $8.95

The Religions of the American Indians

by Ake Hultkrantz

The religions of indigenous tribal societies of the North and South Americas as practised in the distant past is presented by the author as complexes of historical forms of faith and worship.

Hultkrantz divides his writing into two separate works. The first dealing with the myths and beliefs of societies of the Old World and the second dealing with the higher civilizations of the Mayans, Incas and Aztecs.

Representative examples are provided of conceptions and rites characterizing the "tribal" Indian religions which will probably be of interest only to those scholars in the history of religions.

For the reader who is interested in a detailed description of the three "high religions", then The Religions of the American Indians will be a welcome addition to your library.

The 354 pages makes for ponderous reading unless you are familiar with the works of authors such as Wassén,, Anderson, Radin and a host of others.

SACRED LEGENDS OF THE SANDY LAKE CREE

by Carl Ray and James Stevens

Toronto, McCelland and Steward, 1917, 144 p.

The book is comprised of an introduction to the culture of the Sandy Lake Cree, a glossary (which translates many of the cree names used into English), and 76 legends. The origins of some of the legends go back thousands of years while it is estimated others are based on events occuring in the 20th century.

(Review by Debbie Thompson)

SAVE YOUR STAMPS FOR THE MISSIONS of the White Fathers in Africa. Mail to: Box K, 1301 Wellington Crescent, Winnipeg, Manitoba R3N 0A9

SOURCES FOR NATIVE STUDIES

Maps of Indian Reserves and Settlements in the National Map Collection/ Cartes des réserves et agglomérations indiennes de la Collection nationale de cartes et plans. Volume I: British Columbia/La Colombie-Britannique.

Now available, free of charge, from Information Services, Public Archives of Canada, 395 Wellington Street, OTTAWA, Canada, K1A 0N3.

Indians, Eskimos, need new type of seminary

By Brian T. Olszewski

DENVER (NC) — The need for Native American priests and for training them in seminary programs that meet the cultural needs of Indians was stressed at the 41st Annual Tekakwitha Conference here in August.

Other items on the agenda were the roles of families, the ministry and the church.

Among the 600 participants were 22 bishops, including seven involved in intense meetings on the issues of the clergy and seminary training.

"The Indians and Eskimos must be trained according to their needs and to the needs of the people they'll be serving," said Bishop Robert Whelan of Fairbanks, Alaska. "It doesn't work to send them away to a seminary. They must be trained within their own environment."

Bishop Harold J. Dimmerling of Rapid City, S.D., said he and two priests from his diocese, Jesuit Fathers John Hatcher and Patrick McCorkell, had been exploring the possibility of an Indian training program for two years.

Their proposed training program would allow men the opportunity for full spiritual and academic development while maintaining their identities with the Indian communities which they will serve.

Bishop Dimmerling stated that the Sioux spiritual centre in Plainview, S.D., might be the basis for building an Indian training model. The spiritual centre is used for prayer and spiritual development by Indians studying for the permanent diaconate in western South Dakota.

Father Hatcher said academic experts from the United States and Canada have agreed to participate in the formation program. He added that "the need for such an undertaking is evident when one considers that nearly 100 years of missionary work on western South Dakota reservations has not produced one Native American priest."

Deadline for the Winter 1980 -1981 issue is Monday, November 17.

Woman chief demands rights

"How much longer are we going to allow the whiteman's law to define for us who our people are?"

Chief Mary Pius of the Fort George Indian band in northern B.C. asked the 1,200 delegates and observers to the First Nation's Constitutional Conference held in Ottawa.

Chief Pius was speaking on behalf of the National Committee on Indian Rights for Indian Women both as an Indian Chief and as an Indian woman.

Twice asked by Chairperson Roberta Jamieson, a Six Nations Indian lawyer, to shorten her address to the five minutes allowed, Chief Pius continued undaunted with her prepared five-page speech to the Hon. John Munro, Minister of Indian Affairs and Northern Development.

Chief Pius asked the Indian Chiefs from across Canada to consider the issue of "Indian citizenship", to first define who is an Indian before proceeding with discussions on Indian sovereignty and Indian Government. She said she spoke to them on behalf of their sisters, their aunts, their daughters and future generations of Indian women who would have to live with discrimination under Section 12.1.b of the Indian Act. Chief Pius, like many Indian women before her, asked the Minister and the Government to amend the Act. She presented her prepared speech to Minister Munro.

(INDIAN NEWS)