INDIAN RECORD

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Respect and promotion of Social Justice Human Rights Cultural Values

On the road to independence

REGINA, Sask. - The Federation of Saskatchewan Indians and Indian leaders must "have the guts to promote", Sol Sanderson, FSI vice-president told the first annual Saskatchewan Indian economic development conference held in Regina Feb. 26-28.

Sanderson's message was reiterated in various forms by such notables as Huron Grand Chief Max Gros Louis; Senator Dave Steuart; Don Jesse, manager of the business economics sections in the Sask. Industry and Commerce Dept.; consulting engineer Peter Sullivan; Chief Ron Derrickson of the Westbank Indian Reserve in B.C.; David Atlee, vice-president of the Bank of Nova Scotia; Mining and Development Minister Elwood Cowley and Marcel Taboret, general manager of Amok Ltd. - developer of Northern Sask. uranium deposits.

These men were among the cross section of native leaders and over 25 business resource people who sought to find some foundation for the **Road to Economic Dependence**. Listening to the presentations and participating in the discussions were anywhere from 100 to 150 Saskatchewan Indian leaders.

The gathering was given statistics for the previous year which revealed that only 2 per cent of government funds went toward economic development while 27 per cent was devoted to welfare payments.

Among the more pessimistic were John Tootoosis, FSI senator who condemned the way the Dept. of Indian Affairs divides funds. Chief Albert Bird wondered, "Will we ever see the day when my people are self-reliant?" He said, "When we talk of self-determination we talk of jobs. We are lacking funds to hire our own people."

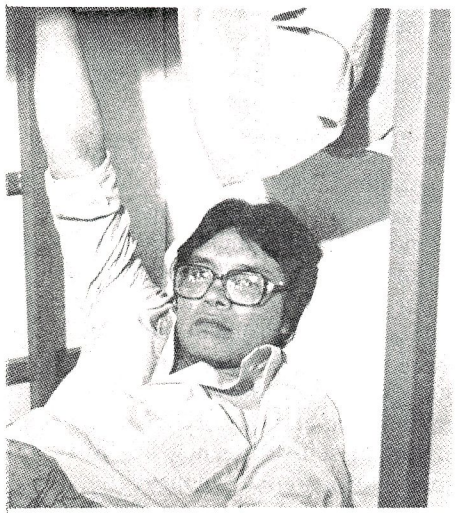
A note of hope was sounded by FSI late president Albert Bellegarde who

concluded on p. 2

Inside the INDIAN RECORD

Native people in jail: a bitter road

by Larry Krotz



John Paskievich photo, with permission

Joe is an Indian and he is in jail.

He is a stocky man with strong hands that keep clenching and unclenching nervously and a strong face with a mouth that never smiles except when the joke is a bitter one. Like the time he told me that if he and a dozen other Native inmates would hang themselves maybe the act would draw attention to the sorry state of Indian convicts. Joe wears a red band around his head that cuts across his creased forehead just above his deep-set dark eyes, and that holds his long black hair tight to his head.

Joe at thirty-one is currently in Manitoba's Stony Mountain Penitentiary. He has spent thirteen years of his life inside one jail or another. His life reads like the same sad litany I have heard so many times before: broken home; ran away on his own at 11; ended up with an older guy who had stolen a car; got lippy with the cops; went to reform school; first bit in the pen in 1967 - robbery with violence after a drinking bout; didn't know how to use a lawyer; found that he quickest way out of the Winnipeg Public Safety Building was to plead guilty; got four and a half years in the pen; admits to an alcohol problem...

The list could go on and, for Joe, probably will go on for a futher unfortunate chunk of his life. For Native people in Canada the prison cycle is one of the most frustrating and dismaying of their encounters with the Twentieth Century world. The statistics are appalling. Manitoba which has a provincial population that is 12% Native (status and non-status Indian and Metis) has a jail population that is 37% Native at the federal Stony Mountain Institution, 56% Native at the provincial Headingley Jail, and an astonishing 80% Native at the Portage la Prairie Correctional Centre for Women.

Law Reform Commision of Canada figures show roughly similar percentages for other western provinces.

continued on p. 2

On the road to independence

explained that Saskatchewan Indians are looking for resource development "outside of our traditional communities." Bellegarde was referring to a position paper presented to the provincial cabinet in mid-February.

In this the FSI maintains that Saskatchewan Indian bands never surrendered territorial rights such as hunting, fishing, trapping and gathering. It insists that these rights are guaranteed under treaty and **extend to mineral rights.**

Moreover, the brief contends that since the federal government never legally acquired many resources from Indians, it, therefore, could not have legally transferred them to the province.

Bellegarde estimates that more than $5 billion has been earned by the provincial government on the more than 100 million acres of land given up by Saskatchewan Indians.

Committee formed

A committee of cabinet members and FSI personnel has been drafted to look into this resource sharing proposal, he added.

Encouragement was offered by Chief Max Gros-Louis who urged that Indians "help each other no matter what and let's succeed." He reminded participants that traditional Indian society is a sharing one with its roots firmly embedded in initiative, be it individual or band.

Self-confessed millionaire Chief Ron Derrickson of British Columbia, recommended that bands hoping to develop economically hire "the best economic advisers money can buy" and then educate all band members to what a project involves including the work and sacrifice expected. "Your people have to be behind you; they have to pull as one," he stated.

Derrickson said the stereotype of the shy Indian must be cast aside; in dealing with government it is necessary to have a strong lobby.

Senator Dave Steuart echoed the need for a strong Indian voice in accomplishing economic development. He stressed that education for their people is one factor in accomplishing this, self-determination is another.

Both Elwood Cowley, Minister responsible for the Saskatchewan Mining Development Corporation and Marcel Taboret of Amok Ltd. mentioned opportunities for Indians connected with northern uranium development. Cowley pointed out, "the time is now and the government and the Indians must not let this opportunity pass without creating permanent economic benefits."

Cowley said he is willing to work with Indian people to expand their economic base through SMDC, but the ultimate goal must be towards areas of Indian creation of economic power.

Taboret explained that it is the intention of his company to get northerners directly involved in busness development.

Currently 57.5 per cent of Amok employees are northerners as are 39 per cent of the contractors associated with the company.

On a positive note Taboret stated, "I am confident that northerners and Indian people can become as involved in their own business opportunities as they have become in our project."

Perhaps one of the most innovative ideas presented at the three day meeting was that of banker David Atlee. He predicted that Indian people will have a financial institution of their own making within the next decade.

Federal loans

Atlee envisions a system of federally guaranteed loans through deposits for natives to participate in their own economic development. As it is now, he estimated, Saskatchewan Indians generate $200 million to their reserves annually. The problem, he said, is that more than 7% per cent of this money is spent off the reserves never to return. He emphasized that one of the key elements in Indian self-sufficiency has to be the ability to recirculate money.

Atlee explained that one of the biggest factors limiting Indian development has been the inability to raise credit. (This he blames on federal restrictions such as the Indian Act.) He concludes that if Indian people create their own banking institutions money for economic development would be readily available.

As did many of the speakers at the conference, this man from the world of finance cautioned that natives would have to become educated in the ways of the world of economy before they would be ready to run their own institutions. A popular theme at the Road to Economic Dependence conference was clearly YOU HAVE TO DEVELOP YOUR OWN MANAGEMENT.

Native people in jail from page

John Paskievich photo, with permission

Saskatchewan with a provincial population that is 12.7% Native has a prison population that is well over 50 ' Native. Alberta has a jail population that is over 20% Native in its povincial institutions but a provincial population that is only 5.5% Native. In British Columbia Natives account for over 10% of the prison population but are only 5% of the provincial population.

The first question, of course, for concerned persons in both the Native and White communities, is what do tese dismal statistics mean? Do they mean that Native People commit more crimes than other people in our society? Do they mean that Native People when they do commit a crime are more easily caught? Do they mean that when caught and convicted Native People are more likely to go to prison institution rather than pay their penalty in some other manner; a fine or probation for example? Do they mean some combination of all these things?

The history of Native People's relation to the white man's law and justice system in Canada goes back to the signing of the treaties a century ago, to the arrival on the prairies of the Northwest Mounted Police, and to a series of confrontations that ensued as the colonizing white man moved across the country. In Manitoba the federal penitentiary at Stony Mountain was constructed in part to handle prisoners taken during the second Riel Rebellion. Among those were Indians including the famous chiefs Big Bear and Poundmaker.

Native People ever since have had a generally unhappy relationship with the Ca-

A bitter road

nadian justice system that has demonstrated several distinct and glaring characteristics. For example while a white Canadian's involvement with the law is 94% in the area of civil law and only 6% in the area of criminal law; Native People have a much higher proportionate involvement with the criminal sphere. Some observers are willing to put the ratio as high as 25%.

A characteristic of Native People's involvement with the criminal law is an overwhelmingly high relationship between offences and alcohol. A 1974 report of the Law Reform Commission, THE NATIVE OFFENDER AND THE LAW, stated that in Saskatchewan Native People made up more than 50% of persons sentenced to correctional institutions in that province for offences involving alcohol. In Manitoba, Dorothy Betz an employee of the Attorney General's Department Court Communicator project suggests that the figure is very high. She says, "I would say that all the offences for Manitoba are alcohol related; I have yet to interview someone who has not been drinking."

The alcohol related offences cover a broad range from specific violations of the liquor acts to operation of motor vehicleswhile impaired to more serious thefts or crimes of violence while intoxicated.

The Law Reform Commission study drew some further conclusions. For instance it found that a large number of Native offenders are sent to jail for non-payment of fines. In Saskatchewan prior to a 1974 Fine Option Program (the offender is given the choice of doing community service) over 50% of all Natives admitted to that province's jails were for non-payment of fines. Though the option program has diverted some, the admissions for non-payment of fines is still high. The Commission also found that federal offences committed by Natives are more likely to be offences against the person. The more common federal offences committed by Natives are assault, theft, breaking and entering, causing a disturbance, and driving offences involving the use of alcohol. As one Manitoba Judge said, "You don't often arrest a Native person for fraud or embezzlement."

There seems to be a broad agreement on the reasons behind the dismal statistics, but less agreement on what can be done about them. Dorothy Betz, a Saulteaux from the Pine Creek Reserve in northwest Manitoba and a Court Communicator since the inception of the program in 1971 says that the criminal statistics have as their background a deep and longstanding bitterness on the part of Native People. The bitterness comes from poverty, cultural dislocation, and the breakdown of Native family units through the residential school system. She says that in her experience sometimes a whole community has become bitter against the white man. "But they don't take out that bitterness against the whites; they take it out on someone close to them - against brothers or wives." The most brutal killings, she says, have been domestic, fuelled by alcohol. "The meaness and the brutality comes out as if they've been hurt and they want to hurt somebody. They won't do it when they are sober."

The disposition of a criminal case often does little to deal with or soften that bitterness. On the one hand the justice system that grinds into action in response to a specific incident seems unintelligible and cumbersome to the Natives. Manitoba's Chief Judge Harold Gyles who has been involved in supporting a number of innovations in Manitoba's reserve and northern justice system says that " the Native concept of guilt and innocence is different from ours; it is more absolute, they can't understand our technicalities." On the other hand the sentences that are meted out appear to have little to do with the understanding or the needs of Native individuals or communities. Says Dorothy Betz, "After living for fifteen years in a residential school, if I committed a crime it would be easy for me to go the Kingston or Portage (provincial women's jail) and do the time because I grew up in an institution." Mrs. Betz says that a lot of Native People she encounters, particularly those from northern reserves, are completely unable to understand the jail sentence, being taken away from their family and their community for a period of time for something they are already sincerely sorry for. "In many cases," she says, "the appearing before a judge is sentence enough."

John Paskievich photo

A long road

Once into the 'jail syndrome' it is a different matter. The report of the Law Reform Commission also found that Native offenders in both provincial and federal institutions have a higher recidivism rate than whites; more of them keep coming back. It is almost as if jail, in the experience of Native males, is something equivalent to university in the experience of the white middle class. It is something you expect to be a part of your experience as you reach adulthood. If an uncle, father, cousins, brothers have been there before, it becomes part of your expectation too. Eddie, 27, sits in the Headingley Provincial jail in Manitoba making leather belts from a kit. Eddie has been in Headingley for at least part of every year since 1971. This time he is there because he insists on driving even though his licence has been suspended for life.

It is not really that the problem is being ignored. In fact most Native People who deal with corrections will complain about the number of conferences and the amount of paper that the issue of Native People and prison has generated. Their frustration is not that the issued aren't being looked at. And there are the occasional success stories; a program that seems to work, a change here or there in the on-going grind of the statistics.

Some things that in past got significant numbers of Native People in trouble with the law have been changed. In 1970 Manitoba by changing its Intoxicated Persons Detention Act decriminalized public drunkenness. There have been some laudable attempts at prevention; both Manitoba and Saskatchewan have instituted local policing systems; Band Constables on reserves and Community Constables on Metis, non-reserve communities. Since 1968 Manitoba has had regular circuit court in a number of

concluded on p. 4

Native people in Jail - a bitter road

from page 3

remote northern communities. Under the auspices of the Attorney General's Department and the provincial Police Commission and more recently the Native Clan Organization, educational workshops on the justice system have been held in a number of northern Native communities in Manitoba. Both Saskatchewan and Manitoba have court communicator programs that attempt to interpret both language and court proceeding for Native defendants.

On particularly innovative program has been operating for almost two years at Roseau River, a reserve in southern Manitoba with a particularly troublesome history. Under the experiment a community council is involved in all justice matters along with the judge, the police, the crown attorney,and the local probation officer. The Community Council makes recommendations about charges that are laid, who is to appear in court, sentencing, and, if appropriate, how the sentence can be supervised. Frequently a sentence will be for restitution to the victim of a crime or for volunteer work in the community. In such instances the Community Council is responsible for ensuring that that sentence is adhered to. The success of this program at Roseau has been so inspiring that a number of other reserves are in the process of following suit. Roseau, as well, in 1978 was the first Band Council in Manitoba ever to sign a contract with the National Parole Service to supervise its own parollees. This means residents of that reserve can return to their community after they have been paroled from prison and be supervised by someone from their own community.

But it is still a long and rocky road. Roseau is the only Manitoba reserve that supervises its own parolees. Though the Parole Service makes arrangements for supervision of parolees in other rural and isolated communities, Native inmates frequently complain that in order to get a parole they have to agree to stay in a city even though they may never have been in a city before in their lives. Art Majkut, the District Director for the National Parole Service (Manitoba and Northwest Ontario) says that this restriction occurs because many reserves offer little in the way of employment or education opportunities. If a person has been in trouble because he was idle or because he had no job and money or because he got drunk, Winnipeg might seem like a better alternative for his 'release plan'.

Accompanying this is a feeling that Native communities do not want exconvicts returning to them. One Stony Mountain inmate said, "The chiefs and councils have stereotyped images about dangerous criminals." Majkut at the Parole Service says that it is his experience that "Some reserves wish to reject some individuals" but that it is not a case of community rejecting everyone. But it is hard for any community to re-accept someone who hurt or abandoned someone else in that community. A Native woman in Winnipeg said, "I have no sympathy for those guys in jail; to me they are just selfish people who are only sorry that they were caught. The ones who should really complain are the ones who get left being; usually a woman a bunch of kids."

That the questions of Native People and the justice system are complicated and frustrating goes without saying. In the end it is impossible to take the system and what happens there out of context with the rest of life. Marion Ironquill, a young Native lawyer in Winnipeg said, "The criminal statistics are really just symptoms of other things; no jobs, poverty, frustration, a lack of redress of grievances through the civil law." If this is the case, as it undoubtedly is, work with Native People in the justice system means starting simultaneously in many other places.

Larry Krotz is a Winnipeg Writer. His work can be read in National magazines. He recently published: **'Waiting for the ice-cream man'** *reviewed on p. 12 of this issue.*

"THE CHIPPEWAS OF LAKE SUPERIOR," Edmund Jefferson Danziger Jr., University of Oklahoma Press, 288 pp., $14.95.

The book, Volume 148 in the Civilization of the American Indian Series, offers a complete history of the Chippewas, from the traditions of their early woodland life, through their impact on three centuries of French, British and American societies, to the present day as they remain on their native lands and maintain pride in their Indian heritage, while becoming politically well organized.

Native street workers in Vancouver

VANCOUVER - Most of them were children of the streets themselves, so they know the byways and alleyways in which to find the passed-out drunks, the victmes of robberies and the raped girls.

They are the eight young Indians working out of the **Vancouver Native Street Workers** office in Gastown, the city's skid road-turned tourist mecca.

In teams of two, a man and woman, they patrol the area in search of native Indians in distress.

They take the unconscious drunks home or to sober them up.

The workers all have first-aid training and are fairly adept at spotting those who have had a drug overdose, or those who may have been rendered unconscious by a diabetic coma or heart attack.

The street workers have one rented patrol car to help ferry their charges to the hospital.

They watch out for abandoned children on the street and put the youngsters in the hands of child protection authorities.

They also will break up fights-all have had instruction in martial arts or self-defence.

The Ethnology Department of the Royal Ontario Museum, Toronto, celebrates the International Year of the Child with an unusual and wide-ranging exhibition of more than 250 dolls of many cultures and periods.

This contemporary doll, wrapped in a caribou blanket, wears the costume of teenage girl of the Kutchin tribe, Yukon. According to the woman who made the doll, the stone held in the lap guards against idle gossip and the beads prevent foolishness.

THE WICKIUP — A MEETING PLACE

by Helen MacFarlane

Should the Church be involved in social and political action? Or should it confine itself to spiritual nurturance?

In the city of Regina the Board of Wickiup a Roman Catholic sponsored native people's action centre, is asking itself this question. For the duration of its existence the emphasis has definitely been on spiritual nurturance. The needs of the individual have been recognized and an attempt has been made to meet them. In light of the centre's own development coupled with societal trends the decision yet to be made is if Wickiup should also make a strong presence felt in the political action arena.

The political action vs. spiritual nurturance debate has recently been high-lighted by Pope John Paul II during his Latin American tour. There, the struggle between the oppressed and forgotten, and the rulers and rich is out in the open, dramatically heightened by the continuous stream of reports describing the appalling conditions of the poor the violence, torture and murder suffered by those actively involved in the struggle.

The Native people of Canada know that we don't have to go to Latin American to experience the struggle; we have our own problem in many of our cities, where the same conditions, attitudes and treatment prevail. Canada has its own "Third World" whether we like to admit that fact or not.

In a homily delivered in 1976 at the Holy Rosary Cathedral in Regina, His Grace, Most Reverend Charles A. Halpin, Archbishop of Regina, stated that "the existence of a culturally distinct visible minority in a white society has a predictable set of outcomes. There are too many generalizations made too easily; prejudices and stereotypes are hard to avoid; discrimination in housing, and unemployment are hard to control; attitudes tend to harden; we build residential ghettos; we don't want to see the problem much less talk about it; opportunities for the Natives are very limited. The ranks of the unemployed, of those living in derelict overcrowded housing, of alcoholics, of those in jails are disproportionately Native. Even in high places we sometimes make our bigotry explicit. We learn to expect Native outbursts of despair and frustration; we learn to expect silence from those who make decisions; we have learned to tolerate and even to expect more harshness and violence in our lives."

Wickiup staff & directors: l. to r., Bros. H. Bisson, OMI, Directors Arthur Carrière, Tom Robinson, Moses Lavallée; Grace Adam (staff); Directors Mrs. Olive Lavallée and Celina Kahnapace; Archbishop Charles E. Halpin.

This belief lead the Archbishop to initiate the first Catholic-sponsored action centre in the country. Addressing the predominatly white congregation, he went on to say, "The critical situation which has developed will only be changed by a change of power structures and a change of hearts. We are determined to give leadership in this area. We will be opening in the heart of Regina a Centre for Native people ... a Centre where we can get together, where we can listen and learn and hopefully get to know each other as people."

The Centre was established in December 1976, and called TEKAKWITHA WICKIUP. "Tekakwitha" derives from the Venerable Kateri Tekakwitha, otherwise known as Lily of the Mohawks, a young Mohawk maiden from the Montreal region, who was known for her great faith and endurance in the face of extreme resistance and persecution from her tribal brothers. She was born in 1656 and died, a committed Catholic, in 1680. Her canonization is hoped for in 1980, the 300th anniversary of her death. "Wickiup" means meeting place.

The services offered by the Wickiup do not duplicate any of the services offered by local, provincial and federal agencies and organisations. To encourage spiritual growth within the native community and be a Catholic presence to the native and non-native population is the primary objective of the Centre.

Many programmes are directed to meeting this goal.

These include weekly prayer meetings, home visits and spiritual leadership training. Mass in celebrated weekly on Sunday afternoons. "It's difficult to talk about action with somebody if they have a dead spirit," says Grace Adam, Director of the Wickiup. "Some of us think that the spirit will be healed if the conditions are improved, but if a person is really down and beaten and has given up hope, to restore that hope is to get them back into action to help themselves."

Grace Adam is talking from experience. She grew up on a Reserve and has brought her five children up there after a brief experiment with outside education. A Cree Indian, Grace has seen sufficient pain and suffering to know the importance of her religion which, she says, has given her the energy needed to cope with the prejudices she and her children have experienced.

Since its inception, Brother Henri Bisson OMI has been a quiet force in the Wickiup. "He keeps us all on an even keel," says Grace Adam. It is not unusual to bump into Brother Henri

turn to page 6

The 'Wickiup'

...we have our own Third World right here in our back yard....

concluded from p.5

beating the pavements on home visitations where he spends time with the sick, the elderly, and anyone else in the native community who wants to talk, but can find no-one to listen. Brother Henri considers the pastoral role of the Wickiup of fundamental importance to effectiveness and success in creating a Catholic presence in the heart of the native community. He gained considerable experience in this type of mission in Sarawak, Malaysia where he spent several years.

Another prime objective of the Wickiup is to work for the improvement of living conditions of native people. The staff of the Centre sits on the Inter Church Race Relations Committee which was established to work for the improvement in relationships between native people and social agencies and institutions such as police, welfare services, landlords, commercial business etc. This Committee is prepared to take "appropriate social and political action" to ensure that society provides the resources necessary for native people to improve their social, cultural and economic circumstances, and to press for necessary legal and institutional changes which will guarantee that native people receive fair and just treatment and opportunities in keeping with their needs.

The establishment of the Early Learning Centre in 1977 resulted from the realization that in the neighbourhood schools and kindergartens, native children were experiencing serious language problems. Many of these children's first exposure to language was Cree, Sioux, Saultaux and French-Metis, or poorly constructed English.

Encouraged by Father Jim Weisgerber, a Board Member of the Wickiup and Chairman of the Social Action Committee of the Archdiocese of Regina, the preschool kindergarten was set up to expose children to language development experiences before they entered the mainstream of schooling in the city. So successful was this project that by March of 1978, the provincial government expressed interest in offering financial assistance to the Centre; $150.00 was alloted per month for every enrolled child. This sponsorship made the Early Learning Centre independent of Diocesan funding, and independent of the Wickiup.

The Wickiup also assists native people to find their way through government bureaucracies for direct assistance in housing, employment and welfare. Grace Adam claims that there are many people who have poor housing and not enough to eat who are not eligible for government programmes. "Strategies for changing this situation are being developed," she resolves. The Churches also offer many programmes for native people, so referrals to the relevant organization assist in easing the burden of poverty.

"Learning pot-luck suppers" are held at the Wickiup once a month. On average about eighty people, both whites and Indians attend. Supper is usually followed by a speaker who talks about some aspect of the Indian-White relationship. These suppers fulfil another objective of the Wickiup which is to provide a meeting place for native and non-native people in a non-threatening environment. "Many other social activities go on at the Centre," says Grace Adam, "including bingo, sewing classes - we have many women coming in to learn quilting at the moment, and held a quilting competition last year." The predicament of urban Indian children is one that has concerned the Wickiup more than any other. Native children living in Regina's inner city are doubly disadvantaged. Race excludes them from full participation in non-native society, and the pressures of urban poverty preclude much contact with traditional Indian ways of life. An indiffferent education system contributes little to the Indian child's search for roots.

Urban native children thus experience a high degree ofsocial disorientation and cultural alienation. Few understand their past or are aware of cultural heroes to look up to. The social and psychological problems of young urban Indians are compounded by the fact that their parents live in a similar socio-cultural vacuum. What they experience in the cities is unemployment and racism. Parents, like their children, do not completely fit into white urban society, while at the same time they lack the historical awareness and linguistic skills to be functionally Indian.

The Regina Native Women's Community Centre and the Wickiup organized a Summer Camp in 1978 for urban native children at an Indian resort near Regina Beach. Located near prehistoric Indian rock paintings and close to an extinct buffalo run, the cultural significance reinforced the goals of the camp which were to build a cultural awareness in the children which would serve to strengthen their feeling of identity and build rock paintings and close to an extinct buf- self-esteem.

Grace Adam says that since its establishment, the Wickiup has moved slowly but surely into the native community and its inherent problems. "The emphasis so far has been on the spiritual nature of the ministry, so our social action role is still to be developed." She hopes that in the summer of 79 a 4H group can be formed, and that the Centre will be used more by children living in the neighbourhood.

There are those who claim that the Wickiup should be more deeply involved in the politics of poverty, and should be taking a higher profile in addressing the problems of native people in Regina. According to a 1976 census, the population of native people was 30,000 - one fifth of the total population of the city. This number is likely to increase disproportionately to the rest of the population, because birth rates among native people are higher, and more and more Indians are moving into the city from Reserves. One projection has the native population constituting 40% of Regina's population in 2001.

Whatever the projections may reveal, one things is sure - the problems that exist for urban native people now are going to get worse. Whether the Wickiup continues to move ins its pastoral direction, or changes its emphasis is yet to be decided. It is not only in Latin America that these questions are being asked. We have our own "Third World" right here in our backyard.

Helen MacFarlane is a free lance writer and lecturer. She originally came from her Australian homeland to work for the Saskatchewan government.

You are invited to report on your local "meeting-place," be it small or large. Write to the Editor, **INDIAN RECORD**, 1301 Wellington Crescent, Winnipeg, Man. R3N 0A9.

Canada, U.S. agreement on hunting game birds

Ottawa - Indians and Inuit could eventually be allowed to hunt migratory game birds year around under an agreement signed January 30 between Canada and the United States.

The agreement amends the Migratory Birds Convention, signed by the countries in 1916, that restricted hunting of most game birds between March 10 and Sept. 1.

Each country now can amend the convention, specifically hunting seasons, to suit individual needs of specific groups without agreement from the other side.

"It's possible for either country to introduce limitations or, if they choose, unlimited hunting seasons," an environment department spokesman said.

In Canada that applies to 300,000 status Indians on reserves, registered under the federal Indian Act, and roughly 17,000 Inuit in the North.

The 750,000 Metis and non-status Indians are not included in federal government plans because they are not under federal jurisdiction, Environment Minister Len Marchand said.

Marchand signed the agreement with Cecil Andrus, United States secetary of the interior.

Marchand, the cabinet's only native representative, said discussions will begin with provincial and territorial governments and native groups to draft new amendments into the legislation.

Indian affairs sources say it might be several years before the amendments take shape because of land claims and proposed constitutional changes.

Indian and Inuit groups want those issued settled before discussing hunting rights. Noel Starblanket, president of the National Indian Brotherhood called for a moratorium on prosecutions of native hunters.

"There are cases of Indians being prosecuted in courts right across the country," he said.

The 1916 convention set out the hunting season for migratory birds with the idea of eliminating the spring kill, one of the main reasons for reductions in bird populations.

"Although that convention recognized that Indians and Inuit had some special needs for the migratory bird source, the original drafters did not fully appreciate the extent and compexity of that need," Marchand said.

While the convention was aimed at preserving bird populations, it aroused native peoples because open hunting seasons were seen as a right acquired through centuries of practice.

An Indian affairs spokesman said some native peoples respected the law while others did not.

The hunting rights issue smoldered until a 1964 Supreme Court of Canada ruling that federal legislation over-rides Indian treaties signed with the federal government.

There was a "leniency policy" adopted by the department under which few natives were prosecuted by breaking federal hunting law by killing game birds out of season.

But the Manitoba Supreme Court ruled in 1977 that offenders should be prosecuted and if the federal legislation is inadequate, it should be changed.

Ineffective punishment

Punishing impaired drivers is not an effective approach in dealing with the crime committed, the Saskatchewan Alcoholism Commission concluded in a year long study. The study shows that a program involving rehabilitation, education and community involvement and a look at the causes of alcoholism would be better than the punishment given out by the courts. It also says convictions are more common among Natives, persons under 30, blue collar workers and rural residents.

DIA proposes chartered Councils

by Kathleen Acosta, in the INDIAN VOICE

Decentralization of the Department of Indian Affairs to the local Band Councils on a charter basis is one of the most important phases in Indian history according to Indian Affairs Parliamentary Secretary, Hugh Anderson.

Speaking to the 15th Annual Assembly of the B.C. Indian Homemakers Association on the government's proposed changes to the Indian Act, Anderson said,"It (decentralization) will allow each Band to take as much responsibility as they can take because all here know every Band is not as far ahead or as far behind as the next one.

"You have to have a flexible instrument which will allow people to take as much responsibility as possible, but always with the provision this charter will be for a number of years. At the end of those years you can review what you have done and either decrease your responsibility or increase it."

Anderson said the increase or decrease of responsibility would then be a decision made by Indian people, not one made by the DIA or elected politicians.

The Parliamentary Secretary hoped to set the minds of Indian people at rest in regards to the proposed changed by saying they were not written in stone.

"But, we had to have something to come to you people with, to see what direction we had got to after several years of negotiation with your leaders."

The negotiations, however, do not end with the leaders at the national level he said. "We hope to have a travelling committee of the House of Commons, a Standing Committee on Indian Affairs and Northern Development, that will not sit in Ottawa and ask you to come there and tell us what you like and don't like.

"We will take this Committee through every part of Canada and meet with people at the local level and will listen to you," he said.

JAPANESE SELL NATIVE CRAFTS

OTTAWA - An Indian handicraft store in Vancouver will be taken over by Japanese interests in the latest series of foreign takeovers approved by the federal government. A Japanese-controlled company, B.B. and K. Leasing Ltd., to take over Trapper,s Shack of Vancouver which sells Indian handicrafts.

Indians protest health services cuts.

Health rights for Indians were the subject of many heated discussions and more than one demonstration during the final months of 1978. The message was loud and clear. Canadian Indians did not agree with cuts in spending on their health services.

Their protests brought at last temporary results: in late Jauary the government decided to suspend the cuts for six months. During that time the government hopes that new guidelines to reduce spending can be drawn up.

Last fall federal Health and Welfare Minister Monique Begin announced that in line with government restraint policies funding for health services for Indians would be decreased. In practical terms this meant that Indians must now pay for certain drugs, eye and dental care and ambulance service.

Indian leaders were quick to respond. They claimed that these services were treaty rights for status Indians both on and off reserves. Joe Dion, president of the Indian Association of Alberta, voiced a common complaint when he stated that the cutbacks meant hardships to Indians with marginal incomes.

The proposal was to $60 million from the National Indian Health Service program

Faced with a shortage of money to continue all programs the department of National Indian Health Services Program. Faced with a shortage of money to continue all programs the department of Health and Welfare elected to saveprograms emphasizing the improvement of social and economic conditions, reasoning that these would be the to ultimately improve the health of Indians. Thus programs to halt alcohol abuse and suicide and to improve drinking water and housing were to continue as planned. A typical situation would be that of the Ontario region where the 937.2 thousands of dollars spent counteracting alcohol abuse would still

Noel Starblanket, president of the National Indian Brotherhood, declared that Indians have the worst health care and the lowest life expectancy rate of any Canadian people..."We continue to be the worst served and the first cutback in times of crisis." His point was that the government was not fulfilling its commitment in regards to Indian Health services.

Although pleased with the decision that medical services be temporarily restored, spokesmen for Indian organizations were skeptical about the government's decision. Joe Dion of IAA accused the government of trying to avoid protest demonstrations during the expected election campaign.

Noel Starblanket, NIB, said committees to establish new guidelines were a small victory. He emphasized that Indian leaders will still pursue the issue of Indian health as a right. This position is in direct opposition to that of Ms. Begin who insists that universal free health care is neither a treaty nor an aboriginal right. She prefers a system by which Indians receive provincial coverage as funded by federal money.

The Health Minister does make the point that the forthcoming guidelines will be prepared in consultation with Indian organizations.

Natives request full fishing rights

Fish have been much in the minds of Canadian Indians lately. From coast to coast there has been concern about guaranteeing both a supply of this food and the right to harvest it whenever the need is felt.

Lawrence Whitehead, Manitoba Indian Brotherhood president, explains that Indians want the federal government to restore to them their full right to fish and hunt at any time of the year. Seasonal limitations put upon the general population have also been applied to Indians. However Whitehead insists that the right to unrestricted hunting and fishing was guaranted "in our treaties with the Crown."

In New Brunswick there is concern on the part of native people over the management of the rivers which are shared with the United States.

In British Columbia the Nishga Tribal Council is telling the government about its worries over the Canada - US negotiations on fishing. Councillors say that infringement on Indian food fisheries is increasing rapidly and that they intend to uphold their rightful place in the fishing industry.

It appears possible that relations with citizens of the US may also have some bearing on the MIB dealings with the federal government. Lawrence Whitehead suggests that American sports fishermen may be forced to pay tolls to Indian bands this summer if they wish to fish in The Pas area. (Tolls would be collected on Highway 10 which runs through The Pas Indian Reserve.)

Whitehead labels this practice a "demonstration" to put the Indians' point across to the federal government.

One encouraging step in the solution of the fish problem is a recent agreement between the Canadian and US governments to allow amendments to the Migratory Birds act by each country to suit its particular needs. This leaves the way open for the Canadian government to declare, unhampered by outside influence, whether its native people have the right to an open hunting season. The decision made in this case could have a direct bearing on the fishing situation.

Native Land still a bargain

The Inuit will be receiving only 41 cents an acre for giving up their aboriginal rights to a vast area of land in the western Arctic region of the North West Territories. This however is six cents an acre less than what many Natives received in the treaties of the 1870's. This calculation is based on a tentative land claims agreement signed this summer by the federal government and the Committee for Original Peoples Entitlement (C.O.P.E.) who represent the Inuit people. The Cree and Inuit who signed the James Bay land claims agreement got a little better deal, 85 cents an acre.

CBC show on alcohol abuse criticized

OTTAWA - The National Indian Brotherhood criticized on February 7 a CBC television documentary on alcohol abuse among northern natives for using a controversial study which shows Indians and Inuit have lower alcohol tolerances than whites.

"The study groups were made up of hospitalized Indians and Inuit and healthy whites and has been clearly challenged by authorities in the United States and Canada," Noel Starblanket, president of the brotherhood, said in an interview.

The program was shown February 6 evening as part of CBC's Fifth Estate new program.

Starblanket said alcoholism is a problem in Indian communities as it has been historically with any group that has experienced economic and social problems.

"But by focusing in on the symptom rather than the social and political causes of the problem, the program has helped reinforce the prejudice many people have about Indians and alcohol."

The controversial study by two Edmonton doctors D. Fenna and Otto Schaefer, was published in the Canadian Medical Association Journal in 1971.

During the CBC program, both doctors indicated they were criticized in the U.S. for the racial undertones of their findings.

But Starblanket said that is not the case.

"A careful check by the Fifth Estate with other experts would have shown that the study has come under attack in the United States and Canada not because it compared two racial groups, but because the study was so poorly designed," he said in a letter to the CBC.

Dr. Harold Kalant of the University of Toronto said in a Sept. 18 letter to the brotherhood:

"The possible effects of the illnesses for which the (native) patients had been hospitalized, and for any medication they may have received, were therefore not properly controlled for."

Dr. Kalant said even if the study was correct, there is nothing to relate this to alcohol abuse.

"Finally, no one else has been able to confirm the finding reported by Dr. Fenna," he said.

But Dr. Kalant did a study that showed natives have better metabolizing rates than whites and it has been confirmed by other studies.

Indians make entertainment scene

Of late the Canadian entertainment scene seems to have discovered the Indian and his first cousins, the Metis.

In January a CBC mini-series, the Albertans, recognized that development in that province affects the life style of its Indians. Harry Daniels, an actor who is coincidentally president of the Native Council of Canada, played an agitator who convinces a local Indian to participate in sabotage attack on a natural gas plant.

The script makes the point that frustration is felt by many native people.

Script writer Lyla Brown (formerly of Medicine Hat, now living in Toronto) was sufficiently diplomatic to make, the agressor in this subplot a visitor from the United States.

CBC scored on March 4th with Homecoming, a drama concerning itself with the stories of two rodeo riders, both of mixed Indian extraction, one of whom lives comfortably with his native heritage, the other of whom struggles to forget his identity.

There are some tender scenes and some telling ones between Lou Gagnon, perennial partner, and his teenage daughter Jenny who longs to leave their nomadic way of life. She eventually chooses to puter her roots down on a reserve where she is instantly welcomed as a family member by the Indian grandparents of her father's rodeo companion.

Life and customs on the reserve are pictured in a sympathetic yet realistic manner. We see the contrast between the activities of the mixed-race consolidated school to which the reserve children are bussed and the ancient tribal customs still in vogue. The right of conferring of a name is used by the grandmother to bring the child she has befriended back to her Indian heritage. Of equal importance in Jenny's new life is her school report card and her extra curricular sports.

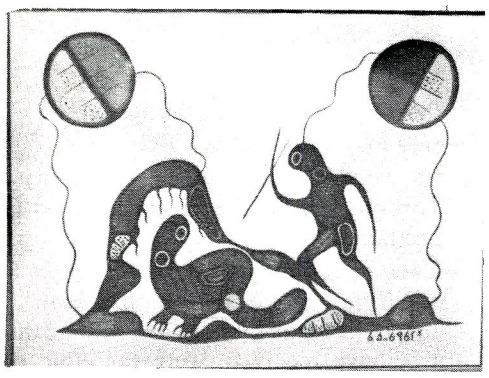
On stage at the Manitoba Theatre Workshop also in early March was George Ryga's play Indian. It has been pointed out that the novel Uncle Tom's Cabin was written by a well meaning Northerner who had never seen a plantation and most likely few if any negroes either.

I am tempted to believe that playwrite Ryga is of the same mold. His play is based on sympathy and emotionalism but lacks realism. Indeed, the dialogue sounds like it has been borrowed from a skit on the American negro situation. Ryga's Indian agent is typical of that group referred to in Uncle Tom's Cabin as "poor white trash." The incessant use of the term "boy" to refer to the Indian would be more at home on a Mississippi cotton plantation than pertaining to a down-and-out Indian picking up a few bucks by building a farmer's fence. I tally the score for the Indian cause at one win, one show and one also ran.

J.G.

Organized crime cheats fishermen

Native Indians are taken advantage of by organized crime, says Bill Otway, Executive Director of the British Columbia Wildlife Federation. Indian of Richmont, British Columbia are allowed to net fish on the Frazer but run for them to feed their families, but it is illegal for them to sell what they catch. Organized crime is buying the salmon at four dollars a fish and selling them at four dollars a pound throughout British Columbia, the Prairie Provinces and Ontario. One man who was caught selling fish bought from the Indians, had an estimated profit of $375,000 for five weeks work. Otway also, stated, the Indian population hasn't increased, yet the sale of net permits have increased from about 250 to 1500



Trapper (acrylic) by Goyce Kakegamic

ART FOR EDUCATION'S SAKE

A way to raise funds for Native Students

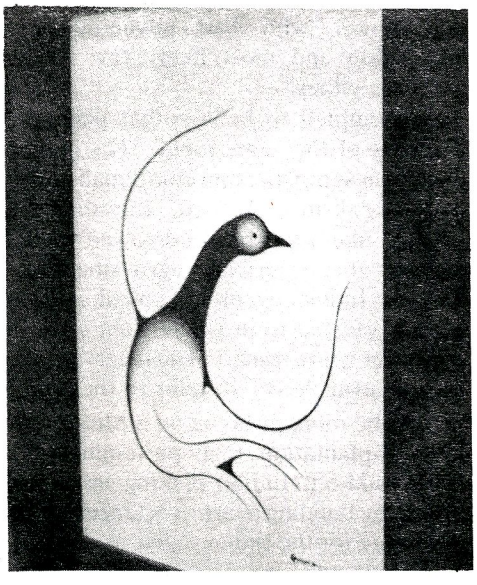
by Doug Whiteway

The February showing in the Winnipeg Centennial Library was considered one of the most comprehensive displays of regional art seen in Winnipeg in years. Not only that, it contained a healthy representation of some of the finest Indian artists in the counrty.

Bold reds and oranges vied with clay-muted earth tones and masterful silhouette brush strokes. Sun yellow sought to out-shine mustard shades.

Exaggeratedly fluid human forms peered across at the stolid bulk of beeked bird-man while agile fish and fowl shapes cavorted about and an optimistic mother hen sought to teach her chick the fundamentals of life.

An acrylic of Norval Morrisseau was there. So were canvasses of Daphne Odjig and Jackson Beardy not to mention Roy Thomas, Clemence Wescoupe, Joyce Kakegamic and Carl Ray. For two weeks in February their work was hung from the walls of the Library with hopes that the monies crowd soon would be there.



Clemence Wescoupe

The effort was, however, for a good cause, the art sale was to help fill the modest coffers of a program to assist non-treaty status Indians and Metis with their university education. In its second annual fund-raising drive, the Manitoba Citizens' Bursary Fund for Native Peoples was aiming for $150,000 so as to start awarding money to eligible Indians and Metis.

Pressed into service were prominent members of the local art community. Besides the previously mentioned representatives of the Woodland school of native art were the likes of Tona Tascona, Don Reichart, Winston Leathers, Tony Allison, Bob Pollock, Marcien Lemay and Caroline Jukes.

With this crow it seemed the only worry should have been stampeding. But, in this tale of power of publicity, that worry shifted into reverse. For the first few days, despite the bargains, the art buying public stayed away in droves.

Show organizer Ellen Cringan says it worried her at first. Bursary Chairman Alla Armstrong had sent out 12,000 letters with brochures which included information about the art sale but, as she put it, many just read the first paragraph and throw the things away.

However the Saturday of the first week the show's luck changed. The Free Press had a long article and photo about the art sale. That afternoon Mrs. Cringan says, the people started streaming in and they went for the native works right away.

It would be heartening to say the native works were the favorites because of their bold colors, exquisite detailing and evocative myth but it simply isn't so. The Free Press stressed the low, low prices. The coincidence of publication and sudden popularity indicates those with a wily eye on these things saw a great chance to make a future killing on the burgeoning Indian art market. The untitled acrylic by Norval Morrisseau, with a reported open market value between $3,500 and $5,000, listed for only $950. The Beardy serigraph, the Ray print and the others were similarly at bargain prices. They went quickly.

Of course, they low prices were designed to attract. The bursary fund needed money, not gallery gazers. When the show terminated they had sold just under $8,000 worth of painting and sculpture. With receipts split 30-70 between the artist and the fund, plus the profits from outright donated works. between $2,500 and $3,000 was raised.

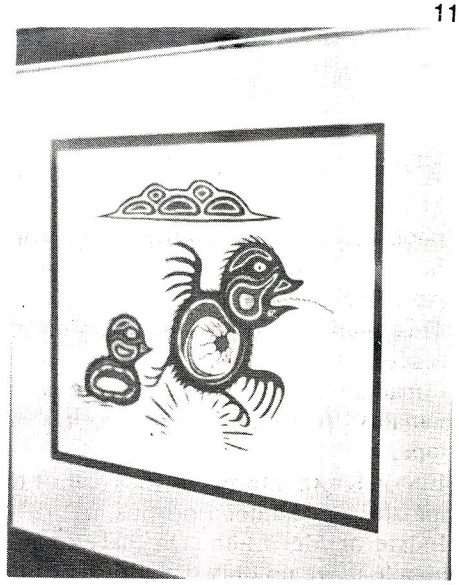
With profits from a sell-out charity concert by the Canadian Brass added to income from 12,000 mailed appeals the fund is expected to surpass last year's $26,000 intake. With a more sizable sum, the fund is now in a position to make grants.

Those eligible are native people already

Going to Pow Wow (acrylic) by Daphne Odjig

Three Birds (serigraph)
by Jackson Beardy

Baptism (acrylic)
by Roy Thomas



Chicks
by Carl Ray

in Manitoba universities who do not receive the assistance treaty Indians get through the department of Indian Affairs.

To receive a grant a student must maintain satisfactory grades and carry at least 60 per cent of his course load. Preference is shown to students participating in extra-curricular activities or who in some way show leadership qualities. According to Mr. Armstrong part of the motive is to help foster future leaders amongst Canada's indigenous peoples.

Whatever criticism may lurk about paternalistic motives it is clear the bursary will be a definite boon. Therefore acquiring capital is the singular priority.

In their attempt to appeal to the publicity. Isn't there an old axiom that you have to spend money to make money?

Yet the bursary fund people feel they couldn't budget for publicity this year with only a modest amount from their first fund raising foray. They also have a desire to keep overhead low and channel the money where it should go. As far as outright publicity goes, according to Mr. Armstrong, they play it as it develops. The art sale is a case in point. The decisive article in the Free Press was all set up. Mr. Armstrong went after it because it became obvious the art sale needed some help. It got it. A feature article in a newspaper is likely the cheapest and most effective kind of advertising a cause can get.

Having an art sale in the first place was an attempt to keep costs down. An investment in time is needed (there are always volunteers) but a lot of money isn't required. Artists are willing to place their work in such a form and hand over 30 per cent to the charity since in any case 30 per cent would go to an agent or towards renting space. For example, Gary Sherbian, co-owner of the Wah-Sa Gallery - (contributors to the sale of most of the native works) - says his artists were all contacted and willing to have their work place in the show.

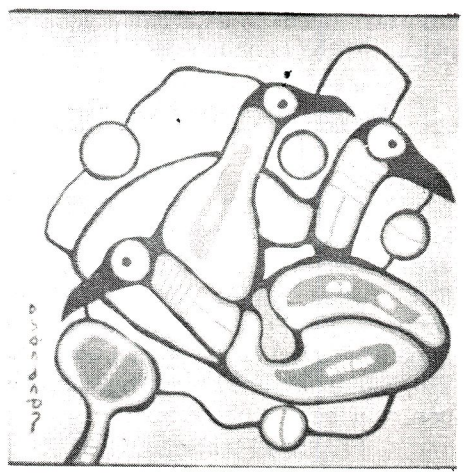
Pricey art is usually considered appealling only to a small segment of the population but Mrs. Cringan disagrees this is the case. "Everybody has a place to hang a picture," she says. Her selection was motivated toward getting a good cross-section of "accessible" art -- largely representational or impressionistic works.

Setting up the fund has been a learning experience, Mr. Armstrong readily admits. While he had some previous involvement in fund-raising for the symphony, it has never been to the extent of organizing and chairing a drive. The idea for the fund grew largely out of a sense of outrage Mr. Armstrong felt over the injustices done to native peoples. It came to a head one day when he was leaving the Centennial Concert Hall. He encountered a well-dressed young Indian slumped over in the underground passage to the elevator. The stark despair contrasting with the pleasant symphony concert he had just attended sparked him into activity.

Now with a sizeable sum of money and the subscription response rate twice that considered normal, the Manitoba Citizens Bursary Fund for Native Peoples is well on its way to its goal of funding native people in their university education. Only time will tell what the long range effects of this program will be. However, if the display and sale of Native art survives as an annual event, the immediate result will be enrichment for the whole community.

Artist Jackson Beardy's conception of the recent eclipse, *Father Sun and Grandmother Moon*, was presented on April 10th to Queen Elizabeth by Lt.-Gov. L.L. Jobin of Manitoba.

Doug Whiteway is a free lance writer and broadcaster



Untitled (acrylic) by
Norval Morrisseau

'Waiting for the ice-cream man

by Joyce L. Collins

WAITING FOR THE ICE CREAM MAN, edited by Larry Krotz, 96pp published 1978 by Converse, 87 Isabel Street, Winnipeg, hard cover $11.95 paperback $6.95 (plus .50 postage)

This book is not meant to sooth the reader. It tells about the "failure" of the Canadian correctional system and the inmates' frustrations with bureau red tape.

Editor Krotz informs us that half of the inmates of Manitoba prisons are native Indian or Metis although that group of people make up only ten per cent of the province's population. By virtue of this statistic Waiting for the Ice Cream Man becomes a book of particular significance to this native population.

Unusual photographs by John Pasievich show inmates within their correctional institutions. Some are accompanied by the inmate's own story of endless regimentation, the futility of the present system and lack of effective guidance for children.

Bob Brush, an inmate at Brandon wrote, " I really think the problem starts when the person is a child; he's had a bad start... so then the kid ends up in foster homes and Homes for Boys so by the time he's 18 all he knows is he's got no place to go or turn to."

And descriptions of what it's like to be a prisoner such as ex-inmate Andreas Schroeder describes, "They call it the Prison Waltz or the Slammer Shuffle. It's the particular prison walk which is unique to inmates...(it's different because) the shuffle isn't intended to get anyone anywhere it's the walk of a man going no place. At the same time it's designed to cover large distance, tirelessly, like the pacing of a caged animal - because that's essentially what it is."

Editor Larry Krotz cites the tremendous cost of keeping offenders caged, $17,500 annually for each federal inmate. Renovations and new construction are taking place. Each new cell costs $100,000. And, Krotz states, they are not accomplishing what is expected of them. He writes, "if the premise that 'rehabilitation' or 'correction' really worked... prisons would ideally be designed to work themselves out of a job."

Krotz suggests the "expensive, wasteful, inappropriate institutional system" should be replaced. He seeks to prove that "diversion" for first and second offenders would be more effective. This would necessitate a high level of community involvement if sentences were served outside of prison but it should bring about better rehabilitation and certainly reduce the monetary cost the public.

Krotz backs up his contention by adding a paper by Professor Keith B. Jobson entitled " Dismantling the System". He lists an extensive bibliography. He shows what prison life is like by including daily prison routines, excerpts of directives from the Commissioner of Penitentiaries and the information bulletins given to new inmates.

The book's size and shape are somewhat cumbersome for easy handling. But perhaps the reader is meant to be alert rather than relaxed while absorbing the evidence of failure in our correctional system. He will find it worthwhile to consider the alternatives to incarceration so vividly described in Waiting For The Ice Cream Man.

I WAS BORN HERE

Fr. Rene Fumoleau, an Oblate missionary who has lived with the Dene of the Mackenzie District since 1953, has conceived and produced a 23-minute, 16mm color film, entitled "I Was Born here". The script is by Fr. Denis Croteau, OMI another veteran of the Mackenzie. The film, with either French or English narration, may be purchased from:

Fr. Rene Fumoleau, OMI
Box 488 Yellowknife, NT
X0E 1H0

New driver training book used on reserves

by Andrea Lang

A new approach to driver training is being used by Frontier College in several rural jails and on reserves. An instructor goes right to the people to give driver training and safety regulations, using a special book initiated and published by Frontier College.

The book's cheery red cover has a peephole design to show the first of several cartoons inside. The story is about Harry, a teenager from a rural Manitoba community, whose brother and father get into trouble for driving offenses. In this book, titled BECOME A NUMBER 1 DRIVER, by taking a driver education course, Harry finds out why his family has driving problems.

With this novel approach and delightful cartoons inside, it is hard to realize that BECOME A NUMBER 1 DRIVER is actually a driving manual. The 83 page booklet contains almost all of the information found in the Motor Vehicle Branch's MANITOBA DRIVERS HANDBOOK without its confusing technical jargon and difficult vocabulary. "The book is written simply because the average education level of those who will read it is grade four, "said a Frontier College spokesman. "But it is definitely aimed at an adult level."

For example, the first chapter attempts to answer the question "Why a Driver's License?" and begins in this way, "Driving a car is more than knowing how to shift gears, reverse or turn a corner. Even an eight year old kit can do that -- that is, if his foot can touch the gas pedal. So why aren't eight year old kids allowed to drive? Because driving is much more than knowing how a car works; it's knowing how people work that is most important."

The book continues in this easy vein, written in simple vocabulary so that even those with limited formal education can follow it, and interwoven with the story of Harry to keep the attention on what might otherwise be considered a dry topic.

Frontier College has used the book in its driving course at the Dauphin Correctional Institute since July and the response, says instructor Bruce Comrie, "has been positive."

"One man who is in the jail for having an 80 demerit point driving record started to read the book just before lights out at 11:00 p.m. the day he got his copy. When the lights went out, he was so caught up in the story that he went to the washroom to continue reading it. The guards found him there still reading at 12:30 and sent him off to bed. The next day, as soon as he got the chance, he finished it off. When he saw me, he told me that he thought Harry was him because their lifestyles were so similar."

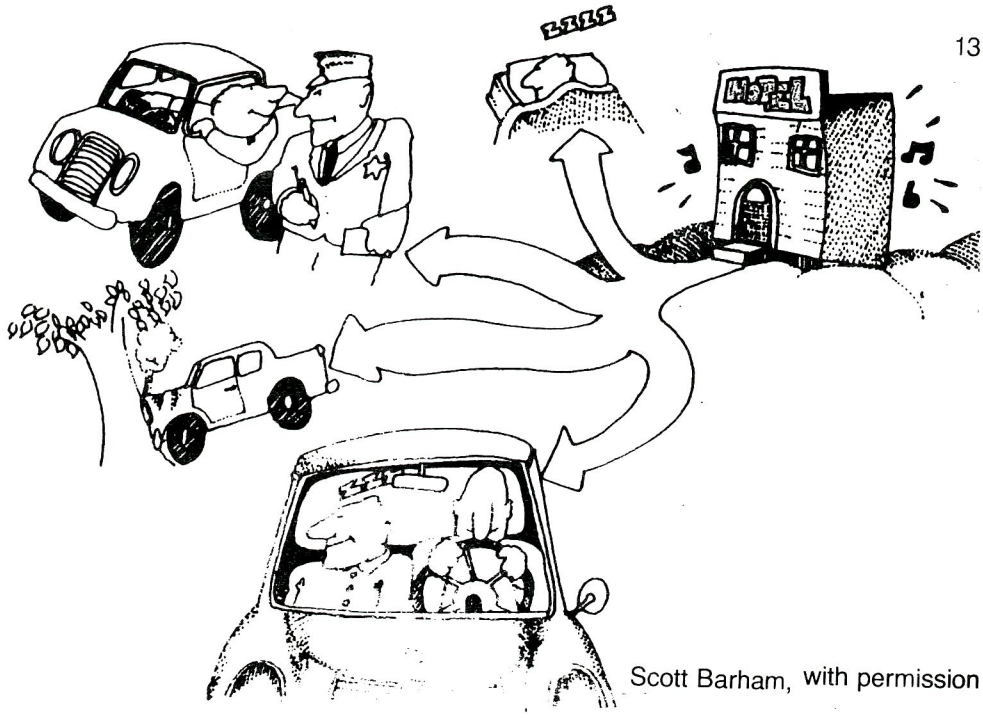
Though the book is mainly aimed as a teaching tool at the jail, Mr. Comrie has also used it to teach driving at two of the reserves near Dauphin, the Rolling River and the Crane River reserves. Again the response was positive with band chiefs requesting further copies for distribution among the people of the community.

Because of limited time and funds (there is currently only one Manitoba driving instructor), it is impossible for Frontier College to continue teaching safe driving on the reserves but there is an alternative for those communities wishing to start a similar course. Working on its own, a reserve could pass a band council resolution stating a desire for the course. A request could be passed along to the Dept. of Indian Affairs. Through the Department it might be possible to have a native person hired to start similar courses on the reserve.

It is hoped that if this does get going, the course will be as effective as the one Frontier now runs at the Dauphin jail. "People are not just learning how to get a new driver's licence or an old one renewed," said Mr. Comrie. "They are learning to be better drivers."

For those wishing to obtain a copy of the book BECOME A NUMBER 1 DRIVER, second printing is now available at $1.50 per copy. Write to: ZMr. Bruce Comrie, Frontier College, 1110 Mountain Road, Dauphin, Manitoba R7N 0T3.

Did you know that the present area of Manitoba is 251,000 square miles but out of this area there are 39,000 square miles of fresh water. When first named as a province Manitoba's area was very small, some of the early settlers gave it the nick-name of 'Postage stamp' province. Its present boundaries were defined in 1912.



Scott Barham, with permission

RIEL'S PEOPLE

by Maria Campbell

Douglas & McIntyre; 47 pages; $6.95.

Riel's People is the first of two new titles of How They Lived in Canada Series, a series of children's books (ages 8 to 12) on the lifestyles of our native peoples.

Riel's People is written by the noted Saskatchewan authoress of Halfbreed, Maria Campbell, a Metis herself and one who can speak so well for the half-breed. Maria Campbell has presented a very precise history of a people that history has called defeated. But as Maria Campbell so expertly presents the picture for the young - and the not-so-young - the Metis do not feel defeated.

The black-and-white line illustrations by David MacLagan that touch practically every page of Riel's People help immeasureably to tell the honorable history of the half-breed. The Metis, indeed, do have a culture all their own, a very delicate and colorful culture that young Canadians ought to encounter if they are to understand their recent past. Riel's people these **are people**. As Maria Campbell demonstates, the very core of being a Metis, holding the name with honor, is tied in, in some way, with the spiritual leader of the Metis, Louis Riel, and his right-hand-man Gabriel Dumont. Maria Campbell has summarized as complete a history as could be expected in such a slim volume.

SGL in the Prairie Messenger

Riel's writings to be published

The University of Alberta has received a $528,623 grant from the Social Sciences and Humanities Research Council to collect, edit and publish the writings of Louis Riel. A university spokesman says the end product to be published in 1983, will consist of four or five volumes containing the late Metis leaders letters, poetry, diaries and miscellaneous short stories. George Stanley of Mr. Allison University will be the chief editor. Other scholars associated with the project are John Foster and Roger Motut of the University of Alberta. Thomas Flanagan and Glen Campbell of the University of Calgary, Gilles Martel of Sherbrooke University and Douglas Tochhead of Mt. Allison University.

BIBLE IN CHIPEWYAN

CHERRY GROVE, Alta. - The Chipewyan people in Alberta and parts of the North will soon be reading the Scriptures in their own language, thanks to Mr. and Mrs. L.E. (Bud) Elford of Cherry Grove, 18 miles northwest of Grand Centre. The missionaries, who are affiliated with the Northern Canada Evangelical Mission Inc., have translated and produced the gospel according to Mark and have completed the rough draft of the book of Acts.

Already completed in mimeographed form are Jesus' parables contained in the New Testament

Getting rid of prejudices

There are certainly situations in Canada, a country of many races, creeds and linguistic groups where such an admonition would be valuable advice prior to decision taking. One might suspect that this particular statement was uttered in the classroom or in the pulpit. It was, in fact, made at the Federation of Sakatchewan Indians Conference. (See page 1).

In addressing a predominantly Indian audience, Chief Ron Derrickson of Westbank Reserve in B.C. outlined a strategy for success. Basic to his plan is the decision to get rid of one's prejudices. Derrickson's remarks were directed towards Indians seeking to achieve self-determination and economic success. He was referring specifically to land use. He challenged Saskatchewan natives to look at biases they may have developed about uses to which this land might be put to take chances.

Derrickson was proposing that Saskatchewan Indians remove restrictive limitations they have placed upon themselves. He is no doubt aware that in creating ideas which summarily exempt certain alternatives we may seek to protect ourselves.

Coincidentally we may also be imprisoning ourselves. Stubbornly rejecting that with which we are not familiar with it may be tantamount to a sentence of solitary confinement.

Derrickson's plan for success carries with it the elements of sensitivity and cooperation. "Be independent, but responsive to the needs and desires of your own people.... "Your people have to be behind you and they have to pull as one," he told Saskatchewan native peoples.

The formula simply stated - open minds working together for the commong good. An invention of Derrickson's?... A discovery? More likely a rediscovery. The philosophy is as old as man's natural urge for survival, the perennial Wisdom put in the heart of man, but too often choked by one's fear or refusal to face the challenge of growth.

What Derrickson has realized is that it makes good sense to apply these principles as a practical, workable basis for successful everyday living.

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Letters to the Editor

I object to the treatment given the Winnipeg Housing situation in Winnipeg's Core in the January issue of the INDIAN RECORD. For me it left more questions than it gave answers. Reports are supposedly tools of information processing to be used by policy makers in view of change-betterment-growth-progress.

The report appears vague in certain areas. For instance it deals with a housing problem without clearly delineating who has the problem. Some people want to get out of the core, while some want to go back to the core. Indian migration is a problem; for whom?

Throughout this article I get the impression of a void. A part of the report seems missing. The problem is not defined in terms of needs. Whose needs are being fulfilled by the present situation? The landlords? The Indians? The suburbanites? One way to not improve conditions are simplistic reports. The 18 - 12 vote of City Council shows that they scuttled the housing rejuvenation scheme. Do reports treated thus give us an indication where the policy makers live? A.A.G.

Winnipeg,

Rev. J.P. Aubry, OMI
Provincial,
WINNIPEG, Man.

"A word to thank and congratulate you and your Provincial Council for having decided to maintain publication of the INDIAN RECORD, while redefining its objectives. I believe it is normal that the Oblates of Western Canada, who have always been deeply involved in pastoral work among the Amerindians support and edit such a publication. It must be maintained, made it still better and ways found of involving as many Oblates as possible in this review. "I wish a great success to the INDIAN RECORD, to its tireless editor Fr. Gontran Laviolette and the Board of Directors."

Gilles CAZABON, OMI
Provincial
MONTREAL, P.Q.

March 8, 1979

Dear Fr. Laviolette -
Greetings to the tenacious editor of the INDIAN RECORD. Congratulations and the wish to reach the golden jubilee of this publication. It is quite remarkable to have reached 42 years of continued publication when the mortality rate of such periodicals is high. Here, at Ft.-Georges, (P.Q.) there are already five crosses in our graveyards for periodicals and there are no survivors. The Grand Council of the Cree has given birth to a new baby-magazine, thanks to the millions received through the James Bay Agreement...

Fraternally yours,
Raymond M. ALAIN, OMI

"Winnipeg Core" update

(INDIAN RECORD), Jan. 1979)

On March 13 Transport Minister Otto Lang made it official - the Federal government is withholding funds for construction of the Sherbrooke-McGregor Overpass until results can be gathered re the feasability of the alternate proposal, the moveing of the CPR train yards and their replacement with park area and transportation tie-ins.

It is still too soon to award a victory to the core residents who protested that the overpass would further erode their neighbourhood, however, round two would seen to be theirs. No less an advocate than Prime Minister Trudeau has been quoted as saying that he prefers moving the train yards.

Discriminating against women

Dear Father Laviolette:

I am impressed with your new format; it's clean-cut, straight forward and up front with issues pertinent to the struggle of native persons towards recognition and equality in Canadian society.

Your January reporting Sol Sanderson (first vice-president of the Federation of Saskatchewan Indians) certainly hits the bull's eye. As Sanderson said, "We are not an ethnic group, an immigrant group looking to make Canada our home. This is our homeland. We are the native people of the land."

As a white immigrant child I had to put up with taunts of "Nazi" and other unfavourable comments, not to speak of the abuse heaped on my parents when they settled here. I shudder to think what these same persons are promoting when it comes to native people. As an immigrant I guarantee you that one learns very quickly who is at the bottom of the heap in Canadian class structure. The fact that governments have been relatively inactive to remedy the human injustices towards native people is also reflective in the lip service policies and short term "stab in the dark" projects they support. I believe that the only route to go, since the stabs bring little result, is to go for long term, comprehensive, target-results oriented, joint federal - provincial legislated programming with native people and whereby there is accountable management back to the native people. I say this because I have yet to see those in power willingly prepared to share their power or control of those within their grasp. Women's position in society as a whole is just one example.

Speaking of Indian Women's rights it is interesting to note that Status Indian women are more discriminated against than Status Indian men.... I suppose Status Indian men in order to elevate their position in society, are unprepared to share equally their power in order to resemble white society's value system. Thus the following filler only promotes the negative white value system which hasn't been fair to women of all backgrounds, let alone Indian women.

Your filler reads:

"When the white man discovered this country, the Indians were running it. There were no taxes. There was no debt. The women did all the work. And the white men thought they could improve on a system like that."

In the name of justice for the lowest on the Totem pole, the Indian woman, I think the time has come to include editorial guidelines which state that all matter printed in your publication must be free of all sex-based discrimination, including inuendo, and reflect positively in messages to and about women. For your reference I am enclosing a copy of Status of Women Editorial Guidelines, published by the Federal Government. I do think your publication is needed. Please find enclosed five dollars ($5.00) for two-year renewal subscription.

Monika Feist
Winnipeg, Man.

The INDIAN RECORD editorial board is relying on you, its readers, to respond to material which we have published and to share with us ideas new to these pages. We invite letters of comment, criticism and opinion. Letters should be to the point and must be signed.

The INDIAN RECORD reserves the right to condense, edit or refuse to publish any letter and will respect the laws of libel and slander.

Pen names may not be used; however a writer's name may be witheld providing a satisfactory reason is given. No letter will be published if the full name and address of the writer has not been included.

You are invited to express your personal views in this page.

THANK YOU

The Catholic Church Extension Society of Canada
Most Rev. Omer Robidoux, OMI
Bishop of Hudson Bay,
Most Rev. Paul Dumouchel, OMI
Archbishop of The Pas-Keewatin,
Very Rev. J.-P. Aubry, OMI,
Provincial, Winnipeg, Man.
Very Rev. Gilles Cazabon, OMI,
Provincial, Montréal, P.Q.,
Very Rev. Joseph Régnier, OMI,
Provincial, Edmonton, Alta.
for the financial support given to the INDIAN RECORD.

F.S.I. chief dies

SASKATOON - Albert Bellegarde, 41 an Indian educator and chief of the Federation of Saskatchewan Indians (FSI) since October, died March 19 in St. Paul's Hospital. Bellegarde previously served as the director of the Saskatchewan Indian Cultural College in Saskatoon and as the association regional director-general of the department of Indian Affairs. R.I.P.

1979 SASKATCHEWAN CULTURAL CALENDAR

The 1979 Saskatchewan Indian Cultural College features paintings by Saskatchewan Indian artists: Dennis Morrison, Ray McCallum and Larry Okanee. Dennis, a Saulteaux-Cree, is from the Ochapawace Reserve; a Cree, is from the Waterhen Reserve; and Larry, a Cree, is from the Thunderchild Reserve. These reserves are in the province of Saskatchewan.

This calendar depicts the recording of time by Saskatchewan Indian people who include: Neyhiawak (Cree); Plains Ojibwa (Saulteaux); Dene (Chipewyan); Dakota (Sioux) and Nakota (Assiniboine).

The calendar is available in two sizes:
22" x 17": $5.50 mailed
11" x 81/2" $3.50 mailed

Mail orders to: Sask. Indian Cultural College
P.O. Box 3085
Saskatoon, Sask.
S7K 3S9

DENE CALENDAR

The Dene Nation has published a calendar dedicated to the Aboriginal Children of the Americas.

The calendar is organized from May 1979 to April 1980. This is to reflect the year according to the Dene, which begins with the Spring and ends with Winter.

The names of the Moons according to Sahtu Dene (Great Bear Lake People) along with English translations are featured along with the names of the months in English, Spanish, French and German.

There are eight full color pictures and six black and white ones. Historical data and quotes from Dene to Berger on the land, children and the future are printed according to the months.

The calendar sells for $3.00 and is available from:

Dene National Office Box 2338
Yellowknife, X0E 1H0

"Yaniwok pimochok"

PUKATAWAGAN, Man. — When he became chief of the Mathias Colomb Indian band in this northern Manitoba community, Chief Pascal Bighetty made a couple of big decisions. First, he says, he gave up booze. Then he went out and hired three of the toughest men in town. That was four years ago, when "you couldn't walk down the main road through town without somebody taking a shot in your direction," says Bighetty. "They probably weren't trying to hit you - just scare you. It was damned dangerous."

Things have changed now, says the 29-year-old chief, thanks to a renewed respect for the law and a spirit of cooperation. One of the more progressive steps taken by the 1,000 strong Cree community 1,000 kilometres north-west of Winnipeg was the adoption of the "yaniwok pimochok" philosophy which roughly translated, means "people helping themselves" instead of waiting for others to come to their aid.

Rejects Metis plan

President of the Federation of Metis Settlement, Clifford Gladue, said the Alberta goernment has refused to authorize a plan to establish moose and buffalo herds on Metis settlements in the province. He said the Federation of Metis Settlements has been working with Alberta fish and wildlife officials for the last year to establish herds on two settlements. Parks Canada had agreed to supply buffalo. All that was needed was a signature from Social Services and Community Health Minister.

Native lawyers increase

The number of graduate lawyers of Indian or Metis ancestry in Canada has increased dramatically since 1973 when the University of Saskatchewan introduced its annual summer program of legal studies for native people. Then, there were only four qualified native lawyers in the entire country.

Today, 31 have received law degrees and 10 more are expected to graduate next spring from law schools across Canada. Most of these completed the summer program in Saskatoon.

Building a Christian Community

By Annette Westley

(Miss Westley is Communications director and writer for the Catholic Church Extension Society of Canada.)

The "in thing" on reserves west of Fort Qu'Appelle, Sask., is to first stop drinking, then for couples who have been living together, get married and have their children baptized.

This, according to Sister Florence Leduc, pastor of four missions, is the "unspoken rule and is very powerful. Once the 'outsiders' are 'in,' they are protected by former drinkers with their tremendous influence from going back and it becomes a bond."

These decisions, Sister Flo humbly admits, are made by the people themselves.

Five years ago she was appointed by the archbishop of Regina as pastor. She began rebuilding a Christian community in each reserve by visiting families to find out their needs. She then invited them to her home for meals or just coffee, followed with prayer meetings.

She discovered that they wanted to grow in faith. "So we got together," says the Sister of the Holy Cross, "for the Bible study, how Christ and the Apostles preached Christianity. All of a sudden religion became very important to them and they wanted to get back in faith relationship with the Lord."

Today she lets them decide when prayer meetings and church services are to be held. "I never force services on them." she says. "They asked for a Sunday service so I come with the Eucharist and we have the celebration, everything in the Mass except the Consecration."

The native people in one reserve are ready to teach their children with some help from the co-worker, Lynn Gunn, in preparing the lessons.

Appointed three years ago as co-ordinator of the Native People's Pastoral Committee, she is often asked to speak on native leadership in the church. "I stress that we must get away from the idea of stability in the white sense of the word. We must accept that there will be a lot of failures while the people are growing up."

She feels that the whole concept of ordaining Indian deacons may have to be revised because after serving as leaders for one or three years, they may want to quit for a couple of years and then come back.

"We must create a new formula, a mandate, and get away from the traditional ordained deacon. If we try to put them in the old structures, it won't work."

The native people, she feels, are not only capable to take over their church financially and materially but are in a better position than a missionary.

For example, she says, "When I took up the collection, it was never over $2.60. Since they took over, it's never less that $35, because they have the bills to pay, they know where the money is going and for this reason, they are more generous.

"The man in charge of finances will say, 'Now you guys, you got paid yesterday, come on, come on.' And they don't dare refuse another Indian. Since they are completely in charge, the bills are now paid, the churches are kept painted and carpeted, without me saying a word. If we can't trust them with material things, how are we going to with spiritual welfare?" she asks.

Part Indian herself, Sister Leduc says, "I have learned a lot from the native people. They have taught me simplicity of life, simplicity of faith and freedom in the Lord."

A TRIP WITH THE TREATY PARTY

by Frederick Leach, omi

Until 1919 aeroplanes were rarely seen in the north, but in July of that year Berens River saw its first aeroplane when Captain Ross, a war veteran, surprised us by landing near the Nudson's Bay Post.

Obsessed by curiosity, it wasn't long before I was asking a lot of questions about the dials and the use of the flaps and other paraphernalia on the plane. I learned that it was a two-passenger Viking, push propeller type with a cruising speed of about ninety miles per hour. I finally plucked up courage and asked Captain Ross if he would take me for a flight. "Sure," he said, "I'm going to Little Grand Rapids tomorrow morning and you're welcome to come along, but you'll have to find some other means of getting back here as I head for Winnipeg from Little Grand." I knew I would have no difficulty getting back home as the Indian Agent was due to pay Treaty at Little Grand Rapids in a couple of days.

We were airborne early the next morning; our destination was near the Ontario boundary about eighty-five air miles east of Berens. As we flew we saw, fifteen hundred feet below, the glistening waters of the numerous falls and rapids in the river. It wasn't too comfortable in those old-type planes as there was practically no protection from the wind. In about an hour we were flying over Family Lake on the shores of which is the Little Grand Rapids Reserve. Moments later we sighted the tens of the Indians who were all camped around the Hudson's Bay Post. After circling a couple of times we made a perfect landing. As we glided down most of the children ran into their tents, wondering, no doubt, what species of huge bird was landing in their midst.

Mr. J.R. Moar, Manager of the Post, and his staff were delighted to meet us and extended a hearty welcome. Captain Ross stayed a couple of hours and then headed south.

It is interesting to note that the Moar family have a record for long service in the Company. The first of the Moars served nearly fifty years; his son, our host, also served about the same length of time, and Fred the son of J.R., completed forty-seven years. Fred's career nearly

World War I hydroplanes at Berens in the 1920's

ended in 1926. He was stationed as Clerk at the Deer Lake Post. The lake is quite a size. After it had opened in the spring, Fred, with two companions, was sent by canoe to buy some fur from some Indians who were still on their trapping grounds. In the afternoon of the first day a halt was made on an island, for lunch. Whilst gathering some firewood to boil the kettle, a gust of wind caused the canoe to drift away from the shore. When this was noticed one of Fred's men dived into the water to overtake the canoe which was not too far on lake. Unfortunately, the poor fellow must have taken cramps for he disappeared and was drowned. The water was still quite cold as the lake had only been free of ice for a couple of weeks. Just a sufficient quantity of food had been taken ashore for lunch. Fred and his remaining companion were stranded on the island for over two weeks. When found by a search party, both had lost a considerable amount of weight and were barely able to walk.

The Treaty Party was expected at Little Grand Rapids during the evening of the day of my arrival. They were on their way back after paying Treaty at Deer Lake and Pikangikum Reserves. The former Reservation is approximately 100 miles north-east of Little Grand and the latter about the same distance in a south-easterly direction. After supper the news arrived that the canoes bearing Mr. H. Latulippe, the Indian Agent, Doctor Grant, the Medical Attendant, and Miss Latulippe, who was acting as Clerk that year, were near at hand. On their arrival at the Treaty grounds the Indians gave them the usual salute by firing, in the air, volley after volley from their shotguns. The evening was too far advanced to start paying Treaty that day. In any case the Party deserved a little respite after camping out for a number of days and completing several hundreds of miles by canoe.

One of the duties of the Agent (the head of an Indian Agency now has the title of Superintendent), is to pay, annually, the sum of five dollars to every man, woman and child in his Agency, thus fulfilling one of the clauses written in Treaty No. 5 signed in September 1875.

As each family was paid, the Clerk checked off the names and made the necessary alterations on the books due to deaths, marriages and births which had occurred during the previous twelve months. The doctor was kept busy examining those complaining of various ailments or extracting teeth when requested to do so. Doctor Grand was also interested in anthropology, so apart from his usual work he also carefully examined the features of a number of men. As he examined each man I had to write down the measurements he had made of the man's facial bones or other characteristics. When we had finished he told me he had found hardly a dozen men whose features compared favourably

TRIP WITH THE TREATY PARTY

continued from p. 17

with the typical traits of the primitive Saulteaux Indians.

In 1919 the Department of Indians Affairs were taking a census of all the Indians. The questions asked were similar to those asked at the present time. At Deer Lake and Pikangikum no one was available to act as Census Taker so Miss Latulippe had to do the job. Gathering the information was no sinecure. At this date practically all the Indians retained their Indian nicknames, several had not even a family name. Names such as Stomach, Wolf, Ground Hog, Weasel Eyes, Dog Skin and Moose didn't seem suitable to inscribe in the census book. To overcome the difficulty members of some of the families were given family names and a number of Christian names. I may add here, that in the first list of Treat Indians at Berens River in 1875 there was only one English name and that was Mac - Donald.

In those days listing the property of the Indians at Little Grand Rapids was an easy matter. It consisted of a few shacks many of which had no windows of any description. Some of them had holes cut in the logs to let in a little light. Spruce branches took the place of flooring. I could easily understand the lack of decent dwellings at that time, and the same conditions could apply to other isolated Reserves. The sole means of earning a living, and at that rather a scanty one, was by trapping. This necessitated staying on the trapping grounds during the whole of the trapping season. In other words families left for the bush early in October and did not return until the third week of May. During the summer they camped out in their tents or teepees. Under these conditions the possession of a good house on the Reserve was useless.

When the Treaty payments were finished the annual meeting was held and the needs of the Band were discussed. This took considerable time as the speeches of the Indians were numerous and long. At noon of the third day we were ready to start for Berens River. The number of rapids between the two Reserves varies between forty and fifty according to the height of the water. Paddling down the river we shot a number of rapids, so we reached the boundary of the Berens River Reserve in two and a half days. Before entering the settlement a small Union Jack was hoisted in the bow of each canoe. Our arrival was announced by the traditional salute of guns.

The payment of Treaty money today is quite different from years ago. These days the Superintendent come out, pays by cheque which takes but a few hours and then leaves. In the twenties and thirties the Treaty party stayed three or four days. There were baseball games, foot races for all and canoe races for the men. During the evenings there were square dances, or, on some Reserves pow-wows. But in those days the Indians saw their Agent only once or twice a year, whereas now an Official of the Agency visits the Reserves about once a month.

When payments and the meeting were finished at Berens River there were still three other Reservations to visit, and, as these were situated on the shores of Lake Winnipeg, the tug, "Majestic" had been requisitioned for the purpose. This portion of the trip was most enjoyable. No more days or evenings plagued by swarms of mosquitoes; no more portaging, and instead of sleeping out we now had small but comfortable cabins. It is true that I had been camping out only a couple of nights but the others had been in canoes for nearly three weeks during their round trip to Deer Lake and Pikangikum.

Our first stop was Poplar River, sixty miles north of Berens. For several miles out from the mouth of the river reefs and shoals abound. Cautiously the tug advanced and we hit, lightly, only two reefs. Two days later we were again on our way. Taking a westerly course we crossed the widest part of the lake until we reached the mouth of the Saskatchewan River which flows hundred of miles through the Prairie Provinces to empty its waters into Lake Winnipeg. Going upstream a short distance we came to an Indian Reserve on the left back of the river, and on the opposite shore was a white settlement. We were seventy five miles from Poplar River and had reached Grand Rapids (not to be confused with Little Grand Rapids). Years ago this had been quite a busy spot.

Before their coalition there had been several skirmishes between the Hudson's Bay Company and the North West Company. In the early furty trade days the river system served as an important transportatiion route. It was, later, plied by steam-driver river boats carrying passengers and freight from westerly points. A mile or two upstream from the settlement were formidable rapids. Above these, passengers disembarked and the cargo was unloaded. A portage was made to a safe distance below the falls where Lake Steamers awaited passengers and freight destined for Selkirk. At Grand Rapids I had the pleasure of meeting Mr. McKay, a fine old timer, who possessed a wonderful collection of photos and pictures of wild life. Looking at them one obtained a clear idea of the huge herds of buffalo and caribou roaming the prairies before man wantonly destroyed them with no thought of the future.

We stayed a couple of days at Grand Rapids. Then bidding good-bye to the people, we once again boarded the "Majectic". Fifteen hours later we reached Matheson Island. During this part of the trip the Lake had by no means been calm. At one period we were chatting near the stern of the boat when a wave broke over and gave us a bath. A few moments later we hear a crash in the galley. An extra heavy roll of the boat had swept pies and

The Hudon's Bay Co store at Berens, 1925

plates from the table. You can imagine for yourself the expressions used by the Cook.

Matheson Island is a settlement of whites and Metis. The population was then about sixty; today it is twice that number. We had no work to do that evening for it was the Bloodvein Indians, living twelve miles east of the Island who awaited our arrival. Early the following morning a gas boat took us across to the Reserve. As the Bloodveiners were not numerous we managed to finish our work that evening. This was the last Reserve Mr. Latulippe had to visit that year, so on leaving there he and his friends were homeward bound.

Getting back to the Berens River presented no difficulty. It happened that a trader, Helgi Eirnarson by name, had come to Bloodvein to sell his wares on Treaty Day, and was returning to Berens. As he was alone he was glad when I asked him if I could go along. He had a forty foot schooner rigged with a jib, foresail and mainsail. Leaving Bloodvein we tacked over to Matheson Island and stayed there until a little past midnight when a favourable wind sprang up. Hoisting the sails we headed north. Helgi took charge for a few miles and then asked me to take over; he then fell asleep. I was supposed to guide by the NOrth Star, but as the sky was somewhat cloudy its guidance was not of much use. However, I could make out the shoreline so I made certain to keep far enough from it to avoid the reefs found close in. At dawn we were abreast of Berens Light-house and arrived home shortly after six in the morning.

We read sometimes about the increased population of the world. This certainly applies to our Indian population. When I took the census in 1919, Berens River and Little Grand Rapids numbered 223 Indians on each Reserve. Today each has 650 members in its Bands. Bloodvein then had approximately 100 members, today there are nearly 300.

The Lake Winnipeg boats Bradbury, Grand Rapids, Keenora and Wolverine at Berens River in the 1920's

60 YEARS ON LAKE WINNIPEG is available from the author ($2.00 plus .50 cents postage.)

Rev. F. Leach, OMI
Apt. 408
480 Aulneau St.
WINNIPEG, Man. R2H 2V2

"Lily of the Mohawks" - the Kateri quarterly

Most everyone knows of Ven. Kateri Tekakwitha, "Lily of the Mohawks," the little Indian girl whose cause for canonization should be of interest.

Those promoting the cause are offering a most interesting set of materials for a small offering.

For $1.00 they will send a year's subscription (four issues) to KATERI, the magazine devoted to the cause, a 35-page novena, prayer-holy card and medal!

We highly recommend this devotion and these materials which are worth three times the price. Send your dollar to: Kateri MF, 4590 Alexander, Apt. II, Pierrefonds, Quebec, Canada, H8Y 2A7

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Pastoral meeting in St. Norbert

St. Norbert - An intensive session on pastoral care for Indians in the city and on Reserves gathered 45 workers here at Villa Maria Retreat House, March 19-22. The group included 25 Oblate priests, one diocesan clergy from Thunder Bay and one from Winnipeg; also nuns from six religious congregations working with the Oblates in the mission field.

Very Rev. Fr. J.-P. Aubry, provincial, and Fathers A. Gervais, D. Kerbrat and A. Piché acted as steering committee.

Main topics under review were setting the priorities and defining the objectives at the personal and area levels in which the missionaries are involved. His Eminence Cardinal G.B. Flahiff of Winnipeg and Archbishop A. Hacault of St.-Boniface addressed the group and took part in several sessions.

The geographic area covered by the Manitoba Oblates includes Regina archdiocese in Saskatchewan and Thurday Bay diocese in Ontario.

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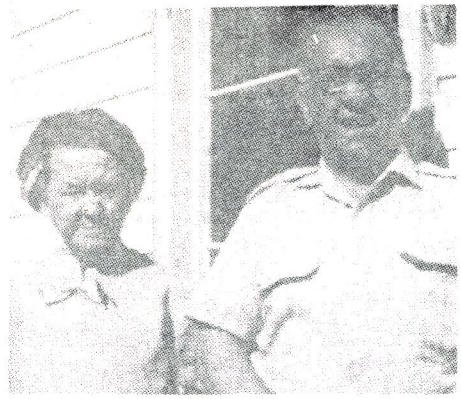
65th Wedding Anniversary

On Feb. 10, 1914 a wedding mass at Fort Alexander Catholic Church united Louise and Joseph Spence. Sixty-five years later they celebrated the anniversary of this occasion. Sharing their joy were five generations of descendants plus, members of the Fort Alexander Band Council and a large group of friends.

An engraved brass plaque presented to the couple on behalf of the Band Council attests to the valuable service both partners have gien to their reserve. Joseph is a former Council member. He was an organizer and participant in sports, his favorites being soccer, baseball and skating.

Louise has also been politically active. She is affectionately known to the community as "the political granny of Fort Alexander". Her other interests include her duties as treasurer of the Senior Citizens group and church affairs. After 60 years Louise is still an active member of the church choir.



Louise and Joseph Spence

Louise Spence was born in Manigatogan, Manitoba in 1897. Joseph's birthplace was the Couchiching Reserve near Fort Francis, Ont. where he arrived in 1898. Both moved to Fort Alexander as children.

Of the Spence's 18 children seven daughters and two sons are still living. They have 64 grandchildren, 122 great-grandchildren and four great-great grandchildren.

The wedding mass in 1914 was celebrated by Rev. Paul Bousquet, OMI. The commemorative liturgy at St. Mary's Cathedral, Winnipeg on Saturday Feb. 10, 1979 was said by another Oblate missionary, Father G. Laviolette, editor of Indian Record.

To settle claims Band by Band

Regina-The federal goernment has announced it is eady to settle Indian land entitlements on a band-by-band basis, rather than wait for a federal-provincial agreement on how to proceed. Hugh Faulkner, minister of Indian and northern affairs, said the federal government would act immediately to provide provincial Crown land for Indian reserves to satisfy treaty obligations.

So far, 15 Saskatchewan bands are eligible for more land under their treaties. Northern bands will benefit first because there is plenty of unoccuied Crown land readily available. The two levels of government have been negotiating over who should pay the cost of providing the Indians with occupied Crown land where unoccupied land is not available. The situation applies mostly to bands in southern Saskatchewan.

Free legal aid to Natives

THUNDER BAY, ONT. - More than 200 Indian residents in this city and its surrounding communities have taken advantage of a free legal counselling service set up in the summer of 1978.

But John Moore, executive director of the program, said an air of mistrust still exists in outlying areas where Indians view the service as another extension of "the system."

The Thunder Bay District Native Legal Counselling Services was begun and is sponsored by the Ontario Native Council on Justice, an association of seven provincial Indian organizations formed to promote improvements in the legal system for native people.

Its first year of operation is partially funded by a $147,000 grant from the Ontario Legal Aid Plan. Up to $50,000 will come from the federal department of justice. The service is a pilot project, designed as a model for the rest of Ontario.

The clinic provides legal advice to native residents living in the district of Thunder Bay whose needs are not entirely met by traditional legal services because of the residents, geographical isolation, language differences or poverty.

Emphasis of the clinic's work is on civil and administrative, rather than criminal law.

Moore said he sees his main problem as overcoming the Indians' mistrust of a legal agency.

Swamped by regulations

A group of Indians from Newfoundland plan to present a formal land claim to the Federal and Newfoundland Governments next year and while waiting its' outcome, they are asking the province to throw out some restrictions, voluntarily. The Mic Mac Trappers Association of Conn River, on the south cost of Newfoundland met recently with Tourism Minister, Jim Morgan and other government officials to outline their requests. The Indians said Newfoundland laws require them to obtain a fistful of permits in order to live a simple bush life.

(To subscribe use coupon on p. 19)

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