

## Appendix 1

## Conference Statistics

Conference	Year	Dates	Estimated Attendance*
1	1970	Crow Fair (4 days)	"150" religious leaders
2	1971		
3	1972	mid-August (4 days)	"130-odd" leaders "more than 600" people "more than 650" "about 1,000"
4	1973	7/30 to 8/5	"several hundred"
5	1974	August	"1,100" "more than 1,500"
6	1975	early-August (7 days)	"more than 1,800"
7	1976	7/26 to 8/1	"nearly 6,000" "more than 7,000"
8	1977	7/31 to 8/7	"over 1,500"
9	1978		
10	1979		
11	1980		
12	1981		
13	1982		
14	1983		
15	1987	7/27 to 7/30	"large crowds"
16	1988	7/25 to 7/28	"50-75"

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\*Figures cited in various primary and secondary sources.

## Appendix 2

## Conference Organizers and Participants\*

Name	Tribe
Chief John Snow (United Church)	Stoney
Rev. Adam Cuthand (Anglican)	Cree
Prof. Robert K. Thomas (anthropologist)	Cherokee
Ernest Tootosis (spiritual leader)	Plains Cree
Rev. Andrew Ahenekeu (Anglican)	Cree
Mrs. Ahenekeu	
Rev. Ernest Willie (Anglican)	Kwakiutl
Andrew Dreadfulwater (spiritual leader)	Cherokee
Prof. Charles Hendry (United Church)	(non-Indian)
Rev. John A. (Ian) Mackenzie (Anglican)	(non-Indian)
Clifton Hill (spiritual leader)	Creek
Fr. John S. Haskell (Capuchin Franciscan)	Ojibwa
Joe Mackinaw (spiritual leader)	Cree
Randy Jacobs	Choctaw
Prof. d'Arcy McNickle (anthropologist)	Flathead
Wilfred Pelletier	Odawa Ojibwa
David White	Potawatomie
Roland Nadjiwon	Chippewa
Archie Sam	Natchez Cherokee
Archbishop Ted Scott (Anglican)	(non-Indian)
Louie Gerard	Cree
Albert Lightning (medicine man)	Cree
Ruth Blaser (Lutheran)	(non-Indian)
Tommy Nez (medicine man)	Navaho
Stewart Etsitty (Utsitty?)	Navaho
Alanis Obomsawin (filmmaker)	
Jeannette Lavel	
Terry Dockstader	
Reanna Sayers	
Donna Deward	
Michael Mitchell (Indian Travelling College)	Iroquois
Frank Supernault	

\*Individuals named in various primary and secondary sources.

Eddie Box  
Jerome Four Star

Ute

Dolly Seeds  
Glen Douglas  
George Davey  
Dave Courchene (Manitoba Indian Brotherhood)  
Rev. Trevor Jones (Anglican)

Rev. Redfern Loutitt  
Carol Wabigjig  
Raymond Stone  
Buck Drywater  
Alva Snow

Paiute  
Cherokee

Eliza Hunter  
Donna (Tina) Kisto  
Felix Poucette  
George Erasmus  
Don Marshall

Stoney  
Pima

Jake Rabbit  
George Ear  
Horace Holloway, Jr.  
Allan Campbell  
Alex Bonais

Dogrib  
Mic Mac

Jay Naytowhow  
Mary Morin  
Dennis Patrick  
Francois Paulette

Stoney  
Stoney  
Stoney  
(non-Indian)  
Cree

## Appendix 3

## 1970 Conference Resolutions\*

1. We oppose all interference in the natural and sacred relation between the Indian people and the animals and birds which the Creator placed on this island for our physical and spiritual sustenance. By interference we mean such things as requiring Indians to have a permit to hunt eagles, the disregarding of Indian hunting rights in Oklahoma, the encouragement of commercial hunting of caribou in the Northwest Territories, the promotion of sportsman hunting to the detriment of hunting for food by Indians, etc. . . . Conservation offices should consult Indian religious leaders about conservation practices.
2. We recommend that the governments of Arizona, New Mexico, and Utah cease harassing members of the Native American Church.
3. We express the strongest disapproval of the perversion of Indian sacred dances for commercial purposes by unauthorized groups, the taking of the Peyote sacrament by non-Indians in a secular context, and all other mockeries of our ancient traditions.
4. We petition denominational authorities to permit those who work among Indian groups the freedom to use Native languages, traditions, dances, legends, and their own ancient religions as instruments of expression of the Christian life.
5. We request that mission activity be coordinated so as not to encourage excessive competition among sects in Indian communities.
6. We point out to the governments of the United States and Canada that our treaties with them are not secular contracts to us but sacred covenants, ordained and sanctioned by God, which guarantee our existence as people and which establish a sacred reciprocity among the Indian, God, the natural world, and our recent European brothers.
7. We encourage the teaching of Indian culture and language in schools. Non-essential educational

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\*As abstracted by Price 1978, 109.

standards should be waived so that Native religionists can be utilized in such programs.

8. We recommend that it be the policy of all public health agencies to work in cooperation with Indian medicine men.
9. We call upon the national church organizations to take specific action to ensure that all its members extend their respect and assistance to small Christian denominations, such as the Native American Church.
10. We oppose the indiscriminate desecration of our historic and religious monuments, burial grounds, and pictographs by universities, park services, the Army Corps of Engineers, Highway Department, and so forth. Indian religious leaders of the tribes involved should be consulted before any excavations of these sacred places take place. The sacred relics which are now in museums, and which were collected by quasi-legal and immoral methods, should be returned on request to the tribe involved.

## Appendix 4

### 1988 Conference Announcement

#### The Sixteenth Morley Ecumenical Conference for Indian Spiritual Life

Monday 25th July - Thursday 28th July 1988  
Stoney Indian Park, Stoney Reserve,  
Morley, Alberta

The responsibility of learning and growth is on the participant. For fifteen years the Morley Steering Committee and the Elders have provided the arena for this to happen. And it has happened - many, many people have been influenced by the spiritual atmosphere. People have returned home from Morley bringing with them a sense of pride, knowledge and understanding of what it is to be Indian. Come to rediscover the wisdom of your elders, your heritage and learn to live in harmony with the Creation.

The camping area, the dance pavillion, the tipi and arbour areas - all are SACRED GROUNDS. In these places people purify their bodies, minds, heart and spirits, naturally, in balance with nature. Therefore NO alcohol or chemical induced mood changing drugs are allowed on these grounds.

#### ACTIVITY AGENDA for cultural, spiritual and self awareness

Sunday 24th July	Tent and tipi setting up day
Monday 25th July	Lighting of the Sacred Fire
Thursday 28th July	Sacred Fire is extinguished

1. Sunrise Ceremony each day by a different tribal representative who will also be responsible for Pipe ceremonies, sweetgrass, sage etc.
2. Special meeting discussions on serious issues such as culture, language history and prophecies by native elders.
3. Under the arbour talks on spiritual fulfillment.
4. Special tipi area for youth meetings.
5. Special area for Healers.
6. Special ceremonies, sweat lodge ceremonies, Departed souls ceremonies.

## Appendix 5

## 1974(?) Conference Speech\*

I'm Andrew Dreadfulwater. I'm a Cherokee from Tahlequah, Oklahoma and I just want to say a few words.

A lot of things have already been said since this meeting started. This is the fourth year talking about Indians surviving and it's just beginning, at this meeting, to go in the direction the conference was originally intended for.

Many, many years back there was already a messenger here from God to show us how to use the things we want to use. When He first made the Indian He made the fullblood and the language. He didn't make overseas languages for the Indian.

You see God's Law in everything He made. You see the Law in trees. You see the Law in birds. You find everything today as He put it--yet. Apples is apples. Peaches is peaches. You can't go to an apple tree and pick something that is half an apple and half a peach--yet.

The birds--many birds--many different kinds of birds. In the south we have red, green, black, brown--all kinds of birds. If you find a redbird and look at its nest, you'll find redbirds. You'll never find different kinds of birds that live together--yet.

This is no world that education can change. This is a God given world. It is not a world that can be changed just because a man decides to. No white man's education has yet made trees grow upside down. No white man's money will get redbirds to share their nest with an eagle. That's the power we see today.

And the same God who made things, made people. This is the Law teaching me in this world. I don't have to go to books and turn pages to find this Law. This Law is written down here--in this world.

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\*Dreadfulwater, 22-24. Kenneth Fink calls the 1974 gathering the fourth IEC, but it was actually the fifth, the fourth to be held on the Stoney Reserve.

Many thousands of years were carried by God before the white man. The white man came almost five-hundred years ago and it is still the same way as before he came.

Now today we blame overseas people for the many ways he has harmed us. Yes, he did do us harm in many things. He harmed us with his treaties and from his offices. And today many people think that we can use those government offices to get back what we want to know--to help understand Indian people who drifted away so long ago.

Many people today are talking about lots of dollars from whites and lots of education. No. All that money can do is get people together, like here--this meeting. That's good, but those dollars ain't got no way to get back to Indians what he lost. And education is just to help everybody buy bread, cars, houses--that's good. I'm not against it. But it don't make no difference. It don't help to stay Indian.

Some reservation Indians get out of the reservation because of money--nothing wrong with that. Some people join different denomination churches. Some people go to big cities and live among rich people. All this is not interfering with God's Law.

I might say there's two educations you gotta take. One from God, the Spirit, and one from the schools. You learn from fire, birds and trees and everything that God made. From His things you learn what His rule is. And from humans, from school, you only learn what's gonna get you food, cars, house.

Because I believe in God I understand. If I didn't believe in God I wouldn't understand. We know all Indians are not gonna believe in God. God is not forcing people to follow His Law. It's up to people if they're gonna follow the rule or not. All God can do is use His own people and His own language to tell the truth. The truth about how He made things and how they should be used. God made the fullbloods to believe that away. But the rule for all creatures is the same.

If what I have said is the case, then we Indians are gonna destroy the Indian, not the white man. The white man ain't got no way he can destroy the Indian. God's Law can't be destroyed. The white man can take away the Indian's land, but he can't take away that Law.

If we want to change to white people the Indian has got to do it himself. First we could stop teaching our own language. Second we could marry overseas people. Then by the third generation there won't be no Indian. We'll still



dance, sing--have feathers in our hats--but we won't be no  
Indians.

That's my teaching. Thank you.