# INDIAN RECORD

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*Respect and promotion of social justice, human rights and cultural values.*


# Christian Faith and Native Culture

(Fred Miller photo)

*Fr. Achiel Peelman, OMI, with Stan Fontaine, Jr.*

(Fred Miller photo)

*Stan Fontaine, Sr. with Mr. & Mrs. Joe Cardinal*

*by Frederick Miller, OMI*

Regional meetings of the Amerindian Christian Leadership Conference, to take place across Canada in 1984, were proposed at the National Committee Meeting in Thunder Bay, Ontario, July 22nd.

The National Conference, held annually for the past six years, would be suspended for the year 1984 in favor of the proposed Regional Conference so that more native people might have a chance to participate and respond to regional issues.

A National Conference is being planned for 1985.

The National Co-ordinating Committee met following the National Leadership Conference held at Confederation College, July 17 - 22.

Following the theme "Be not afraid", the Conference studied the question of the inculturation of Christian faith as it applies to the native peoples of Canada.

Main objective of the Conference was to integrate the faith and culture of the participants. Other objectives outlined for this year's Institute were to develop the identity of the native people as persons and as communities, to find the guidance and the strength to respond to God, to the Christian Gospel and to the great traditions of the Catholic Church. They hoped to accomplish this by meeting together as priests, brothers, sisters, lay men and women to search for ways to "be faithful".

The one hundred and fifty persons, mostly native, who attended were challenged when confronted with traditional native religious concepts and practices. Were they compatible with Catholic faith and practice? If so, was it both possible and desirable to integrate them? Elders, practicing Roman Catholics, have integrated their faith and culture.

Father Alvin Gervais, Provincial of the Manitoba Province of the Oblate Fathers, introduced the theme of the Conference. In a world full of violence and family breakdowns he called on the participants not to withdraw into a defensive posture but to be open to their own humanity, particularly to their own cultural and spiritual roots.

Over a period of three days Bobby Woods, an exponent of native traditional spirituality, presented teachings on the religious outlook, symbols

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EDITORIAL

# A Solution: Inculturation of Christianity

The Amerindian Christian Leadership Conference is to be commended for having had the courage to tackle a sensitive area: inculturation. Inculturation, as it applies here, refers to the insertion of Christianity into the culture and expression of a people. The contention, uncontested at the Conference, was that pure Christianity was never taken into native culture, but rather the *European adaptation* of Christianity overlaid the native culture like a blanket. To outward appearances the native people were Christianized while in reality native beliefs and customs, never wholly extinguished, continued under cover.

This was brought home to me by documentation that came into my hands last year from the field observations of Father Jean Guy Goulet, OMI, of the Department of Missiology of Saint Paul University, Ottawa. In his documentation he gave a number of examples of native religious practices still in use, though secretly for fear of censure or ridicule. To an unsophisticated missionary like myself, untrained in the investigative procedures of anthropology, this was news.

The history of the adaptation of Christianity to different cultures has been a stormy one. The Church tended to canonize the forms of religious expression it developed in western Europe. The missionary tended to see the forms of natural religion as diabolical or at least as incompatible with Christian teaching. The result was a rejection and suppression of the symbols and expressions of native peoples.

Of course some of native religious practices were frankly invocations of demons or evil spirits. The intermingling of such in the Caribbean and in some South American countries is well known. Such aberrations aside, native religious symbols contain a wisdom which appeals in a way nothing else can to the native mentality.

Saint Paul in his epistles to the Romans and the Galatians repudiated dependence on "the Law", as being incompatible with salvation through faith in Christ. The Jews had to choose one or the other. Yet he kept a hold on the primitive revelation of the Old Testament as a precious heritage, the people's rootedness in the past, a primitive revelation of God and a continuing source of inspiration. Are the elements of primitive native religion of such a kind?

Among the native peoples of North America primitive religion has produced a store of symbols and an abundant folklore which continue to feed the native spirit. It is perhaps time to study and reflect upon these treasures from the past and to make them a part with the wisdom and the saving action of Christ who came to complete all primitive revelations and to fulfill all mankind's spiritual aspirations.

***Frederick A. Miller, OMI***

# *Native child welfare seen in new light*

It would be a mistake to dismiss Patrick Johnston's *Native Children and the Child Welfare system* (Lorimer) as just another study of native peoples by another white, Ottawa-bound bureaucrat.

First, Johnston took his inspiration for this Canadian Council on Social Development study from native peoples themselves. He travelled to meet them and did not rely only on government and lobby group reports for his research materials.

Second, despite the usual array of charts and graphs that characterize many social policy studies, this one has some highly readable and penetrating passages on the child welfare problem among native peoples. It also provides brief and understandable summaries of legislation and programs affecting native children.

Third, *Native Children* is written with a practical compassion which reveals the true magnitude of the problem. "Children have not been the only victims," writes Mr. Johnston. "It is a bitter irony that a system that is designed to protect children and support families has served to weaken Native family life inestimably. And, in so doing, because the family had traditionally been the primary social unit in Native communities, it has also damaged a distinct way of life.

"In the long run, all Canadians suffer for the disproportionate representation of Native children in the child welfare system." (Transition)

**Brother Bertrand GUAY, OMI, (1919-1983). Born at St. Wilfrid de Barnston, Quebec. Brother Guay took his first vows in 1939 and served at Cross Lake Mission, Manitoba (1939-1962) and at Ile-a-la-Crosse Mission, Sask., (1962-83). He died in Battleford, Sask., May 25, 1983.**

**Brother Guay trained many Indians in the maintenance of transportation equipment in the north country. He was well known for his generosity and sensitivity in helping everyone in need. R.I.P.**


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# Native values manifested to W.C.C. meet

*by Glen Argan*

VANCOUVER — Healing, a reliance on dreams and prophecies, seeing the earth as mother, maintaining close ties with the past, seeking harmony in society.

These are hallmarks of native North American spirituality. They are also qualities which make it difficult for native people to see a sharp distinction between their spirituality and their secular lives.

And in a world where native land claims remain unsolved and where development is ever seeking new frontiers to conquer, it means the spirituality of native people will inevitably lead them into political debate.

Native people were present at the World Council of Churches assembly in Vancouver in various capacities. They lit and maintained the ceremonial fire which burned during the 18-day assembly, performed traditional dances, raised a totem pole on the University of British Columbia campus and told their story of land claims battles.

**History researched**

Jules James, one of 3,000 Lummie Indians in the state of Washington, told a July 31 meeting how he went to university to study politics and psychology.

"When I came back, the tribal leadership told me to forget everything I'd learned and that my real education would now begin."

Mr. James began to research the history of his tribe and found it to be "a people that was rich in communal values and which respected the land they lived in" until it had to confront "forced change" every day.

He asks how tribes can survive and pass on their values when they face legislation which is designed to take away their beliefs and destroy their families and communities.

"We're not heathens. We don't worship animals. We believe that nobody should go hungry, that you should honor your elders and all others around you, that you can't just find the Great Being by stopping and praying, that you must live a life which prepares you to meet him."

For native people, it is as important to be able to pray and worship in a mountain area as it is for other people to be able to enter a church, Mr. James said.

The Lummies have started what they call Values Project North West. It will help them translate their native values into definite policies by setting up conferences with non-native groups "so we can get into harmony with each other," he said.

Conferences will deal with specific problems such as the future of Indian burial grounds, native child-rearing practices and their political rights, he said.

"We're not that different. But we do have our differences."

**Nishga claims**

At a July 29 meeting, representatives of the Nishga Tribal Council from northern British Columbia spoke of their land claims battle including their concern that a new Amax molybdenum mill at Alice Arm is creating enormous pollution in their traditional fishing grounds.

Although the mine opened last year and is now closed because of the low molybdenum price, tribal council coordinator Nelson Leeson says "The issue is not dead by any means."

A special government order allowing Amax to dump unlimited tailings into the Naas River may mean as much as 100 million metric tons is dumped in 26 years, the Nishga claim.

Nishga philosophy is that we must live in complete harmony with nature as our forefathers did, Rod Robinson, a Nishga hereditary chief, told the meeting.

"That is why we are very social. We are echoing the voices of our forefathers from the past."

Although the natives are worried about losing their traditional fishing territory, they still presented a totem pole to the WCC.

The 15-metre pole was raised next to the Vancouver School of Theology July 29 and after the assembly was to be moved to WCC headquarters in Geneva.

The pole was carved by natives at the Agassiz Mountain Prison. The prisoners, according to Leonard George, a Nishga, had never done anything with one mind at prison before making the totem pole.

But they completed the pole in seven months working at personal sacrifice and in all kinds of weather.

(Western Catholic Reporter)

# Native ministry theme of Church Extension meet

As part of the 75th anniversary celebration, the Catholic Church Extension Society of Canada sponsored Gathering '83, a conference workshop on Ministry Among Native People, at Banff Conference Centre, Aug. 29 - Sept. 2, 1983.

Gathering '83 is a learning experience for the participants which they can share in their home dioceses through video tape. It is an opportunity for sharing and exchanging experiences in native ministry. It is an opportunity to surface the concerns at the grass-roots level.

There were plenary sessions on each of five topics: Indian Culture and Religious Experience; Developing Native Ministries; Urban Native Ministries; Materials and Methods for Native Catechesis; Ministry to Alcoholics.

Following each plenary session, five workshops were conducted simultaneously.

Reflection groups met each day for prayer on concerns raised by the presentations and workshops.

Attendance at Gathering '83 was by invitation to people actively involved in ministry to native people. Bishops who receive support for native ministries within their dioceses were invited to send two delegates. □

*A more complete report, with photos, will be published in our January 1984 issue. (Deadline for that issue is Monday, November 7, 1983).* **(Ed.)**

## Native work projects funded

OTTAWA — More than $171,000 of the federal New Employment Expansion and Development (NEED) Program funds have been allocated to two Indian and Native projects in Saskatchewan. The projects are expected to create 19 jobs and generate 550 work weeks for unemployed Indians and Natives in the province. One will assist in career education for youth and the other will provide jobs on park trail construction. □

(Winnipeg Free Press)

***Philomene Napeecash***

## Ojibway woman may be oldest in Canada

LETELLIER, Man. — Philomene Napeecash, 117 years old, may be the oldest person in Canada. She is a native from Roseau River Reserve. She was born in 1866, according to the Indian Affairs registration list. Bent with age and not more than four feet tall, she lives with her youngest daughter Madeleine Pierre. She married twice. Seven of her nine children died from small-pox.

She gets around with help of a cane. She still sews as well as a young person. From her childhood she remembers the wigwam she grew up in and remembers wrapping her first baby in rabbitskins. □

## $2.5 million claim settled

OTTAWA — John Munro, Minister of Indian and Northern Affairs has signed a Land Claim Settlement Agreement for $2,550,000 with the Oromocto Indian Band of New Brunswick.

"This is a significant settlement for a number of reasons," said Mr. Munro. "It's a fair settlement for the Oromocto Band and it's the first claim to be settled in Canada under the federal specific claims policy issued in May, 1982. This settlement is evidence that federal claims policy is an effective and fair method of settling native claims in Canada."

Chief Emmanuel Polchies, who handled the negotiations for the Oromocto Band, declared himself happy with the settlement. The band has approved the terms of the settlement by a vote of 44 to 0. □

# Wi Wabigooni helps students

WINNIPEG — *Wi Wabigooni* — "The flower is about to open" in Ojibway tongue — is living up to its name less than two years after planting. By early 1983 the tiny alternative school for chronic absentees was cramped for space. When the school day ends, most of the 14 Cree and Ojibway youngsters, not yet adolescents, are reluctant to leave the three classrooms, rented in an old apartment block in Winnipeg's rundown inner city.

Sion Sister Margaret Hughes is cautiously encouraged by this indication that original hopes are being fulfilled. In August of 1981 she had approached Fr. Bert Foliot, S.J., of St. Ignatius parish. With parochial backing, modest funding was arranged with the United Church (which pays Sister's salary), the interchurch fund known as PLURA, and through raffles and fund-raising events.

Sister Hughes convinced her backers that given individual attention Native school dropouts from grades four to six could come to enjoy daily learning. The setting would have to be small, supportive, and away from usual social pressures.

In October 1981, the school opened with four staff and only one pupil. Within a few months, Native families' word-of-mouth reports brought other pupils. Soon the small rooms were crowded for the morning classes (curriculum basics) and afternoon activities (beadwork, other Native crafts and weekly day trips to parks, or museums).

The children discover that they love to learn. Their parents, often single mothers on social assistance, begin to believe this could benefit the youngsters. Margaret Hughes is quick to share credit with others, especially staff associates, one of whom is Joe LaBerge, a young layman and Jesuit Companion.

(Compass photo)

***Gen Chippanstance***

(Compass photo)

***Sr. Margaret Hughes with Genevieve Ogemah***

"I've been more ministered to by Native people, by who they are and their community life, than I have ministered to them," Joe explained. Born and raised in southern Ontario, he discovered Native values as a member of the Frontier Apostolate, in northwest British Columbia. Later Joe joined the Jesuit Companions, a lay association being tested by the Society of Jesus in English-speaking Canada.

Perhaps the most vivid image of this reporting experience is that of a shabby, tiny classroom crowded with happy faces at *Wi Wabigooni* School. Adult staff and visitors watch with quiet satisfaction as several Native children continue to concentrate on their small craft projects after school. Already this flower of hope is beginning to bloom!

by G.M
in COMPASS

## *Blessed Kateri film available*

**FILM OF BLESSED KATERI . . .** 16 mm. color film. 25 min. with Father Joseph S. McBride, S.J., Vice-postulator in the U.S. and Mary-Eunice.
Write to National Kateri Center, Auriesville, N.Y. 12538.

# U.I.A.: Help for urban natives

*by Linda Williamson*

It has been 13 years since he left the reserve, but Mel Fontaine still remembers the culture shock of coming to the city.

"I had a hard time establishing myself in Winnipeg," says the 35-year-old Ojibway, founder of the fledgling Urban Indian Association.

"I went back to the reserve three times, but the fourth time back in the city I forced myself to stay. But if you're weak in spirit, you don't think you can make it, you start drinking — that's what you see down on Main Street."

*Mel Fontaine*

Fontaine, who works for a Winnipeg contracting firm, hopes to help natives who leave reserves adjust to the good side of city life. "A lot of young kids are here, scared of the outside world, because reserve life is all they know."

His first order of business is a census of Indians in Winnipeg, for which he has accumulated nearly $250,000 in federal grants.

No one really knows how many urban Indians there are, he says. Present estimates by the Department of Indian Affairs range from 6,000 to 12,000. Other statistics, however, reveal that an increasing number of natives are leaving reserves. In 1975, the department reported that approximately 10,000, or 21 per cent of Manitoba Indians did not live on reserves. By 1982, the figure was 24 per cent — representing just over 13,000 people.

The growing numbers add up to a political problem. Natives who live off the reserve for more than six months give up the right to vote in band elections.

Fontaine, who has had his share of disagreements with band councils, finds this outrageous. "(The councils) say they represent us. Anyone who believes that believes in dictatorship."

One of the aims of the UIA will be to wrest a bit of money and power from the councils, he says. Under the present system, the bands receive federal government money based on the number of Indians in the band, including those who do not live on the reserve.

The urban Indians hope to reclaim the money that is meant for them, and launch counselling and other services. The UIA board, however, will not get paid, Fontaine says. He doesn't want to risk the charges of corruption that killed the Greater Winnipeg Indian Council last year. An RCMP investigation into the bookkeeping of that body led to its demise, although no charges were ever laid.

"We're going to be a very credible organization," he says of the UIA. "If there's any corrupt activity, those people will have their hands cut off, so to speak." (Winnipeg Sun)

## Isaac Beaulieu heads board

MARIUS, Man. — Isaac Beaulieu was appointed Chairman of the Sandy Bay Education Board as a result of elections held on April 20, 1983. First elected in 1972, Beaulieu is entering his eleventh year as chairman of the board.

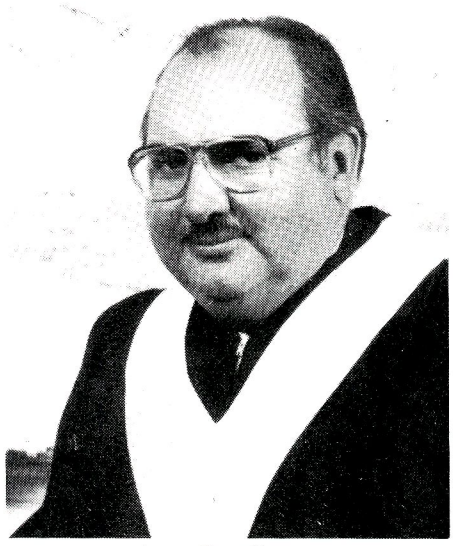
During this period, the school has become fully recognized as an elementary school and accredited high shool. New concepts in teacher aide and P.E.N.T. programs have been introduced and a unique culturally integrated curriculum has been implemented.

Mr. Beaulieu credits these accomplishments to the meaningful direction and encouragement received from strong political leaders, Elders, and community members as well as the many hours of work put in by the different board members and staff. He says that "the operation of Indian eduation is a community affair. I am only a steering wheel, the people do the steering."

A graduate of the University of Ottawa, Mr. Beaulieu sits on the Board of Governors, Brandon University and is chairman of the Dakota Ojibway Child and Family Services. He is also a member of the Manitoba Indian Agricultural Advisory Board and serves as special advisor to the Manitoba Indian Education Incorporated.

Also elected to a two-year term on the Sandy Bay Education Board were Allan Roulette, Ronald Mousseau, Dennis Roulette, John R. Spence, and George Beaulieu.

Sandy Bay school has an enrollment of 617 students from nursery to Grade 12 and employs a staff of 43 teachers and 23 support and administrative staff. □



*Isaac Beaulieu*

## DID YOU KNOW ?

There are about 573 Indian bands across Canada, the majority of which have memberships of less than 1,000. Thirty-nine percent of bands have populations of 301 to 1,000 and thirty one percent, 101 to 301. Only sixteen have populations of over 2,000. The largest band has 10,000 people. About 65 percent of the Indian population is located in rural or remote communities. Some 30 percent live off the reserves.

# Path to future charted

*by Dorothy Lynch*

The three-day General Assembly of the Manitoba Indian Education Association opened August 17 in the Winnipeg Convention Centre.

Approximately 150 parents, students, elders, educators, Indian Education Board delegates, chiefs, councillors, tribal council representatives and other interested people were present for the opening pipe ceremony and dedication prayer.

The theme: "Unity in Indian Education through sharing and co-operation" governed the format of the assembly, by allotment of a minimum of time to speeches and a maximum to discussions, open forums, question periods and charting a path for the future of advancement in Indian education in Manitoba.

The purpose of the Assembly was four-fold, that is: to *provide* a discussion forum; to *develop* mutual understanding through communication; to *promote* parental understanding and involvement and to *develop* positive working relationships among all people involved in Indian education.

**Virginia Fontaine**

Virginia Fontaine, a Saulteaux matriarch, who was educated at Peguis Reserve day school and Fort Alexander Residential School, was the principal speaker on Wednesday morning. She is well known to many Manitoba Indians; she was employed for years by the Department of Indian Affairs; she and her husband ran a half-way house for Indian students from far northern communities, who travelled south for formal education; she provided interpreter and escort services for northern Indians of all ages; she has played an active part in Indian cultural affairs, by raising a large family and by being an integral part of any community in which she lived. She is a president of the Sagkeeng Senior Citizens Group in Fort Alexander.

Mrs. Fontaine explained that she had been asked to speak about the third purpose of the Assembly: "to promote parental understanding and involvement."

A textbook speech on education Virginia Fontaine could not give. Words from the heart of a devoted chieftain's daughter, mother, grandmother and great-grandmother she could — and did. Her talk came through loudly and clearly, that there is a challenge to parents to teach children and grandchildren their heritage, and to educate them in a home atmosphere — *in addition* to the formal education of the school room.

To illustrate her philosophy about life and education, she spoke of her busy life among her own large family and in the community.

"I worked in all walks of life — all ages of life. Hundreds of people came to my home from the north. I knew I could do something for them because I could talk their language."

Virginia went on to talk about her strong views — with the help of the Great Creator, to push education within the family. She insisted they go to bed early to be ready for school in the morning. She admonished them by repeating over and over again: "If you don't have it (an education) you don't *fit* anywhere."

"Then, she turned to a group of parents sitting up front in the assembly room, and said:

"I urge you. Put your foot down on your children. It is hard, but *We are the FOUNDATION of their home.* The mother has a large role to play. One day, your children will be glad you put your foot down. It won't harm them."

"Forget about bingo. Think of our children. They are a real gift from the Great Creator and it is up to us to look after them."

In conclusion, Mrs. Fontaine urged everyone to help out their community to work for education — education which teaches heritage, traditions and human kindness.

**Lifelong concern**

The principal speaker for the Wednesday afternoon session was Mr. John Young, a Cree from The Pas Reserve, who has served on The Pas Band Council for forty years, including one term as Chief.

Mr. Young opened his remarks by stating his lifelong concern has been twofold — to encourage young people to pursue education and to ensure that political bodies (which constitute such a major part of Indian affairs) recognize education as a priority.

He favors self-government in education rather than a federally operated school system for the simple reason that he feels the latter prevents Indian children from retaining their culture, language and identity. Education *on the reserves* provides the atmosphere for students to achieve higher standards than if they are sent away to school; at least as far as elementary and high-school grades are concerned.

John Young spoke strongly about the responsibility of the Manitoba Indian Education Association. He challenged their counsellors and teachers to strive harder to work with the children *through* the parents. In this way, co-operation among all concerned with education increases; family life is retained, and Indian culture is passed along from generation to generation.

To close his remarks, Mr. Young remarked he hoped more Indians approaching a post-secondary education would look beyond the teaching and legal professions and consider becoming doctors, dentists, engineers and chartered accountants.

Mr. Young repeated his presentation in Cree.

Colored posters on the wall behind the podium illustrated the many professions in which Indians have been working for years — such as an Air Canada Flight Attendant; a laboratory technician and a female R.C.M.P. officer. □

# Changes issue challenges

*by Andrea Lang*

A three-person panel of native leaders provided a stirring start to the second day of the Indian Education General Assembly held August 17-19 in Winnipeg. Addressing the theme "Changes in Indian Education," they traced the history of educational trends in the past fifty years while, at the same time, issuing a challenge for tomorrow.

Dr. Ahab Spence, a respected spokesman on native concerns, looked back on sixty years personal experience in the field. Born in Split Lake,

Manitoba, Dr. Spence was a student, teacher and principal in the northern residential schools run by different religious denominations.

He later received a theology degree from Emmanuel College, Saskatchewan and since then has held various leadership positions, including that of president of the Manitoba Indian Brotherhood. He is currently dean of Native Studies at Saskatchewan Federated College, Saskatoon and a recent recipient of the Canada Award.

Despite these credentials, Dr. Spence was not content to simply mouth platitudes at the assembly. Though not condoning the residential system prevalent until 25 years ago, Dr. Spence reminded his audience that the missionary teachers of the time were for the most part doing the best job as they saw it.

Dr. Spence condemned the era of integrated schools when native children were bussed long distances to white communities which would accept them into their schools. "The aim was to educate the Indian in the best way of life — the white way. An Indian Affairs spokesman of the day proudly proclaimed that "in five years there will be no segregated schools, all the natives will be assimilated into white communities."

This and a similar attempt at assimilation by the federal government in the late 1960's prompted native communities to take education into their own hands. Now, with Indian control of Indian education "the door is opening wider," says Dr. Spence. "However, there is still not enough Indian content, not enough Indian input in higher education. We at the grassroots want more noise from the rooftops."

### Too many divisions

Unfortunately, the noise is too often dissenting. Too many splinter groups have formed, warns Dr. Spence, and instead of uniting Indian groups often find themselves competing for funding and recognition. "What we need are unity, sharing, and cooperation. Indian education is not a matter of theory or intellectual niceties. We must overcome the emotional barriers; ignore personalities and concentrate on issues. Above all we must be zealously patient, prodded by hope and guided by the Great Spirit."

Verna Kirkness, a Cree from Fisher River and a prominent native leader, echoed many of his sentiments but gave a more detailed account of the transition between the integrated school system and today's reserve schools under Indian direction.

## *Sioux Valley students win awards*

(Manitoba News)

***For the second year in a row, Sioux Valley School has sent Grade 4 students to the Manitoba Schools Science Symposium. Also, for the second year in a row, the students are coming home with Provincial Awards.***

***Congratulations go out to Carlos Wasicuna and Watson Wasicuna for bringing home a Bronze Medal in the Grade 4 to 6 Engineering and Technology section.***

As Education Director of the Manitoba Indian Brotherhood in the early 1970's and later on several national organizations, Mrs. Kirkness had a great impact through her books, speeches and position papers. Presently head of the Faculty of Native Education at the University of British Columbia, Mrs. Kirkness returned to Manitoba for the assembly because she recognizes this province as being in the forefront of educational change.

### Manitoba leads way

She noted that Manitoba was the first to establish a training program for native teachers, under P.E.N.T. and later under several branch programs such as B.U.N.T.E.P., the Winnipeg Center Project, the nature Student program. This province was one of the first to hire an Indian consultant in their Department of Education and to establish a native bilingual program. It has also been active politically, a leader in establishing the position paper on native education in 1971 and developing a triple apartheid agreement to define cooperation between the federal government, provincial government and native organizations. Manitoba was also the first province to establish training programs for native doctors, nurses, social workers, counsellors and other professionals.

Mrs. Kirkness, who holds a Master's of Education degree, says people should never question the effect the individual can have on the system.

"Each person is part of the whole. The movement represents a driving force over five years of growth. We should be proud of these innovations but we also should not be satisfied with what we have done to date. There must be constant change and growth. Together we must present united political force with strong committed leaders, who combine the right degrees of dynamics and diplomacy. Strong dedicated Indian people are the technicians of change."

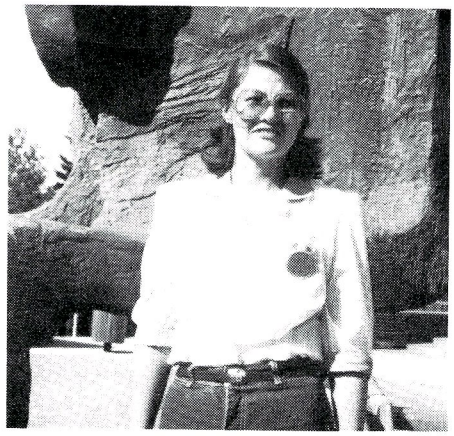
Robert Calvert, executive director of the Manitoba Indian Education Association, was the third speaker on the panel. He said that the need for a centralized Indian education association had become more obvious over the past decade. "Locally controlled schools can become isolated; they could start to grow inward, rather than outward."

The M.I.E.A. was founded by Chiefs and other leaders who recognized that without organizing the new school system couldn't achieve much. "We now have a start with the M.I.E.A., with meetings like this Assembly. But we must build on this foundation, take the next steps to gaining stronger provincial and federal support, on gaining more information on trends and new programs happening across the country. We must organize our efforts in conscious, purposeful ways. Let's turn the M.I.E.A. into something significant, then others will listen to it."

The Manitoba Indian Education Association was formed to safeguard and advance the interest and status of Indian people in Manitoba in a manner consistent with the policies and strategies adopted by the Indian chiefs of this province. The group plans to carry out the mandate of the 1971 position paper "Wahbung: Our Tomorrows" by providing leadership, promoting an awareness of Indian education issues, providing information, priorizing areas of evaluation and planning future development. □

(Fred Miller photo)

*National planning committee of the Amerindian Christian Leadership Conference: l. to r., Ron Boyer, Fr. Alvin Gervais (OMI), Fred Nowgesic, Joyce Courchene, Theresa Hall, Fr. Lorne MacDonald (OMI), Sr. Bernadette Feist (OSU), and Fr. Gilles Gauthier (OMI). Absent: Sr. Margaret Ordway (IBVM), Charles Fisher and Br. Etienne Aubry (OMI).*



(Fred Miller photo)

*Bernice Desnomie emceed the ceremonies during the sessions*

## Leadership

from p. 1

and traditional practices of spiritual life among native North Americans.

In his words of welcome Bishop John O'Mara of Thunder Bay invited his listeners to look to their history, traditions and ways of doing things. He pointed to those values so important to the native people such as respect for elders, love for their children, their high regard for life and the importance of passing it on. He pointed to Jesus as the one who shows us the face of God and who came for all men and women of every time and place.

Father Achiel Peelman, OMI, professor of Missiology at St. Paul University, Ottawa, put the teachings in context. He identified Indian religion as a pristine revelation of God similar to the Hebrew Old Testament.

Father Peelman presented world religions as different models of God's self revelation and chosen people. Jesus, as the fullness of perfection of God's self revelation, completed that revelation in every instance.

In re-evaluating Catholic Missionary approaches of the past he admitted that the process of evangelization was largely dominated by the influence of the culture of Western Europe. However, in spite of this shortcoming the Church became the only institution that supported the natives in their struggle for survival.

Christianity and the Gospel of Jesus transcend every culture. And while it is independent of any one cultural expression, the particular culture of a people furnishes the mode of expression most apt for that people to express their faith.

He asked the question: "To what extent are we ready to recognize that the Amerindian peoples are a God chosen people who have encountered Jesus (evangelization) and who can contribute in their own spiritual way to the building of the universal Church?" The Church and its teachings are not compromised but rather enriched by the process of inculturation which respects cultural expression.

In support of his thesis he quoted recent Popes including Paul VI, On Evangelization in the Modern World (1975) No. 63. "Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask."

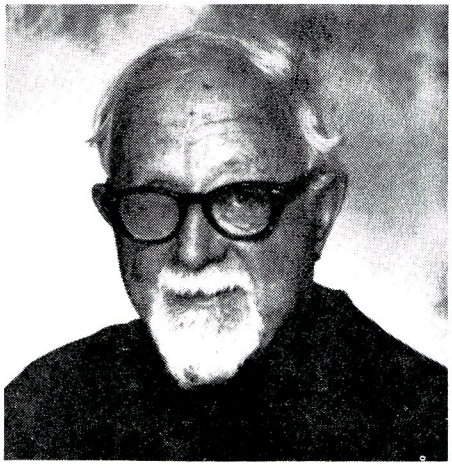
Father Gilles Gauthier, OMI, Director of the Native Pastoral Center in Edmonton is happy with the effect of the Conference on the native people. "It will get them thinking," he says. "They will rediscover their spiritual roots and with that their identity as a people." From this he anticipates growth. All growth is painful, involving as it does some death to illusions and ignorance, in this case, ignorance of their history and traditions.

The Conference was held under the auspices of Most Rev. John O'Mara of Thunder Bay and was sponsored by the Canadian Conference of Catholic Bishops and the Canadian Religious Conference. □

## *OBITUARIES*

**Fr. Romeo BEAULIEU, OMI, (1908-1983). Born at Ormistown, Quebec, Fr. Beaulieu was ordained to the priesthood in 1935. Having studied Ojibway, he was missionary at Camperville (1937-46), at Sandy Bay (1946-47); chaplain of Indian Sanitoria and Hospitals (1950-55), parish priest at Camperville (1955-57), Birtle, Man. (1957-70), assistant at St. Mary's parish and hospital chaplain at Fort Frances, Ontario (1970-1982). He died at Fort Frances, May 8th, 1983.**

**During his missionary life Fr. Beaulieu has been loved by everyone who knew him, leaving a memory of a cheerful priest, friend of the poor, devoted to everyone. R.I.P.**



**Fr. Marius DUTIL, OMI, (1903-1983). Born in St. George de Beauce, Quebec, Fr. Dutil was ordained to the priesthood in 1930. He spent most of his life as a missionary at Island Lake and at Cross Lake, Manitoba. He was director of the Charlebois Centre at The Pas (1970-72).**

**He died at Winnipeg June 22 and was buried at St. Theresa Point according to his wishes, in the midst of the native people to whom he had dedicated his entire life. R.I.P.**

# F.S.I. College sets future

*by Joe Ralko*

REGINA — Del Anaquod has set an ambitious course for the Saskatchewan Indian Federated College to follow during his three-year term as president which began this summer.

"We want to improve the credibility of the college in a number of areas such as research and development of curriculum and new theories," he said of the post-secondary institution affiliated with the University of Regina since 1976.

"We're talking about exchanges with other institutions in North America and overseas."

The 33-year-old Anaquod, who had worked for the Federation of Saskatchewan Indians for almost five years before being appointed college president, is a man of action.

The only Indian-controlled college in Canada has already signed agreements with the University of Inner Mongolia and the Central Institute of Nationalities in Peking.

During his June visit to Asia, Anaquod was given books, language and music tapes by his Mongolian hosts. A key part of his plan for the college is tripling the size of its resource centre.

"What struck me most was that, as a people, they (Mongolians) looked like Eskimos," he said.

"We listened to the tapes when I got back and we couldn't understand anything. So, we sent them to the Inuit cultural centre and asked them if they could understand them."

Details are being completed on plans for the Indian college to exchange students and staff with both Asian institutions.

Joint projects such as testing and comparing the blood of Mongolian and various Chinese nationalities with North American Indians are also slated.

The most controversial effort, however, likely will be when the groups begin to disprove the Siberian strait theory.

"I don't believe our ancestors walked to North America from Asia over the Siberian strait and I don't think they believe it either," Anaquod said.

The Regina-based college has also signed an accord with the South American Indian Council which will result in students studying in Chile

**(See p. 24: F.S.I.)**

(Eileen Saunders photo)

***Father Gilles Doucette and Bishop Blaise Morand and several elders of the native community join the celebrant, Father John Hascall, in the peace pipe ceremony.***

# Native rites inserted in Mass

*by Eileen Saunders*

MUENSTER, Sask. — To a blind person it would have seemed perfectly normal. The familiar words rang out clearly as the priest recited the prayers of the mass, but there was a difference.

The priest was seated on a bearskin rug in front of the altar. A little later, as the Ojibway priest John Hascall raised the chalice above the altar, the voices of four young Indian musicians sang out to the rhythmic sound of drums.

Father Hascall's mass, at the 104th annual St. Laurent Pilgrimage last July, contained other surprises too: the burning of sweetgrass, a water purification ceremony, a round dance, and words from the Indian elders.

Even to the native pilgrims these forms of worship as part of the mass were new. But among whites and natives alike the reception appeared to be generally enthusiastic.

Father John Hascall, an Ojibway from Northern Ontario, who now serves on a reserve in Michigan, spends 75 per cent of his time travelling, encouraging Indians to be proud of their spiritual heritage, and encouraging those in the Catholic Church to accept and integrate Indian forms of worship into the Eucharist.

The Bible gives fuller meaning to Indian legends, he says, and Jesus Christ is the fullness of Indian religions. We knew God very well as creator, he explained. But Jesus Christ has revealed him to us also as a loving father who cares for his people.

Father Hascall, a Franciscan, says he is one of only 12 native priests in North America. There are none in Canada. All day Saturday, from early morning until his 6 p.m. mass, the native people flocked to his teepee for blessings and healing.

The previous day he had given workshops morning and afternoon on what he is trying to do.

Native people with questions had followed him around after that until the evening mass in which he and some elders had joined Bishop Blaise Morand and Father Gilles Doucette in smoking the peace pipe.

(Prairie Messenger)

## Native studies program

SASKATOON, Sask. — The University of Saskatchewan Native Studies Program includes five areas of study: general, pre-professional, research, history and languages.

The Native language course includes courses in Cree, Ojibway, Dakota, Chipewyan and Inuit. Courses approved for Fall 1983 include an introduction to Native Studies, Metis History, History of the Indian in Eastern and Western Canada, and in the United States.

During the 1983-84 term seminars are being prepared on Native Peoples of South America, Native Women, Native Health, Native Organizations and the Churches and Native People 1818-1983. □

Two-thirds of Metis people live in Alberta, Manitoba and Saskatchewan and the north, with smaller concentrations in Ontario, British Columbia, Quebec and the Maritimes.

# *Native lawyer sworn into Alberta Bar*

EDMONTON — Before a small crowd of friends and relatives, Judy Sayers was sworn into the Alberta Bar Association, here, January 19 by Justice Sinclair.

Inside the courtroom, Wilton Littlechild termed the occasion as honorable and historic for the legal profession. Miss Sayers is from Port Alberni, B.C. and obtained her law degree from the University of British Columbia in 1981.

Littlechild addressing the crowd said: "It marks the first introduction of an Indian law student by an Indian lawyer at least in Alberta and, as far as we know, in Canada.

"It seems only a few short years ago that I was admitted to the Bar as the first Treaty Indian lawyer from Alberta.

"In that short time, I have come to know what a challenge the legal profession is and in particular for Indian lawyers. In the past two years the activities surrounding new Canadian Constitution, proposed changes to the Indian Act, increased off-reserve business activities. All these and others point to an increased need for lawyers who understand Native aspirations and wishes.

"We are exposed to this daily because we are situated right on the Reserve, consequently our practice is somewhat unique."

Littlechild added: "Judy is a credit not only to women generally but in particular Indian women."

He also announced that Miss Sayers will work with the Littlechild firm in Hobbema.

Miss Sayers read her oath assisted by the clerk of the court after which Justice Sinclair addressed the people who had attended to witness this historic occasion. Justice Sinclair then invited family and friends of Miss Sayers to his chambers to congratulate Judy.

Miss Sayers also holds a B.Sc. from Brigham Young University with a degree in business management majoring in marketing. In 1980 she attended Magdalen College Institute on international and comparative law in Exford, England. In 1978 she enrolled in Native Legal Studies at the University of Saskatchewan.

(Kainai News)

*John Webber, at home in the art world*

## Surrealistic artist

*by Rick Tailfeathers*

Unlike many contemporary Indian artists, John Webber, a 25-year-old Blackfoot artist feels Indian Art today should go beyond "Romantic Charles M. Russell western scenes" and explore the untapped surrealistic potential of Indian art.

Having had no formal art instruction, Webber has a unique style found in very few other artists' works. Using traditional Indian lifestyles as a basis with a touch of surrealism, makes his works stand out from the usual Indian art found today.

"Art has to be adaptable to be able to play to people's ideas, mainly for the people and ideas they can associate with and yet still understand the culture behind it," Webber said. With brush in hand, dabbing away at the unfinished acrylic he was working on, he said, "I use subject material from the earlier 1900's, modern day dancers and a lot of vision paintings, what a lot of people call Peyote Paintings."

*"Images" 1981 Acrylic*

Having been influenced by his Blackfoot heritage and modern day illustrations found in such publications as "Heavy Metal", a popular comic-type magazine appealing to many of today's youth, Webber shows a style in the transition stage. "I spent a lot of time moving around the States since my father was in the service, but my preference is the southwestern part of Montana," John contends.

Working with acrylic paintings is only one medium Webber shows his talents in. He is also attempting a debut in clay sculptures as well as wood carvings. "Sculpturing was introduced to me by a student of Bob Scriver, namely Gordon Monroe, who was at the time a teacher at the Blackfoot Community Free School. I spent a little time there hanging around and more or less getting the feel of their art work," Webber recollects, "the day he introduced me to his style of work which I now run in line with. I don't exactly follow his style but I use my own ideas," he added as he intricately mixed paint on a makeshift palette.

*Indian couple done in clay*

Like many Indian artists today, Webber has not received much recognition among art dealers and buyers and hopefully he will be having some art shows in the coming years. At the present time his works are only circulated among friends and relatives in Montana and southern Alberta. With an increasing demand for Indian art, John Webber has a bright future in the art world.

(Kainai News)

# Abp. Scott calls for full title to native lands

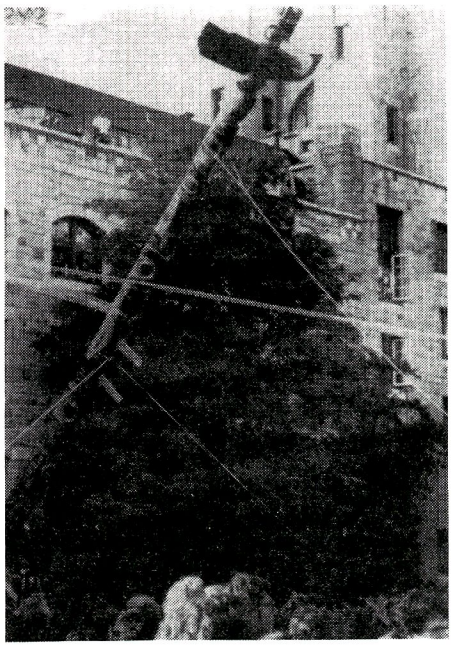
VANCOUVER, B.C. — The head of the Anglican Church of Canada says Ottawa should give native Indians full title to their land and anything less than that would be unjust.

Archbishop Edward Scott of Toronto told a news conference at the World Council of Churches assembly August 2 he believes most Canadians want to see land claims settled, although the amount of land involved is still a matter for debate.

Scott said that at one time the federal government was in favor of reaching a monetary settlement with the Indians if they would renounce their claims for title. But the Indians want to retain title and clarify their rights and their role in developing the land.

Scott spoke about the Indians' spiritual needs. "They cannot see themselves as full human beings as they understand it unless they have land and a relationship with the land.

"So this is a crucial question and one of the dividing questions between Western culture that tends to look upon land as something that you can buy and sell separate from the people and those who see the land as part of their being.



(Glen Argan photo)

***Native people raise a totem pole on the University of British Columbia campus during the World Council of Churches assembly in Vancouver. The spirituality of native people is part of their secular lives and inevitably leads them into political debate.***

(Glen Argan photo)

***A Nishga Indian dances in thanksgiving at the World Council of Churches Assembly in Vancouver.***

Alongside Scott at the news conference were Canadian Indian leaders who are asking the council for support in their negotiations with Ottawa.

Ray Jackson of the Council for Yukon Indians says if the federal government does not give the council members full title to their land, a historic agreement due to be signed next month may be thrown out.

Jackson said an agreement in principle will be signed in early September following 10 years of negotiations. He would not reveal details, saying they are to be kept separate until the document is signed.

The council represents about 6,000 Indians in the Yukon and northern British Columbia.

Scott said the world council, of which he is moderator, is trying to internationalize the Canada situation because it exemplifies many other land claim disputes involving aboriginal peoples in other parts of the world.

He said the Canadian claims, while just, make demands on non-native Canadians, many of whom came to Canada after losing their land through conquest. "It is hard to ask them to think on a higher moral level," he said, but that is what must be done.

There has been mixed reaction to the Anglican Church's support of the Indians, said Scott. "No one has resigned (from the church), but it is a matter of tension." (Canadian Press)

## Sioux ordained deacon

FORT TOTTEN, N.D. — Tony McDonald, of the Fort Totten Dakota Reservation, was ordained Deacon May 29th by Bishop Justin Driscoll, of Fargo, in the presence of his family, tribal leaders, civic authorities and 20 priests and deacons.

The ceremony took place in the High School auditorium. Fourteen children in native costumes led the ordination procession. Huge silk quilts decorated the stage. The Lake Region singers chanted in the Dakota language accompanied by several men beating a drum in unison.

The new deacon, who teaches native culture in the Community School, will devote forty hours a month to the parish assisting Fr. Daniel Madlon, OSB.

***Bishop Justin Dricoll, head of the Diocese of Fargo, North Dakota, places his hands on the head of Tony McDonald at the ordination ceremony.***

## First Mass in Choctaw

History was made at St. Catherine Mission recently with Father Bob Goodyear, ST, celebrated the first Mass ever in the Choctaw language. "The Choctaw Indians speak their own language with English as a second language," Father Goodyear said. Philip Martin, tribal chief, a Catholic, attended the Mass. He said he hopes one day a Choctaw priest will celebrate Mass in Choctaw for his people. □

## Apology to Natives

COLLEGVILLE, Minn. — Pope John Paul's personal representative in the United States has asked for pardon for the Catholic Churches's disregard in the past of Native American culture and tradition.

Archbishop Pio Laghi, apostolic delegate to the U.S., speaking at a Mass opening the 44th annual Tekakwitha Conference, said, "In the past, the church has implied that the way of the Native American was inferior. For this, we are sorry."

# Inuit leadership forms northern Church

*by Fred Miller, OMI*

(Fred Miller photo)

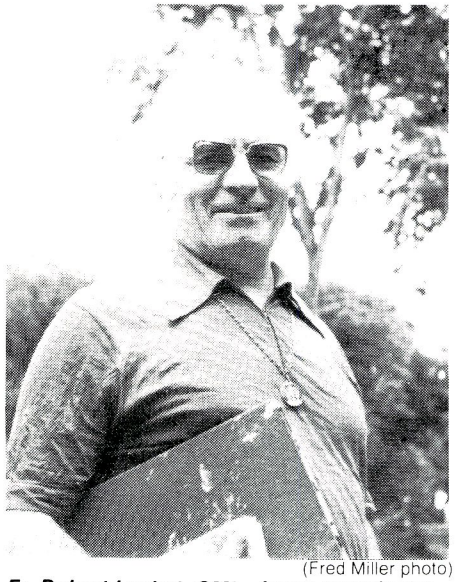
***Bishop Omer Robidoux, OMI. with catechist Francois Kuasak***

The sound of the Inuit people singing and praying in Inuktitut while eight Oblate priests recited the Canon of the Mass in the native language was evidence of the Church's maturity in the Canadian Far North.

Bishop Omer Robidoux, OMI, of Hudson Bay was one of the concelebrants with his priests from Igloolik, Repulse Bay, Eskimo Point, Pelly Bay and Churchill.

The concelebration was a daily event from July 2nd to 12th, 1983, at Cap de la Madeleine, Quebec, a hundred miles east of Montreal on the St. Lawrence River.

The generally squat-built Inuit people with distinctively dark skin, high cheek bones and straight black hair attracted the curious glances of other pilgrims who happened to be in the old fieldstone chapel of Our Lady of the Rosary during their Mass time.



(Fred Miller photo)

***Fr. Robert Lechat, OMI, former provincial of Hudson Bay***

During those ten days the Inuit could also be seen following the outdoor Stations of the Cross, attending prayer meetings in the crypt of the Basilica or carrying candles in the torchlight procession at night. They were simply sharing in the conventional ways of the Catholics of the south the same Catholic faith they shared with them. Though they are different in appearance and culture, they are the Church of the North.

It is gratifying, seeing them so at home with traditional Catholic liturgy and devotions, to realize that one need go back only a generation or perhaps two, to find their pre-Christian ancestors.

These seventeen adults are leaders in their communities. Each one had undergone or was in the process of undergoing a three-year training period geared to equipping him or her for a leadership role in their local communities. The visit to Cap de la Madeleine was an extension of that process.

Each year this same group is taken aside for a religious experience and an instruction on the basis of a three-year cycle. The first of these is entitled, Encounter with Jesus; the second, The Sacraments; the third, The Church and the Commandments.

### A setting of faith and beauty

The Shrine of Our Lady of the Cape, with its emphasis on Mary and her rosary is a centre of pilgrimage and prayer drawing hundreds of thousands of pilgrims annually. It is situated on the north shore of the St. Lawrence at Trois Rivieres, Quebec. Its grassy parkland is shaded by soaring elms rivalling the height of the steeple of the original Shrine Church. Massive ocean going ships pass throbbing by on their way to inland ports at Montreal or on the Great Lakes, scarcely disturbing the contemplative stillness.

One can imagine the impact of the physical setting alone upon the Inuit. At home they never see ships to compare with these except at the port of Churchill on the southern edge of the Diocese. Their land is void and treeless. Here they walked under the overarching branches of trees taller than anything that exists in their native environment.

The impact of the Shrine and the crowds of pilgrims at their devotion has an enormous reinforcing effect on faith, and especially so on a people isolated as these people are from contact with the more populated and developed parts of the country.

### To build a local Church

On July 6th Bishop Robidoux sat with me on a bench waiting for the candlelight procession to begin and explaining to me the history and development of lay leadership in his Diocese.

It started with Bishop Marc Lacroix, OMI, his predecessor as Bishop of Hudson Bay, at a meeting with his priests in 1968. Following Vatican II and its call to the laity to assume their rightful role in the Church, he and his priests adopted a policy and launched a program. It was a call for lay participation in the building of the Church.

The first group of lay leaders, drawn from different Inuit settlements, received a three-year training in Pelly Bay. The Diocese built accommodations for them. This gathering together was not too disruptive for a people who, by nature nomadic, had no ties of property or paid employment and whose living was mainly from hunting and fishing.

Father André Goussaert, OMI, and Father George Lorson, OMI, were mainly responsible for this initial formation, assisted ably at different times by Fathers Joseph Leverge, OMI, and Robert Paradis, OMI.

The purpose of the program, said the Bishop, was to develop the local Church with lay participation by having leaders that help, recognizing their position in the Church.

It was a dramatic development for the north which had barely completed a first period of evangelization. The priest had established himself among them first winning their confidence by adapting himself totally to their culture, becoming proficient in their language and giving a credible witness as a man of God and a man for others. He was totally available to them and unflinchingly a loyal friend. Nevertheless, conversions were unusually slow in coming and won against great odds both of the cultural traditions of the people and the harshness of the land.

In 1971 a number of lay leaders were mandated by the new bishop, Bishop Omer Robidoux, OMI.

(Fred Miller photo)

*Mr. & Mrs. Barthelemi and Sidonie Nirlungajuk with their son Abraham*

(Fred Miller photo)

*Louisa Kalurek, Sidonie Nirlungajuk, Miriam Aglukka and Sr. Victorine Servant, s.g.m.*

At the end of the period of training the couples anxiously awaited the arrival of the Bishop. All were expecting him to give appointments: "You go here, You go there." No doubt they had often thought of the possibilities and perhaps had private discussions among themselves as to where they might like to live. But they waited on the Bishop to tell them.

He was sensitive to the fact that they were not Oblate priests, celibate, vowed and available to go anywhere at a moment's notice. They were families with responsibilities, roots and relationships. He came and sat with them but of assignments he said nothing.

Eventually they were not able longer to hold back the one thing on their minds. They began to speak of their preferences — indirectly and without presuming to share claims: "We wouldn't mind to go here," "We wouldn't mind to go there." Before the evening was out it was clear where each couple wished to be assigned. The Bishop merely ratified the wishes of the people themselves. It was his way of discerning the Spirit.

**Training in home villages**

Now, however, an added dimension has entered in. Take the case of Spence Bay. The people asked the Bishop when he was going to give them a leader. The Bishop merely replied, "Maybe one of you would be able to be the leader," and left it at that. They went home and thought about it. And they came up with the name of David Tutalik, a young man in his early thirties, and his wife Theresa. He was at the Cape attending his second annual summer session. Unfortunately Theresa was not able to be with him. She remained at home nursing a sick child.

Inuit communities are small consisting of from 250 to 1000 persons. Acceptance by the community, then, is of the essence of the gift of leadership. It is a mark of the Bishop's own gift for leadership that he knows how to uncover that community recognition and to respect it.

What is emerging in this process is a native Church with a leadership that is based on recognition of aptitudes and gifts by the people themselves.

Pelly Bay is no longer the place of training. Instead it is done in the local community and directed by the local priest. Training is under five headings: Scripture, catechetics (based on the Canadian Catechism but adapted and translated into their language and culture) an understanding of human values, a history of the Church and, finally, the liturgy (which includes the conduct of church services in the absence of the priest). Where there is a resident priest the preaching is shared with the leader.

A leader is one who unites the community, says Bishop Robidoux. He or she discovers the gifts that are there within the community. They discover the helpers, "in no time". He cited the example of Angelico Nasalik at Gjoa (pronounced Joe) Haven. At a district meeting held there last November (1982), he organized the feast without once leaving the meeting. If one of the priests had undertaken to do it, ventured the Bishop, he would have been busy for days before!

**Women's role in leadership**

The structure of Church leadership in the north is such that it is not the husband or wife separately who is considered the leader, but both together. It seems particularly timely. It is also in keeping with a certain tradition in the Church which St. Paul expresses in the words, "there is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus." (Galatians 3: 28).

This is truly a liberating development for native Inuit women who, with their sisters in most other societies and cultures whether primitive or modern, were held in inferior status. And it comes through the Church.

When it came time for the homily at one of the Masses I attended at the Cape, one of the Inuit came forward and delivered the homily. He was commenting on the passage from St. Matthew in which Jesus told his disciples to proclaim the kingdom. "Freely you have received, freely give. do not keep gold or silver, or money in your girdles, no wallet for your journey, nor two tunics, nor sandals, nor staff . . ." (Matthew 10: 8 - 10).

He was reminded, he said, of the Oblate priests and the Grey Nuns of Montreal who came to them to bring the faith at great personal sacrifice. The words of the Gospel brought this home to him. He was also, he said, reminded of their devotedness at a Mass concelebrated at a convent in nearby St. Hyacinthe were two pioneer sisters of the north welcomed them with tears of joy. They were Sister Heroux (formerly Sr. St. Ignace, or popularly called "Grandmother"), and Sister Desilets, known to them as Theresakulu. At 80 plus years of age they now live in retirement in the south at St. Hyacinthe.

Father Eugene Fafard, OMI, also joined them for this celebration from his retirement at Richelieu, Quebec. He is 81 years old. Fr. Andre Steinmann, OMI, 71, was often seen with them, reliving with enthusiasm the experiences of his lifetime in the north. Also seen among them at Cap de la Madeleine was Father Julien-Marie Cochard, OMI, 76, a striking figure of a man also retired from the

**(See INUIT . . . p. 24)**

# Tekakwitha conference attracts 1,500

COLLEGEVILLE, Minn. — Nearly 1,500 natives, nuns and clergy participated in the 1983, 43rd annual Tekakwitha Conference here at St. John's University August 10 - 14th.

The theme of the conference was "Living in our creator's love and truth, a healing . . . within ourselves, with one another, with Mother Earth, and with all creation."

His Eminence John Cardinal Krol, Archbishop of Philadelphia, Archbishop Pio Laghi, Apostolic Delegate to the U.S. and ten bishops were present at the opening liturgy which closed with a candlelight procession of the Blessed Sacrament.

The conference featured eight workshop areas: Native Catholic dialogue, Native spirituality, Native ministry preparations, social justice ministry, Native youth involvement in Native Catholic Church, Native Catholic family life, chemical dependency (drugs and alcohol) and Native Catholic catechesis.

Rev. John Hascall, OFM, Cap. celebrated the sunrise liturgy on Aug. 12.

Twelve caucus meetings gathered U.S. natives in eight groups including one for Canadians and one for Central and South America, one for priests, brothers and deacons, one for religious women, and one for lay persons ministering to the native people.

Special interest groups such as the National Association of Native Religious, diocesan vicars and offices of Native ministries, the bishops and major religious superiors, the Tekakwitha Conference board of directors, the Association of Catholic Indian Schools and the Native deacons met during the afternoon of the 14th.

Bishop J.F. Kinney, of Bismarck and episcopal moderator for the Tekakwitha Conference gave the homily at the closing Mass on the 14th. Canadian participants included Very Rev. Alvin Gervais, Provincial of the Oblates of Manitoba and Frs. D. Kerbrat, G. Lestrat, S. Lavoie, F. Paradis and M. Boulanger; natives from Quebec, Ontario, Manitoba, Saskatchewan and Alberta.

Nearly forty Jesuit missionaries to the U.S. natives came from the continental U.S. and thirty from Alaska.

A great variety of Native arts and crafts were displayed and offered for sale.

**Native Catechesis**

Fr. Gilbert F. Hemauer, OFM Cap. chaired nine hours of workshops on catechesis for the Natives. He emphasized general principles as the basis of effective evangelization such as the history of the Catholic Church in relationship to a particular tribe.

Each tribe is different and has its own identity, language, history, traditions and culture; the symbolism in one tribe may differ from that of another. Culture diversity needs to be respected. Care must be taken not to impose one's own cultural understandings and judgements on people within another culture.

Native catechesis should be given in the language used by the people and it should be developed and shared by native catechists. Non-native catechists should engage in their ministry with the purpose of working themselves out of a job. Ministry teams must promote leadership for the building of strong faith communities.

Parents and elders should be involved in the catechesis. The elders need a community basis to provide leadership at different stages of growth of the children; they should be involved in the pre-baptism sessions. Youth programs should emphasize self-awareness and leadership skills under the guidance of the elders.

Native culture and traditions need to be incorporated into the Catholic way of life. Native feasts should be part of catechesis. Tribal experience should be related to religious experience, for example, naming ceremonies to baptism. The Mass is more effective when celebrated in the language of the people, then it becomes a community celebration in which all can share.

One participant, Fr. Kerbrat, says he was impressed by the tremendous pride of being natives manifested by the Indians themselves.

"A great hope has arisen among the Native Catholics who have shared in the Tekakwitha Conference in recent years," says Fr. Kerbrat, who reported on the Conference for the INDIAN RECORD. "They are encouraged to a high degree and have responded to the potential of a dynamic awakening of spiritual life."

A U.S. Bishop observed: "The Tekakwitha Conference is the most rapidly growing in the North American Catholic Church today. Since the revitalization of the Conference in 1977 the growth has truly been blessed." □

* * *

*For detailed information on the Native Catechesis read:*

*"The Story and Faith Journey of seventeen native Catechists,"* a consultation in Native Catechesis, cosponsored by the Tekakwitha Conference National Center and the U.S.C.C. Dept. of Education.

*Tekakwitha Conference Center, P.O. Box 6759 — 1818 - 9th Avenue, So. #5, Great Falls, Montana 59406.*

© *See also: "Finding a way home" on p. 23*

## Prayer meetings well attended

Six years ago Father J.P. Tanguay of Teslin in Whitehorse diocese said that training a spiritual leader was not sufficient — the whole community must become involved in witnessing to the Gospel because the responsibility lies with everyone and not just one person — the leader.

His conviction that people will participate when given a chance had developed during 33 years working with natives in the Yukon. He had living proof with Tom Peters in his own mission.

A native with no schooling, Tom, aged 85, learned to read from a prayer book. With this knowledge, he began to organize prayer meetings starting with his family and then inviting other people to join in.

"Sometimes," says the Oblate, "there are as many as 40 people in his house at least once a week, praying and singing hymns. As a result of the many years of getting together, church attendance has greatly increased." □

## Ten main languages

There are ten Indian linguistic groups in Canada: Algonkian, Iroquoian, Siouan, Athapaskan, Kootenayan, Salishan, Wakaskan, Tsimshian, Haida and Tlingit. Each group is composed of a number of sub-groups speaking related languages or dialects. For the Inuit, Eskimo-Aleut is the one major linguistic family and although inuktitut is the only language there are many dialects.

NFB film

# Last moose skin boat

*by Jeff Bear*

The hairy face of a noble creature appears on the screen; the hunters load their guns, aim and shoot. The moose falls dead in its tracks. Nine more moose will be needed for this year's Mooseskin boat.

**"Last Mooseskin Boat"** was filmed on location in the North West Territories capturing a special time in the Dene family hunt.

The Native Communications Society of the NWT in co-operation with the National Film Board of Canada produced the film that was directed by Dene film maker Ray Yakaleya.

This is one documentary that reconstructs an important stage in the history of the Dene.

A stunning montage of mountain scape photography opens up the film, mixing well with the distant sound of a drum. A voice singing the songs that have been passed down from father to son since time immemorial captivates the interest of the viewer.

The song has been with the Dene as long as the moose and all other aspects of Dene traditional life. Memory has been the preserving link.

"Long ago," recalls Gabe Etchinelle, "my father's people would use moose skins to make this boat but they could use it (boat) only once. It must be kept wet at all times or it will dry up and be too brittle to withstand the river."

The elderly Dene guides his apprentice shipbuilders by memory alone. He takes great care and precision in the construction of the Last Mooseskin Boat. Team work is crucial in all stages of hunting life and making this boat is no exception.

The various close-up shots of the elderly ladies show lines of age that have weathered many Northern winters. Hours of chewing the animal sinew results in providing a fiberous element used in stitching the hides together. These are just some of the tasks of the women in camp.

The men are responsible for the hides and the trees that will be used in making the bow and keel. "The bow of the boat is the most important part," says Gabe, "a good bow will make a good boat."

When the boat is completed, the Etchinelle family launch it into the river preparing for their return journey to Fort Norman. The river is fast this time of year and Gabe remembers seeing his father many times at the helm, now it is his turn to bring his people to safety. Along the way there are offerings made, songs are sung and excitement flares as they make their way through treacherous regions of the mighty river.

It is peaceful in this northern hinterland and the camera work creates a continuous flow of scenic shots. From the opening sequence through to the trip down the river, the skillful cinematography adds to the serene beauty that is so much a part of the north.

The technical qualities of this film are generally good but for the fact that a southern actor was used for narration. Not that narration should be sacrificed but when a Dene voice and inflection is interpreted by a southern non-Dene, it sounds somewhat misleading, and a bit redundant. However, this should not take away from the intent and purpose of the film.

The film does well in taking "a slice of life" in the north and using it as a basis for a good documentary. Yakelaya's second major documentary is an accomplishment for Native film makers in Canada and justifies the need to have more Native film producers documenting their own history, from an indigenous point of view.

Such films could help fulfill the objective upon which the NFB was founded. Grierson, founder of NFB, once said that "the documentary film can be used as a tool for social change" and where Native film producers can use this medium to educate and sensitize the general public then they are meaningful contributors to the greater mainstream of Canadian society. (AMNSA)

# "Rat root" cures colds

*by Cathy Reininger*

A visitor to the Cree settlement at Trout Lake was having a hard time talking because of a very sore throat. Father Paul, seeing the woman's distress disappeared into his house and returned with a chunk of dried root.

"Chew this until the taste is gone. It will help. The Cree have been using it for years."

At first the taste was so awful she wondered if the natives had used the root to kill off their enemies, but as the bitter taste began to fade, so did the sore throat. Her scratchy voice was now as clear as a bell.

At a life skills class in Fort McMurray when the whole group had some form of a cough, sore throat, or a cold, a Cree woman from Fort Chipewyan offered them each a piece of rat root. The first bitter taste made two of them spit it out immediately, but the third one who chewed until the taste was gone found that swallowing was no longer painful. Once she got used to it the flavour was not so bad either.

Under the name rat root it was almost impossible to trace this medicinal plant until someone pointed it out one day in a marsh.

Rat root is more commonly known as sweet flag, muskrat root, fire root or bitter pepper root which, in Latin, is *Acorus calamus.*

According to Joan Kerik's book on the uses of plants by Native peoples of Alberta, *Acorus calamus* is used not only for sore throats and coughs but to treat stomach problems and toothaches. Michael Weiner, in his book about North American Indians' uses of various plants, says that Indians of Montana used the boiled root to bring about abortions. The Meskwakis applied the boiled roots to burns.

It is believed that this plant was introduced to Europe in the sixteenth century and from then on it has been used in a vast number of ways.

Singers and public speakers have chewed the root to ensure a fine, clear voice. Stockton bitters is made from this plant, as are a number of medicines. It has been employed by snuff manufacturers, and as a scent in hair and tooth powders. The aromatic volatile oil of this plant is used in perfumes and to improve the flavour of gin.

While city folk pay a small fortune at a drug store for this medicinal plant there are Cree, in northern Alberta at least, who go to the marsh to harvest the root of the *Acorus calamus* so they can benefit from it. □

# Okanagan uses novel approach in schools

*by Barbara Etter*

*Enwhistekwa,* a novel by Okanagan Indian Jeanette Armstrong, portrays life through the eyes of an eleven-year-old Indian girl living in the Okanagan during 1859 - 60.

The novel, which will be used as part of the grade 5 Okanagan Indian social studies course material recently introduced in the elementary schools, is typical of the historical novel approach to curriculum development employed by the writers of the Okanagan Indian Curriculum Project.

Jeff Smith, Director of the project since its inception in 1979, points out that the project "places history in a multi-cultural perspective" and addresses the philosophies and cultural aspects of the Okanagan Indians' life as well as their material culture.

The curriculum project was designed to help break down stereotyping of Indians and develop a sense of pride and identity in Indian students as both Indian and non-Indian children study the richness of their Okanagan heritage.

It is hoped that the project, which will represent 20% to 25% of the existing social studies program in seven school districts in the Okanagan, as outlined by the Department of Education, will offset the high drop-out rate of Indian children in the area.

According to a recent Okanagan Tribal Council news release, the system has failed for over 90% of the Indian population.

**Ten-year program**

Marj McFarlane, assistant superintendent of schools for school district #15 (Penticton), reports that although there are no statistics for the area, Penticton does have a higher drop-out rate than elsewhere in B.C.

Concerned about the bleak future faced by their youth and wanting to do something concrete to help them, educators of seven Okanagan Bands — Penticton, Osoyoos, Upper Similkameen, Lower Similkameen, Westbank, Okanagan (Vernon) and Spallumcheen* — initiated a ten-year plan in 1978.

The development of the curriculum project was phase I of the plan, with an Indian Learning Institute which would address a wide range of educational concerns and ultimately an Indian College envisaged.

*Spallumcheen subsequently became part of the Shuswap Band Tribal Council although it still supports the curriculum project in principle.

Core funding for the three-year curriculum project was obtained through the Indian Education Branch of the Ministry of Education and work began in 1979 with a close liaison between the developers of the project and Band elders, educators and school districts.

It was an ambitious undertaking as there was no existing written history of the Okanagan Indians for researchers and writers to draw upon.

(Barbara Etter photo)

***Jeff Smith***

A great deal of original research was done mostly by volunteers who interviewed elders and recorded their memories on tape. As many of the elders were unilingual, speaking only Okanagan, the tapes had to be transcribed into English, a job tackled almost single-handedly by Delphine Baptiste, originally of the Penticton Band, now living in Westbank.

The result is an impressive collection of tapes stored at the project's headquarters in Penticton. Additional research involved obtaining numerous official documents from Federal and Provincial archives; letters written by Bishops and Oblate missionaries; copies of Department of Indian Affairs Reports; articles written by early settlers and published by the Okanagan Historical Society and newspaper clippings.

Audio-visual materials are an important aspect of the program. Video presentations, 15 to 30 minutes in length, such as "The Family" and "A Field Trip to the Penticton Indian Reserve," were produced for the grades 2-4 and the grade 4 program respectively and are typical of the resource materials made availble to the teachers.

By September of '81 the project developers were ready to pilot the Kindergarten to grade 7 curriculum in the classrooms. Workshops were set up with teachers to present the material and, in Penticton, one elementary school which had a high percentage of Indian children was chosen as a testing ground.

The Okanagan Indian family is the initial focus of the elementary studies. Legends such as "Name-Giving" in which Coyote and all the animals are given names and human characteristics are important aspects of the curriculum as they teach the children much about the Okanagan Indians' beliefs and values. The elementary material also touches upon the arrival of the white man and subsequent changes in the Indians' life style.

**Favourable results**

The results of the testing, which took place early in '82, were, by and large, favourable with an unqualified 60% of the teachers reporting they would teach the curriculum without revisions and a substantial number indicating they'd teach it with some revisions.

Revisions were begun by Rita Jack, an elementary teacher and curriculum writer from the Okanagan Band, and Don Fiddler, an elementary teacher and administrative assistant in Westbank elementary school. At the same time work had already begun on the secondary curriculum.

Many of the themes dealt with in the elementary program were expanded upon in the secondary curriculum. Grade 8 material deals in depth with the early contact period (1800 - 1860); grade 9 with the transitional period (1860 - 1910); grade 10 the assimilation period (1910 - 1960) and grade 11 the renaisance period (1960 to the present).

In keeping with the historical novel approach to the Okanagan social studies curriculum, four books, written as part of the series "Skelowh" (We Are the People), have been written to complement the course material for each grade.

All O.I.C.P. material is published by Theytus Books. An Indian owned

**(See: Okanagan . . . p. 24)**

# History of the Penticton Indian Band

According to the Department of Indian Affairs and personal accounts, the life style of the Okanagan Indians basically paralleled that of the non-Indians during the late 1900's until well into the 20th century.

Maggie Victor, the granddaughter of Chief Francois, was born on the Penticton Reserve in 1887. She remembers lots of work for the men. Her father, Chief Edward, worked for Judge Haynes of Osoyoos driving cattle. Her brothers worked for Tom Ellis who, in 1874, planted the first orchard in Penticton. The men also worked for the steamboats as wood-cutters. Indian women were employed as domestics.

Louise Gabriel, born in 1915, has lived on the Penticton Reserve all her life. She remembers life in the 1920's as happy and productive.

People were busy clearing land, working for each other, she recalls. There were a number of large ranches on the reserve run by the Falls of Shingle Creek, the Krugers and the Gabriels. Orchards were important and fruit was sold to the packing houses.

Gabriel recalls hunting and fishing camps which would last three to four weeks. The last big hunting trip took place, according to Gabriel, above Summerland at Bull Creek in 1926.

Day schools which were government run with lay Catholic teachers, started on the Penticton about 1923. The first school was held in the priest's residence and Gabriel remembers helping to teach the children English as most spoke only Okanagan. Instruction was provided up to grade six after which the children would attend residential schools.

The Penticton Indians attended church services in the small log church on the reserve where Father Pandosy and other Oblates preached. The present Church of the Sacred Heart was built in 1911.

Priests played an important role in the community and many, states Louise Gabriel, such as Father Cullen in the 30's who was always busy visiting and taking the boys to other reserves; Father Murray in the 40's who was very active and Father Black in the late 60's and 70's who became politically involved, are well-remembered today. A stone cairn was erected in the corner of the cemetery

(Penticton Museum photo)
***Chief Francois 1864-1907***

in memory of the Oblates who served the Penticton Indians until the mid 70's.

The change in the Penticton Indians' life style began, states Gabriel, in the dirty 30's when people started going out working for wages and wouldn't help one another.

During this time the D.I.A. became stronger according to Gabriel in terms of controlling the lives of the Penticton Indians and creating a dependency.

During the 1940's the airport land became an important issue. Under the War Measures Act a deal was made with the Penticton Band to lease the land for an airfield. The land, which had formerly been used for hay, was to be returned after the war, however, this did not happen. After years of bitter dispute the matter was taken to court. The Band lost its case and is now appealing.

Another issue which affected the Penticton Indians economically was the straightening of the river channel during the 50's. When the Band was first approached by the city about this matter they were skeptical as they felt that their water level, already low, would be adversely affected. However, the Band was promised an irrigation system and free access to the river for their cattle, and they agreed.

The river channel was straightened and, states Gabriel, who was involved in both the airport and the river channel issues, the Band received compensation however the irrigation system was not forthcoming. Furthermore, the Band had unknowingly forfeited land to which they thought they still had title.

A child care program, the outcome of which virtually put an end to the Department of Health and Welfare's "apprehension" policy and allowed the Penticton Band to control their social problems through their own health worker and social worker, was spearheaded by the Ladies Group which was formed in 1952.

The Ladies Club no longer meets on a regular basis however, Gabriel anticipates that the club will reorganize through the present drug and alcohol program.

Alcohol abuse has been a problem on the reserve particularly since World War II says Gabriel who is actively involved with the recently formed Drug and Alcohol Board involving three Bands. An A. A. group has been meeting on the reserve for the past 17 years. For the past five years Sandy Lezard has been a drug and alcohol counsellor with the help of Felix Squakim and Pauline Manuel.

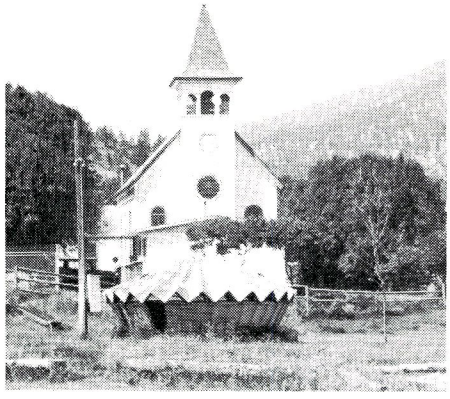
The 60's brought many changes to the Band. During this decade the Indian people became increasingly involved in both cultural and political activities.

Father Black was a particularly strong force, organizing with the help of the Ladies Club, the first Salmon Bake and Pow-Wow on the reserve which has since become an annual event.

Later in the 70's international war dance instruction was given by Ernie Philips of the Shuswap Band. Today Penticton is often asked to host ceremonial events throughout B.C. with Napoleon Kruger as their spiritual leader.

During the 60's and 70's there were a number of government programs on the Penticton Indian Reserve. A L.I.P. program resulted in the construction of an innovative playground. An Opportunity for Youth program sponsored a cultural awareness project and a film shot on the reserve was made by a Company of Young Canadians group.

Changes in education spanned the two decades. When, in the early 60's,



(Penticton Museum photo)
***Sacred Heart church built in 1911***

the Indian children went to school in town, Louise Gabriel and many others saw it as a positive move. However, their attitude has changed.

There are too many drop-outs and social conflicts. Although School District #15 does not keep statistics on the drop-out rate of Indian students, according to Marj MacFarlane, Assistant Superintendent of Schools, Penticton does have, she states, a lower success rate than others.

Jeannette Armstrong, Assistant Director of the O.I.C.P (Okanagan Indian Curriculum Project), has compiled data which show that Penticton has a higher drop-out rate and lower enrolment than other reserves in the Okanagan.

The O.I.C.P., which began in 1979, is designed to teach the history of the Okanagan Indians. By incorporating the curriculum into the school system it is hoped that a sense of pride will be instilled in the Indian child as he learns about his heritage and, at the same time, break down stereotyping and prejudice as the non-Indian is taught the history of the native people.

To date, kindergarten to grade 6 units have been completed and are in the elementary schools throughout the Okanagan. The curriculum for grades 7 to 11 should be in the schools in 1983-84.

In an attempt to better prepare their children for school a pre-school was started on the reserve several years ago. The pre-school, located in a corner of the playground, is housed in a small, renovated log building that was once the original Church on the Penticton Reserve.

Jeannette Armstrong, who is working on the period from 1960 to the present for the curriculum project, feels that the 70's were particularly significant in terms of the dissatisfaction of the people on the reserve.

By 1969 there was more involvement in government matters and Band administration. By this time the new band office had been built and the Okanagan Tribal Council had been formed with its headquarters in Penticton.

The people were becoming more militant during this time according to Armstrong. Louise Gabriel helped organize a "fish-in" to protest government restraints. In 1975 the Indian Affairs office in Vernon was occupied by the Penticton Indians. The Indian people rejected government funding of all forms to protest the cut-offs.

Finally, in 1975 the province agreed to negotiate the land claims and a cut-off committee was formed with Chief Adam Eneas of the Penticton Reserve as chairman.

In 1976 Morris Kruger replaced Chief Eneas and proceeded to negotiate a cut-off settlement which was finally completed six years later.

The first Ministers' Conference, which was held recently, was an important step for the Indian people as it was conceded by the Ministers that the Indian people could not possibly state their claim in a two-day period and it was agreed that dialogue would be an ongoing process until the question of Aboriginal Title is resolved.

Aboriginal title is a comprehensive land claim and, says Phillip, "is the only true one recognized by the rank and file."

Traditionally the Okanagans had organized tribally and when they were grouped into districts by the D.I.A. they lost two Bands to the Thompson River people.

It is the original area of the Okanagan, 50,000 square miles, that is meant by Aboriginal Title. It is a claim quite separate from the McKenna-McBride and other cut-offs for which the Band has already been compensated.

The Okanagan Indians received no compensation, no recognition of resource use rights for their land as did native people all across Canada in treaties with the government.

Today, the government conceded that the Okanagan Indians never relinquished title to the land and therefore compensation must be made.

Prior to the first Ministers' Meeting the Okanagan Tribal Council met and two Bands, Westbank and Okanagan, which had previously withdrawn, returned to provide a strong, united front.

Phillip believes that the Tribal Council will, "make its presence known," and out of this an Aboriginal Committee will evolve.

"A dialogue has to begin," states Phillip. "A position has to be documented and the Okanagan people will have to submit a formula."

In other words, recognition, not necessarily in the form of money or land, will be the question the Aboriginal Rights Committee will be addressing in the months to come.

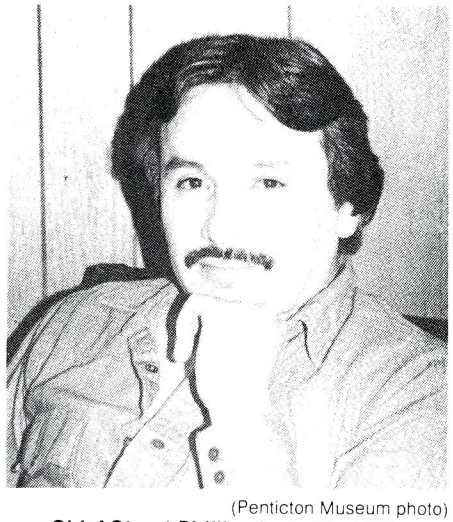
At the same time, the Band, under Phillip's guidance and working with the D.I.A., is working towards developing a strong economic and social base. The D.I.A. is not only supportive but, says Phillip, "incredibly receptive," of the Band's plans and their eventual goal of self-government. Phillip's plans include upgrading timber resources; modernization of the mill; utilization of the Reserve's "virtually unlimited supply" of good quality gravel; and bringing education, which, Phillip states, "must be relevant to where we are going," back to the community.

These plans are, Phillip feels, possible at this time as a result of the March 8, 1982 referendum when the Band agreed to accept a cash settlement of $14,217,118.55 and the return of 5,200 hectares of land as compensation for the McKenna-McBride cut-offs and other land claims.

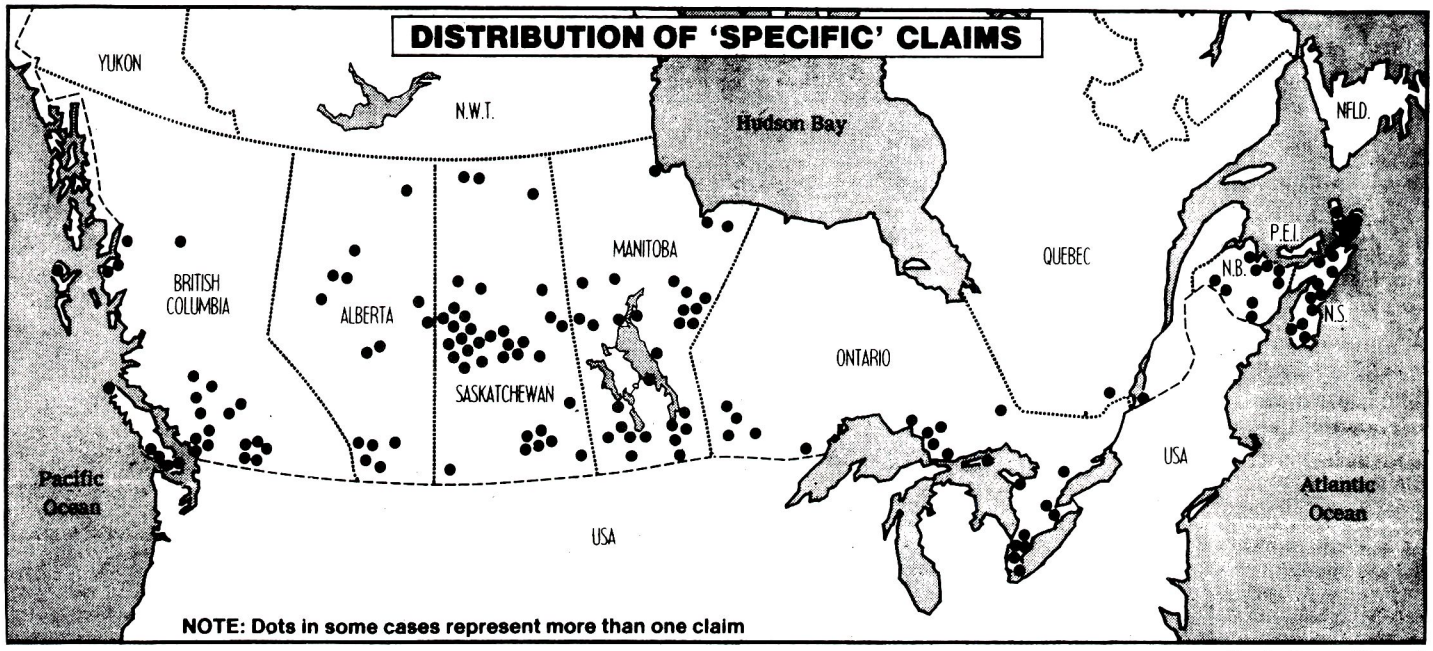
Part of the funds from the settlement have been put into a community planning fund. This fund will provide the Band with the needed asset base to develop their resources.

Phillip, however, is prudent. He realizes the necessity of careful planning, necessary expertise, financial acuity and a strong economic-social base if his plans are to materialize.

He also realizes that, "This is the only real opportunity this Band may ever see." □



(Penticton Museum photo)
***Chief Stuart Phillip elected in 1982***




Map by Bernard Donnell

# Provinces hold keys to native claims

In the early days of treaty making, Indian bands bargained for cash and such things as ammunition, tools or the promise of a school house.

But today the top priority of native leaders is retaining control of land. And when it comes to settling land claims, that often means dragging a sometimes reluctant participant —the provinces — into negotiations.

In southern Canada, it is the provincial governments that own land and resources, not Ottawa. To settle native land claim, the federal Government can offer cash compensation, but only the province can return land or make resource agreements.

The most intransigent of the provinces historically has been British Columbia, which has steadfastly maintained that no aboriginal rights exist in the province, and that if they ever did they were erased before Confederation by colonial government legislation.

Although the B.C. Government still maintains that position, it has begun sitting in on Nishga land claim negotiations as an observer.

In two specific claims settlements by Ottawa last year the B.C. Government went further, returning some of the land that had been improperly taken from two Indian bands 60 years ago and paying for additional land that it wanted to retain as Crown land.

Clovis Demers, Ottawa's assistant deputy minister of native claims, said relations are good between provincial officials and federal representatives at the Office of Native Claims in Vancouver.

"If we went and asked for a deal that required a change in their philosophy, we'd be wasting our time. But we will be going to them with proposals (in the Nishga case) that will not require their recognition of aboriginal rights or a change in their philosophical attitude," Mr. Demers said in a recent interview.

"All we need to settle (the Nishga claim) is some land . . . we think we can obtain from the B.C. Government acceptance of a share that will allow for a settlement."

B.C. isn't the only province that has balked at native claims. When the James Bay hydro-electric project was launched, the Quebec Government refused to recognize that the Cree and Inuit had any land rights in the area.

But in 1973 a Quebec court ruled that the natives had rights and that the project couldn't proceed without their agreement. Less than a week later, Quebec announced it was willing to negotiate, and it eventually took part in a settlement agreement.

Mr. Demers said Quebec now is cooperating in talks on a claim launched by 10,000 natives in the northeastern region of the province represented by the Conseil Attikamek-Montagnais du Quebec.

The Newfoundland Government has indicated that it is willing to take part in negotiations over the claim of Inuit and Indians in Labrador.

In Western Canada, more than 70 Indian bands in Manitoba, Saskatchewan and Alberta have launched claims saying they received less than the amount of land that had been promised under treaties.

Twenty-six bands in Manitoba claim they are owed 354,910 hectares (887,000 acres) of land and the provincial government established a one-man commission to conduct public hearings on the issue. Commissioner Leon Mitchell now is preparing his report to the province but his task is not easy.

The Indians have said they won't accept swamps or rocky terrain, but many groups, such as the Manitoba Cattle Producers Association, say their members would be hard hit if the Indians were given the Crown land used for cattle grazing. So far Ottawa has agreed that there are grounds for 20 of the Indian bands' claims.

In the North, Ottawa has signed portions of an agreement in principle with the Council of Yukon Indians, representing 5,500 natives, providing for compensation of $183-million plus other specific rights and a selection of land traditionally used by natives — all in exchange for the surrender of aboriginal title to the territory.

But territorial officials are refusing to sign any final agreement until Ottawa agrees to surrender the balance of Yukon land to the territorial Government.

Although Yukon Government spokesmen say this has been "a burn-

ing issue" from the beginning, it has really only surfaced recently.

Native leaders and spokesmen for the New Democratic Party opposition say the Conservative regime in the territory is dawdling in the hope that the Liberal Government in Ottawa will be replaced by a Tory administration that will give it more autonomy and power. The present federal Government wants to retain control over the Yukon's vast mineral wealth.

Others claim that the territory's Conservatives, who draw most of their political strength from the non-native majority population, are procrastinating because any settlement to which they are a party will cause them problems with their rightwing supporters.

But federal officials say that they are confident the Yukon Government will eventually support the settlement.

"The Yukon Government has been with us at the negotiating table . . . they signed, there was no arm-twisting," Mr. Demers said in an interview. "They recognize there are a large number of Indian citizens up there that need the agreement. They recognize that for orderly industrial development the situation has to be cleared up.

"They say openly that it is a great thing for $183-million to flow into the Yukon — that the Indians are not going to put it under their mattress."

(Globe and Mail)

# *Friendships create social bond*

*by James E. Milord*

The social bond displayed by Indians often astonished early settlers. Newcomers from tight little, overpopulated islands like England were amazed by Indians' hospitality. This is seldom mentioned in school textbooks.

In 1967, those who were privileged to witness the Indians' pavilion at the Centennial Expo in Montreal were bound to be touched by the giant tableaux painted on the walls of the huge teepee.

Beginning with the first contact with outsiders — Jacques Cartier and company — viewers were led down the doomed path of the centuries into today's land of broken identities, to the bush slum that characterizes so many poor reserves today.

In the eerie darkness, to the throbbing of the drums, people saw the handful of fur-clad natives trading or offering freely to the newcomers the fruits of the forest. Under the mural was written: "When you first came to visit us, we offered you our goods and our love."

It is a far cry from that event to the economically stagnant villages of the North today, plagued with unemployment rates as high as 50 per cent, as at Pelican Narrows, Sask.

It isn't easy to witness the crumbling of a people's cultural ethos. You stand by, almost helplessly, sharing but one of the many niches occupied over the centuries by those emissaries of good will, the Great-White-Father-Government, the Ottawa-Santa-Clauses, bearing band-aid gifts and empty slogans.

You stand in line with well-meaning social workers, government agency hacks, missionaries, teachers, who, more often than is admitted, have literally scrambled for clients.

Instead of a Mounted Police gauntlet or gun, the teacher wields textbooks, 10 per cent of which have never been field-tested on white children, much less on Indian boys and girls.

Teachers join forces with those variants of social science: anthropologists, with their exhumed data, studying natives as a species; graduate students preparing dissertations that flail government; religion and society, in general, proclaiming the perfectability of the Indian.

The American Quaker, John Woolman — of colonial period times — had the approach of friendship, with no strings attached. It seems to be what Indians are looking for today, in this desperately sad quarter of almost endemic loneliness across our continent.

Tools for consciousness-raising are no longer lacking. The various cultural colleges, the Gabriel Dumont Institute, dozens of Indian newspapers and magazines take care of that aspect.

But across the canyons of family training, language and outsidedness, it isn't easy to side-step the fissures of history, habit, cult, folklore and pieties to experience a real embrace of hearts, an "I" touching a "Thou," to use Martin Buber's phrase.

Friendship for Woolman did not mean service. Service Corps types are often doomed from the start, in their efforts to "upgrade" Indians. Moreover, service, as such, is relatively easy to give.

The underdog has always appealed to many idealistic youth. But friendship is something different. It cannot be dispensed like hot chocolate and vitamin biscuits at recess. Friendship, like Woolman's Society of Friends (Quakers), is often confused with friendliness.

Friendship is a supreme value in life. It cannot be squeezed in, or accommodated to, briefs, council agenda, research data, band meetings, pow-wows or encounters of a superficial kind. Often well-wishers and workers are willing to offer time, money, sweat and handshakes, but few are willing to offer themselves. To lay oneself open for ridicule or rejection, as Woolman's brand of honesty calls for, is a risk not many seem willing to venture.

How would Woolman respond to the bleak proposition facing Indians today? What would he say about their silent society that now faces an increasingly talkative and blandly articulate consciousness?

As a scholar, he would probably praise the Indians' literacy and achievements in communication and academic skills. But, would he laud their looming surrender of a caring, sharing, communal way of life for the enforced development of aggressive behavior traits, that white society seem to require in order to succeed in the rat-race?

Would Woolman advocate, as modern empire-builders of the oil and mineral rich North do, that Indians be willing to pay and pay again with their ethnic blood in order to have the full privileges of citizenship without social or economic discrimination?

Nothing in his Journal would seem to indicate this. In his pioneering efforts on behalf of blacks and Indians we discover an enormous tenderness that makes him stand apart in a day of callous slavery and treachery. What a welcome and fresh breeze his insights would be to the many attempted efforts to pump aggressiveness into Northern Indians!

(Prairie Messenger)

* * *

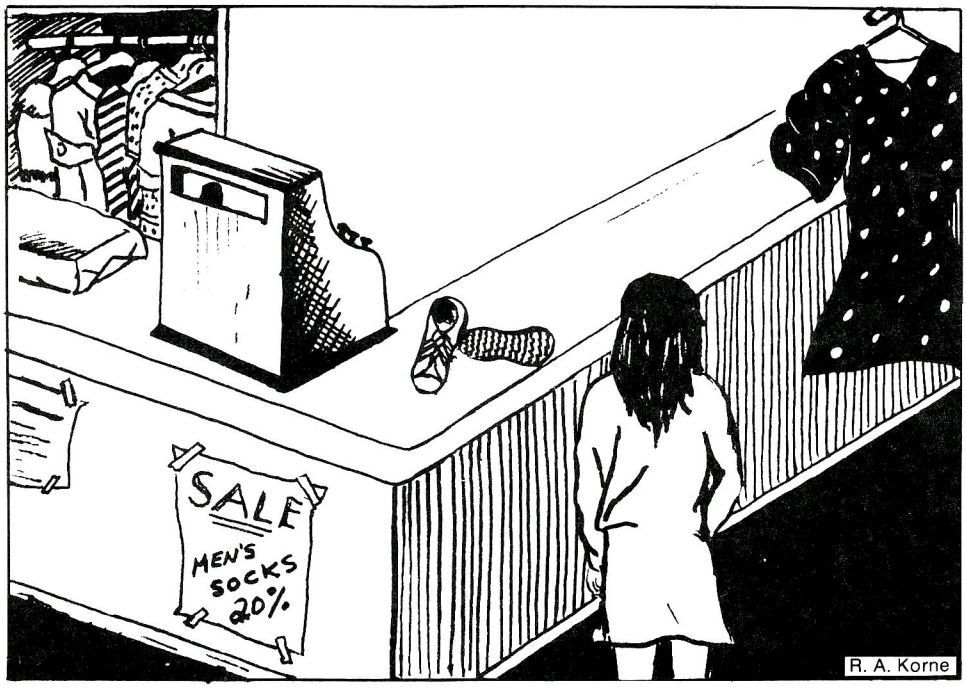
*James Milord is superintendent of education at the Peter Ballantyne Band in Pelican Narrows, Sask.*

FICTION

# A new dress for Maggie

*A condensed version of a story which won first prize in the Lady Eaton Fiction Contest.*

*by Joan Grenon*




When the nurse dropped off Maggie I was alone in the office. There I sat, the new clerk of Indian Affairs Branch, idly contemplating the stock of cleaning products and spray disinfectants the staff had amassed to protect themselves from the tuberculosis which plagued our clients.

Now a plump white form entered and thrust a sheaf of papers into my hand as she motioned toward the child she had in tow. "She's just come in from Ninette, Manitoba. Have her ready. There's a plane going out today."

She exited, leaving the child standing behind the service counter. From the hall she called, "Those clothes on her are my daughter's. Tell Mildred I want them back."

Mildred was the secretary to the Indian Agent. The agent may have cared for the Indians affairs but it was Mildred who ran those of the office.

Children returning from the sanitorium, as Maggie was, were entitled to a new outfit of clothes. I realized the nurse was making certain that Mildred got them for her.

Both Maggie and I stood as I looked her over. She remained perfectly still, eyes downcast. Her lashes were long and black. They rested on her cheeks, totally veiling her gaze from me. Long hair divided over her shoulders.

I became so absorbed I forgot Maggie was in the sterile inner sanctum of the office staff. Mildred had warned me on threat of death from consumption, never to allow an Indian beyond the counter.

I had the door open to create a cross breeze. Suddenly Mildred was framed in the doorway, the picture of horrified disbelief. She streaked around the counter, grabbed the child by the arm and shoved her toward the waiting room while vigorously spraying disinfectant with her free hand.

To my surprise she did not scold me. Instead, she said in a confidential tone, "The little devil! She's sly. They all know they're not to come in here but very often you'll find one who'll try it."

I changed the subject by mentioning the nurse's visit.

Mildred's reaction was to curse her. "Damn busybody. She looks for ways to make work for us. That B.I.T. isn't going to put those rags on her kid. If she wasn't so stubborn we could just send this kid back in the clothes she has on.

Pointing at me she continued, "How would you like to do the shopping? Just take her to MacGregor's Department Store and buy her the cheapest dress and running shoes you can find. Get a pair of cotton panties but no slip or stockings.

I took the child by the hand and shepherded her down the stairs and out of the building. Ours was a strange kind of progress. Maggie did not resist me. On the other hand she didn't cooperate in our locomotion either. I initiated all the movement. Maggie simply wasn't there. Her hand gave no responsive touch; it merely remained encased in mine. She kept her eyes lowered. I was walking down the street. Maggie's body was accompanying me. I had no idea of the whereabouts of her spirit.

Twenty minutes of this type of propulsion brought us to our destination. The clerks were all busy so I browsed. Since Maggie's gaze remained focused on the floor, I doubt that she even noticed her surroundings.

Mrs. MacGregor was in Children's Clothing. As she reached to set down a pile of dresses she bumped into Maggie knocking her off balance for a moment.

Suddenly I was conscious that Maggie had undergone a metamorphosis. The hand clasped in mine was pulsating. Naturalists speak of the quickening of a wild animal when it scents prey. Maggie had responded in the way of nature's creatures. Not only had she scented her prey, she had also sighted it. In the collision her head had shot upward and her gaze fell upon that pile of dresses.

On the very top of the pile was the creation which lured Maggie's spirit back into her body. It was made of maroon dimity speckled with orange coin dots and fashioned with a billowing skirt and full puff sleeves. There was a matching maroon taffeta slip. Maggie was enraptured with it. Somehow I sensed this, although she had not uttered a word and there was certainly no sign of a smile on her face. But her eyes were raised for the first time since I had met her and her bearing was that of a person who has reason for being.

Now it was our turn to be attended to. I asked Mrs. MacGregor about that dress. It was, she said, on sale regular four ninety-five now two-fifty. Mildred had said to buy the cheapest. Surely a sale dress was a good buy. Despite the fact they cost a dime more I splurged on maroon running shoes. I completed the outfit with a set of orange barettes which I paid for out of my own pocket.

Maggie and I were on the same wave length when we left that store, both of us energized by mounting excitement. I was anxious to see that ostentatious product of somebody's imagination on her. On Maggie's part

the air of reverence with which she carried the parcel told me that she was elated with our purchase.

The next step of Maggie's and my adventure was our encounter with Mildred. It seemed that I was out of my mind. I had succumbed to the heat. The cheapest dress at MacGregor's cost a dollar-fifty, had always cost a dollar-fifty. She knew this from experience and I was to damn well get out there and learn this myself from my own experience. And colored running shoes! Every kid who had ever been outfitted by this department had gone out of here in white runners and this sly little so-and-so was to be no exception.

Eventually Mildred's rage spluttered out and she said, "Look, I know it's hard to realize but these people just aren't like us. This kid has been sick and you feel sorry for her and want to do something nice. But, believe me, this dress isn't going to do that."

She pointed accusingly at our purchase now sprawled across the brown paper bag on top of the counter. "This is a fancy dress. It takes a washing machine and iron. There is no electricity for such things within five hundred miles of where she lives. Go back and buy her the cheap cotton dress. It's much better for her.

I don't know if Maggie understood the words but certainly she got the message. As Mildred talked I watched Maggie out of the corner of my eye. Her response was to settle back into her attitude of submissive detachment. And so the child and I re-enacted our trek to the department store. Again I led a dark little rag doll.

I began my explanation to Mrs. MacGregor, "Mildred said . . . "

She interrupted, "Yes, I thought Mildred might."

Many of our clients were customers at Mrs. MacGregor's store. They did their shopping by the voucher system so that all of their accounts were handled through out office. Mildred kept a wary eye and a vigilant tongue to any extravagances she felt appeared on these. I was quite sure that Mrs. MacGregor knew exactly what to expect of Mildred.

"That means we'll have to make out an exchange slip. Just a moment I'll get my book and fill my pen." She smiled pleasantly at Maggie and me. I returned her smile. Maggie was staring at the floor and did not see this friendly overture, not that she would have responded to it if she had.

Mrs. MacGregor resumed speaking, "She seems quite bashful. It must be a bewildering experience for these children to be thrust back with their families after the years they've been apart. It's a shame poor little tyke. She really likes this dress, doesn't she? There aren't many youngsters who could wear it. Obviously it was designed for a dark child."

Disinterestedly, I watched her slip up the lever on her fountain pen and dip the nib into the ink well. After a few moments she removed the pen, the lever still raised and purposefully carried it above the clothes which I was returning. Her hand moved almost imperceptibly. Suddenly a drop of ink fell from the nib and landed on the lining of a running shoe. Mrs. MacGregor exclaimed, "How careless of me!" She bent over to examine the damage and in so doing dragged the pen nib across an inside seam allowance on the dress. "My, my, now look at what I've done!" This last remark she literally cooed. "I'm afraid I'll just have to offer a further reduction on these items."

She mentioned a quarter less than the price Mildred expected me to pay. Surely Mildred would have no quarrel with my taking advantage of this bargain.

A new bill was made out. The dress, slip and runners were again encased in the brown paper bag which was handed to Maggie. Then she and I retraced our steps. Maggie was once again consciously participating. This time the emotion we shared was apprehension.

As we mounted the steps to the Indian Affairs Building the big clock on the front wall registered five to four. Summer closing time was four o'clock.

Mildred was standing by her desk preparing to leave. She glanced at the corrected bill which I handed her. "This is less than I expected. How come?"

I hastened to explain that Mrs. MacGregor had dropped a dab of ink on the clothes and thus sold them to me at a reduced rate. I did not elaborate on which clothes.

Mildred continued, "You'll have to get that kid ready and put her on the plane for Duck Lake. It leaves the airways dock at six."

Maggie and I waited until everyone had left before we opened the bag. All this time Maggie held the folded down top of the bag tightly clutched in her hand. She was turned towards the wall using her body as a protective shield to guard her possession.

I locked the door, then gently spun the child around and motioned her to open the bag. This she did, almost reluctantly, as though she feared her dress would have disappeared. It was there, however, in all its showy arrogance. We had about an hour to change Maggie.

I took Maggie into the office washroom and began the transformation by giving her a sponge bath. Next Maggie slipped into the white cotton panties. Then the real dressing ritual began.

Ceremoniously I pulled the thin brown arms aloft. Slowly I raised the rustling taffeta slip above the long black hair, and with a swooping motion lowered the garment over Maggie's shoulders and let it drop around her body. She stared at the slip, not uttering a sound. I like to think she was speechless with delight.

We repeated this routine with the dress. And again Maggie's reaction was the same. Absolutely no word passed between us; we shared no smile. I placed the maroon runners on the floor beside her. She slipped her feet from the scuffed sandals which she was wearing and placed them gingerly, one at a time, into the new shoes.

I put my hand in my pocket and pulled out the orange barettes. Maggie hadn't been watching when I bought these. She made no comment now. But I did notice a slight flutter of her eyelids. I felt that for Maggie this was enthusiastic response. I combed her hair and slipped the barettes into place.

Then I lifted her up to stand on the sink so that she could see herself in the mirror above it. The reflection in the glass was of the two of us. The magic of Maggie resplendent in her colorful new dress caused me, a blue-eyed blonde clad in beige, to pale in comparison. Maggie continued to gaze upon this image. Gently I tried to maneuver her out of the room. She remained transfixed before the mirror. Finally I left the room and strode down the hall. In a minute Maggie came pattering after me.

By the time we arrived a light plane was moored near the airways dock. The pilot called, "Hurry it up."

I was helping Maggie scramble into the passenger seat. The moment of parting was near. Impulsively I hugged her. She responded. Her arms tightened about my neck. In a halting Cree monotone she whispered in my ear, "Tang you."

We broke apart. Maggie settled into her seat. The plane taxied a safe distance from shore and then took off. I watched it, waving until it was no longer visible on the horizon. □

## *BOOK REVIEW:*

# *In search of April Raintree*

*Pemmican Publications, 34 Carlton, Winnipeg, 234 pp. paper $3.95*

*by Garey Emile*

This is a story of two adopted Metis girls who were separated at the age of three. They were reunited many years later. The story has a tragic ending as April commits suicide. Once you start reading this book you cannot get it down.

Introducing the reality of a Native foster child placed in a non-Native home environment is what the recently published fictional book entitled, "In Search of April Raintree," is about.

Author, Beatrice Mosionier Culleton, a 33-year-old Metis, expresses her personal experiences as a foster child through the characteristics of two fictional Metis sisters who were taken from their parents and placed in a number of different homes.

From the age of three, she, two older sisters and a brother, were taken from their parents. They were each placed into different homes. A broken family.

Ms. Culleton relates her experiences: "When I was at the age of three, we were taken by the Children's Aid Society of Winnipeg from our parents. I was placed in a White family foster home, while my sisters and brother were sent to different homes in the city. To me, this turning point in life left me with a detached feeling towards my new foster parents."

She stayed with this family until the age of five when again she was taken away and placed, yet, into another non-Native home in St. Norbert, just south of Winnipeg. Soon after moving to her new family in St. Norbert, she was blessed with the fact she was going to be with one of her sisters. This led her to become closer to at least one member of her family.

For the next eleven years she lived with this family and attended school until the age of sixteen. During this time one of her sisters committed suicide while Culleton was just 14. On a happier note, her only brother kept contact with her and paid the occasional visit.

After the completion of her grade ten, she was transferred to St. Charles Academy near Winnipeg and stayed a year in the boarding school. For part of her grade 12, she attended the Gordon Bell High School before leaving and travelling to Toronto. This is where she experienced her first time on her own and learning the meaning of responsibility and independence.

(Masenayegun photo)

***Author Beatrice Mosionier Culleton***

Asked by the interviewer how and why she wrote this book, she said that it was something she thought of doing in the early 1980's. It wasn't until later in October 1980, that her other sister had committed suicide, she decided to write the book.

After two years of manuscript writing, she realized how important it was to reach out to other families before it got too late. "I was angry, somewhat confused and I wanted to share my feelings and experiences with other peope. I wanted to warn parents and children alike of how harmful alcohol is and how it can break families up. I wanted to share the pain it creates. I wanted to share the tears, the hardships, the difficulties adjusting to a new and different culture, the joy and laughter," she said.

Today, Beatrice Culleton is busily attending interview meetings and explaining the purpose of her book. She has appeared on "Today's World" a CKT-TV program in Winnipeg and also on CBC radio "Our Native Land."

She was featured in the Fireweed Magazine, a Manitoba Writer's Guild magazine. In October 1983, she will be on a major national promotion tour and on a televised interview with Woodsmoke and Sweetgrass.

She is manager for Pemmican Publications since November, 1982. □

# *"Finding a way home"*

**"Finding a Way Home"** by Patrick J. Twohy, large paperback, 294 pp., numerous illus., U.S. $10.00 plus $1.30 for postage. St. Michael's Mission, Box 122, Inchelium, Washington, 99138, U.S.A.

Sub-titled "Indian and Catholic Spiritual Paths to the Plateau Tribes" this book is the fruit of the work of many Elders who pass on something solid about their Faith in the face of an "outside" culture which threatens to sweep over the young and wash them away. The values of the "dominant" culture often have little or nothing to do with traditional Indian and Catholic values. The values of a materialistic culture leave young adults with nothing real or lasting to hang on to, and threaten to destroy them as a People.

This book will stimulate Indian poets and philosophers to write with courage and pride about the meaning of their Indian and Catholic past, present and future.

The author is a Jesuit missionary who has worked with the Natives of the Colville Reservation for the past ten years. The book is a treatise on the seven sacraments, closing with a chapter on prayer. In each chapter the author explores the native traditions that relate to the meaning of the sacrament, Indian-Christian ways of understanding the sacrament and of preparing to receive each one.

The book can be used for personal reading, praying and reflecting. It invites us to search our hearts asking what the way of life was and is, how it came down to us and how it is lived today in reservation communities. It can be used in groups for learning and discussion. **G.L.**

*Deadline for the January 1984 issue of the INDIAN RECORD is Monday, Nov.7, 1983*

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ADDRESSEE

# Fr. E. Benoît marks jubilee

BROADVIEW, Sask. — Fr. Eucharistе Benoit, OMI, was honored on his 45th anniversary in the priesthood at Marieval, June 12th.

High Mass was concelebrated by the jubilarian and seven priests. The lessons were read by James Acoose. Fr. C. Novakowski preached the homily.

Supper was served following the Mass. A purse of money was presented to Fr. Benoit as well as a radio-cassette player. □

## FSI COLLEGE

(from p. 9)

and Peru next winter. And talks are underway to solidify a similar agreement with the Navajo Community College in Albuquerque, New Mexico.

It also recently reached an understanding with the University of Saskatchewan in Saskatoon to establish a second campus there.

At the classroom level, Anaquod is trying to change the emphasis of the college to more management, science and administration programs from the social science and public service fields.

In sports, the college will play exhibition volleyball and basketball games in the 1983-1984 school years against indian-controlled colleges in North and South Dakota and Montana.

The college offers about 200 courses on and off the campus, has a 55-member staff and costs about $3.3 million to operate annually.

Unlike most other post-secondary institutions, the Indian college receives funds only on a per-capita basis. Ottawa's share this year is $2.7 million, the province chips in $440,000 and the balance comes from donations and grants.

Anaquod has an aviation diploma from Mount Royal College in Calgary, a bachelor of arts degree from Carleton University for his studies in sociology and anthropology and a masters of education from Harvard University. (Regina Leader-Post)

## INUIT

(from p. 13)

north, now living quietly in Quebec either at the Cape where he speaks to the pilgrims or at a country retreat house where he acts as a confessor and counsellor.

The Inuit have each returned to their native villages now, refreshed by their contact with those older priests and sisters, who once shared their lives and brought them the Good News, the "grandfathers" and "grandmothers" of their local churches. And they have been fortified by the teachings of their present Bishop and priests, and the memory of a place of beauty and prayer dedicated to the Mother of God. □

## OKANAGAN

(from p. 18)

and operated publishing company, formerly based in Nanaimo, Theytus was purchased by the Okanagan tribal Council and the Nicola Valley Administration in 1982. Theytus now occupies the same offices as the curriculum project and, states manager and former owner, Randy Fred, is the "publishing arm" of the project.

The original time-frame for the curriculum project has expired (the August '82 deadline was extended by ten months) and the secondary school curriculum, which will be piloted in the schools this fall, is now being completed vis-à-vis phase II of the 10 year plan.

Director Jeff Smith is optimistic about the long-term effects of the curriculum project, stating that the school districts have not only indicated that they want to maintain a liaison with the project, but are already looking for more material. □



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