INDIAN RECORD

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

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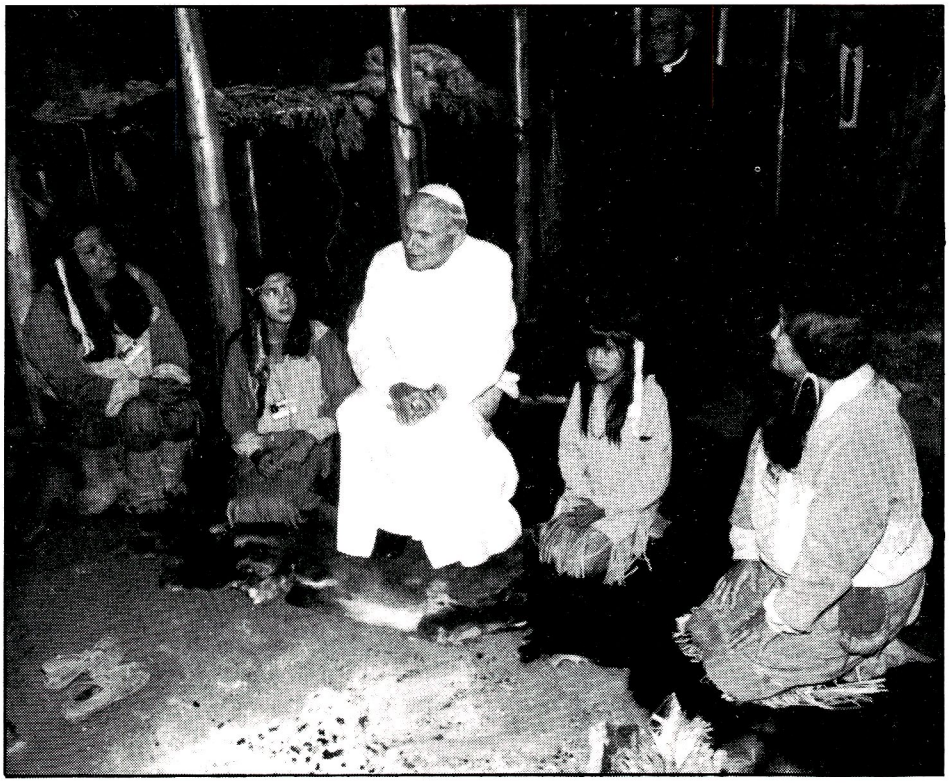

Photo Features Ltd.

In the Long House at Ste. Marie Among-the-Hurons, Pope John Paul II hears about Indian way of life in the early days. On his return flight to Rome, the Holy Father told reporters that his visit to Huronia was among the highlights of his Canadian visit.

Native business women organize for development

by Monika Feist

WINNIPEG — Aboriginal business women from across Canada met in Winnipeg January 11-13, 1985, at a national economic development conference to discuss Native women's economic development and business topics of specific concern to them.

According to Mary Richard, chairperson of the Aboriginal Women's Economic Development Conference, "Aboriginal women across Canada are developing their own business ventures to fulfill their personal social and economic needs in ever-increasing numbers in the 1980's. These business enterprises represent a wide variety of economic sectors, from hairdressing shops to construction companies, to professions such as doctors and lawyers."

"Despite this success, Aboriginal women have been, and continue to be, severely restricted by a number of social and economic factors that deny many Native women access or full advantage to available business opportunities. Besides, the historical

See Economic Development, p.24

Supreme Court upholds Native title

OTTAWA — The Supreme Court of Canada's decision awarding $10 million to the Musqueam band in Vancouver represents the first unqualified Indian victory in the country's highest court.

The Musqueam case dates back to 1957 when the Shaughnessy Heights Golf Course expressed interest in leasing 162 acres of reserve land situated within Vancouver limits. The band agreed to surrender the land for lease under certain terms and, the following year, on behalf of the band DIA leased the land to the golf club.

In 1975 the Musqueam band launched its lawsuit and Federal Trial Court Justice Collier found the government to be in breach of trust because of several conditions, including the price and length of the lease, had been changed with no consultation with the Indians.

The Crown appealed the decision and it was overturned by the Federal Court of Appeal. This again was overturned when the Supreme Court of Canada agreed with the original trial judge, November 1, 1984.

One of the arguments used by the Crown was that the B.C. six-year Statute of Limitations had expired on the case since the band did not file the lawsuit until 17 years after the lease was signed. However, because the band was not given a copy of the lease until 1970 (despite several requests), the trial judge dismissed the argument.

The Supreme Court found not only was the Musqueam band not properly

See Native Victory, p. 24

in this issue

Guest editorial

Native leaders need voice in the Church

Both church and state have an obligation to restore the credibility of our native peoples in white society.

The Amerindians are a wounded people suffering culture shock in a foreign world. The incidence of heart disease among them is far above the national average, and most authorities believe it is a sign of the stress they endure.

The young cannot find meaningful employment. Their suicide rate is six times the national average.

The World Health Organization notes only three countries where the violent death rate tops 15 per cent. Among our native people it is 35 per cent.

Native children are being squeezed into 30 per cent less classroom space than other Saskatchewan youth.

Yet the local provincial educational authority, only a few days before school started, and without a proper warning to the instructors involved, fired all the teacher aides in its northern schools.

The people fear this is only the beginning. Moves are under way, they believe, to cut some full-time teachers next year and possibly also to close some schools.

But should the church be criticizing the state? The church's record of concern suffers in any comparison with the state.

We have tied authority in the church almost exclusively to the priesthood. At last year's plenary the Canadian bishops were told repeatedly that native people cannot fit into the present presbyteral society in the Canadian Catholic Church.

Have we developed any alternative structures so that native leaders can speak authoritatively within the church?

The native populations in our Saskatchewan and Manitoba cities have risen significantly in the last two decades.

In many cases they are now approaching 25 per cent of the Catholic community, but what proportion of our presbyteral energies are being directed toward them? What percentage of our dollars?

We cheered when Pope John Paul so warmly visited these people. Let us not turn this visit into another lie, another wound which the native community must endure. □

The Prairie Messenger

Lease case sets historical precedent

IN AN HISTORICAL RULING the Supreme Court of Canada has held that aboriginal title exists as a legal title and the government of Canada has a trust responsibility to Indian people. After years of bitter frustration, the Musqueam Band has won its legal battle against the government.

The events which led to the court case occured in 1957, when the Musqueam Band surrendered valuable reserve land to the government. The land was then leased to the Shaughnessy Golf Club in Vancouver.

The terms of the lease, however, were not the same ones approved by the band at the surrender meeting. The band was not consulted when the Department of Indian Affairs and Northern Development officials revised the terms of surrender. In 1970 the band became aware that the terms of the lease were not the ones they had agreed to.

In July 1981, the Federal Court of Canada found the government had breached its trust obligations to the Musqueam Band. The band was awarded $10 million in damages.

In December 1982, the decision was reversed by the Federal Court of Appeal. The government argued that they owed no legal duties to the bands.

B.C. bands interpreted this decision as giving DIA a free hand to do whatever it wanted with Indian lands which had been surrendered for lease or sale without fear of being prosecuted.

As a result of the decision there were few bands who would surrender reserve lands for lease or sale.

The Musqueam Band's final recourse was to appeal the decision to the Supreme Court of Canada.

On Nov. 1, 1984, the Supreme Court of Canada ruled the Department of Indian Affairs had trust obligations and it had breached them in its dealings with the Musqueam Band.

The court ruled the DIA was responsible for its actions in dealing with surrendered reserve lands. Because it did not act in the best interests of the band, DIA was found liable to pay damages. The court awarded the Musqueam Band $10 million.

In this judgement, Chief Justice Dickson said: "In my view, the nature of Indian title and the framework of the statutory scheme established for disposing of Indian land places upon the Crown an equitable obligation, enforceable by the courts, to deal with the land for the benefit of the Indians."

The Supreme Court decision means the Department of Indian Affairs has a duty to act with a high standard of

See Historical, p. 3

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NWAC national meeting

OTTAWA — The tenth annual assembly of the Native Women's Association of Canada, held in Ottawa November 16-18 concluded with the delegates joining with the observers in a symbolic circle of prayer. Delegations from all the Provinces and the Yukon Territory participated.

The NWAC functions as a political body on behalf of the status and non-status Indian and Metis aboriginal women. The assembly voted to resign from the board of the Native Council of Canada. In order to work more closely with all national aboriginal groups and will permit it to speak independently as a national body.

The assembly will participate with other national aboriginal groups and the Federal Government of Canada in the drafting of new legislation to amend the Indian Act, discriminatory provisions in the act.

The NWAC has been directed to seek increased resources and to gain control of programs and funds, particularly in the area of employment and training, at the Provincial and Territorial levels.

The NWAC executive elected Nov. 18 includes: Marlyn A. Kane (Ont.) — president; Jean Gleason (Y.T.) — 1st vice-president; Donna Phillips (Ont.) — 2nd vice-president; Helen North (N.S.) — secretary and Ruth Kidder (N.S.), who maintains her position as treasurer. □

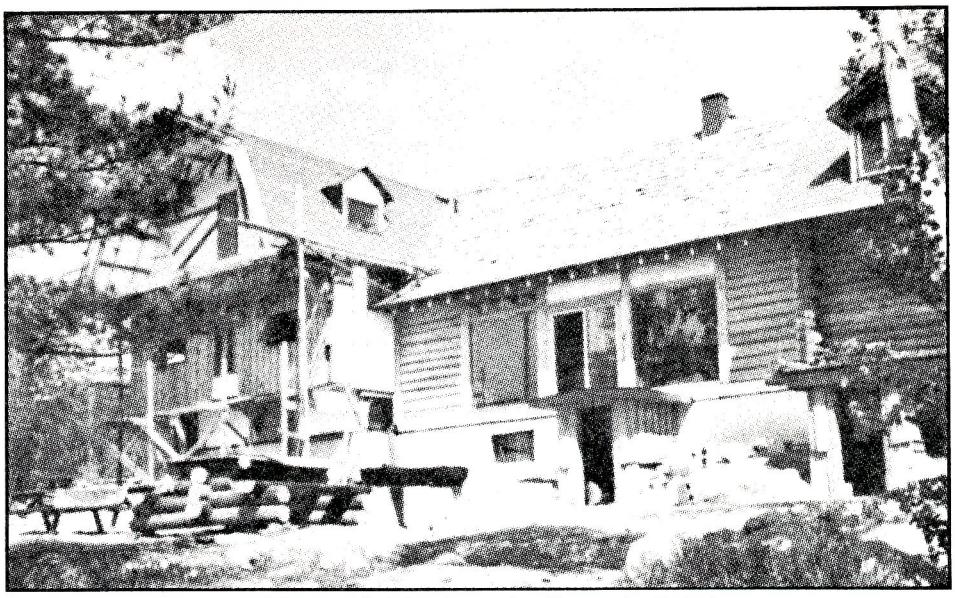
Historical, from p. 2

conduct and care when involved in matters concerning Indian people and their land. If the Department fails to execute its trust duties it becomes accountable and liable to pay damages as was the case in the Musqueam decision.

There are other cases where DIA had handled land for the interest and benefit of others ignoring Indian interests. In B.C., the Doig and Blueberry bands are taking DIA to court for the sale of one of their reserves.

An equally important aspect of the case was the court's statement concerning aboriginal title. The Supreme Court's decision on the concept of aboriginal title was especially useful, claims lawyer Louise Mandell: "The courts have clarified the Calder decision in favour of Indians. The majority judges held that aboriginal title in B.C. exists as legal title, not just an oral claim."

Bessie Brown in KAHTOU



The new Anishnabe centre, Espanola, Ontario.

The Anishnabe spiritual centre

ESPANOLA, Ont.—The Anishnabe Spiritual Centre was established in response to an evident need expressed by church personnel and district native people for a permanent location to provide diaconate formation and development in the variety of ministries now open to the non-ordained.

Native people desired a place, where at their own pace and within their cultural context, they could deepen their faith in Christ Jesus. Village parishes looked for a resource centre to work with them at the grass roots level to meet faith challenges in the 80's.

The goal of the centre, formulated by priests, sisters and delegates from Native communities is: to work with the Ojibway people to develop an authentic Native Catholic church which reflects their culture, traditions, and aspirations and in which they will undertake the leadership responsibilities.

The centre's architecture and rural lake-side environment reflects the traditional Indian harmony with nature. □

Natives visit Chilean Indians

REGINA — Del Anaquod, president of the Saskatchewan Indian Federated College has been invited by the World Council of Indigenous People to travel to Chile on a fact finding mission.

Del Anaquod

The main purpose of the trip is to review the situation of the Mapuche Indians in Chile since there have been reports of unjust treatment of fundamental rights.

Currently the president and treasurer of the Mapuche organizations are in "internal exile" in remote areas of northern Chile.

The trip is sponsored in part by Survival International, a London-based organization which researches and publicizes violations of Indian/-Native peoples human rights around the world. Other sponsors include the Quakers from the United States and the World Council of Indigenous Peoples.

Financing for the trip has been provided by the Canadian Council of Catholic Bishops. □

Minister risks home for Native project

by Wendy Parker

A United Church minister in Sudbury believes so strongly in an Indian self-help project that he once offered his own home as collateral for a loan for the group.

The project stumbled financially and the bank made motions to call in the loan. Only a frantic last-ditch fund-raising effort by the minister's friends restored his domestic security.

Few people outside the group ever knew what the 75-year-old minister had risked. Characteristically, he himself saw nothing exceptional about his generosity.

"I felt I had an obligation to keep the project alive," he said.

Dr. Ed Newbery, a former chairman of the University of Sudbury's native studies department, is one of several people who have felt an almost compelling sense of obligation for the Burwash Native People's Project since its 1978 inception.

That was the year the Ontario government decided to let community groups use 33,000 acres of vacant land at Burwash, a former prison farm about 35 kilometres south of Sudbury.

Dr. Newbery and his university colleagues helped draft a proposal for an Indian training and rehabilitation centre. They then battled bureaucratic indifference for four years until they won a long-term lease for 9,000 acres of marshy scrub land.

The centre was conceived as a place where practical skills could be tested and demonstrated, where Indians could come to learn how to make things better for their communities.

Proponents stressed traditional values and independence. They wanted to build a truly Indian society that would experiment with food production, nutrition, housing and community development. Successful ideas could then be taken back to the reserves where they would contribute to greater self-sufficiency.

The centre was also seen as a rural base for a program aimed at Indian men and women who were in trouble with the law, alcohol or drugs.

In the words of Ken Noble, the project's executive director, "we're trying to recreate a community that takes responsibility for its own ills and doesn't institutionalize them."

The road to a better life has been a rough one and the project has been dogged by financial problems since the start. It has also developed along lines no one had foreseen in 1978.

Because of the four-year delay in securing the lease, the group bought a seven-bedroom house in downtown Sudbury to accomodate Indians returning from prison.

As the city's only such facility for native people, the half-way house opened in July, 1981, then closed for a year because of money problems. It reopened last year as Newbery House and has since kept itself staffed and solvent through donations, job-creation grants and a contract with the federal department of corrections.

Dr. Newbery lauded the work and the record of the half-way house that bears his name. Of 75 recent clients, only three have returned to jail, he said.

"It's a good place and it's going to get better."

The project has also set up a children's camp and a native school at Burwash and established a successful prison program with Art Solomon, an Ojibway elder.

Mr. Solomon scored a breakthrough for traditional Indian religious practices earlier this year when the corrections department recognized him as a chaplain in his own right. That recognition gives him all the privileges of a chaplain and allows him to take into the prisons any material he needs for traditional ceremonies.

To Dr. Newbery, Mr. Solomon's achievement is "one aspect of the program that cheers me tremendously." "It is," he said, "a sign that what we are trying to do is getting through."

Other aspects are less cheering and Dr. Newbery frankly admits to the project's shaky financial status. Because it serves both status and non-status Indians, it is cut off from usual funding sources, he said. It must survive instead on donations, job-creation grants and commercial ventures.

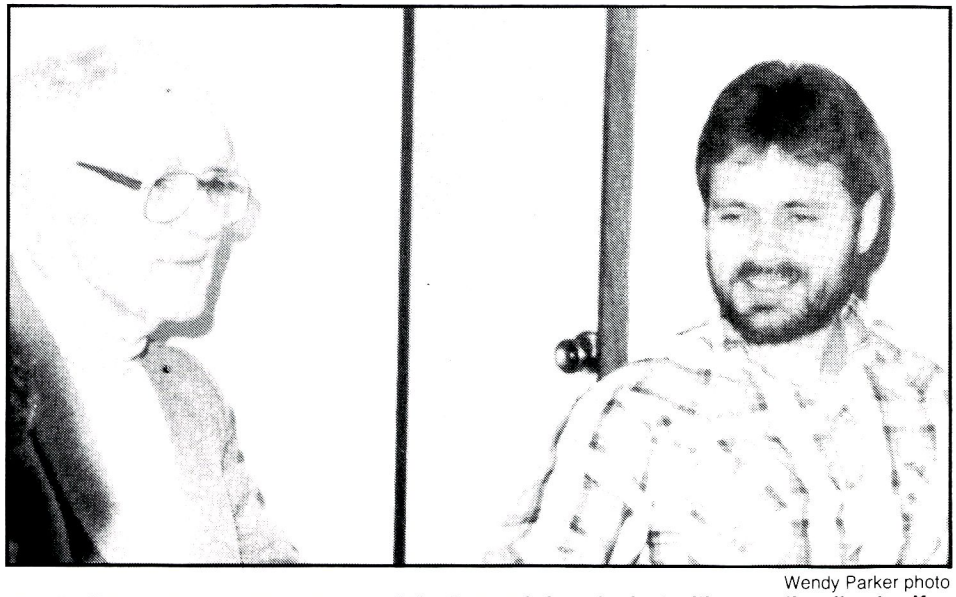
Ironically, the project's central concept — the Burwash land program — is also the most troubled. Members want to make the land program self-supporting, but they have yet to find a stable, secure source of income.

"We are always on the verge of bankruptcy," Dr. Newbery said.

There are other problems, too.

The project's commitment to tradition has opened a deep split in the community it seeks to serve. Some band councils think the project is headed in the wrong direction, that it should be embracing the challenges of the present rather than chasing a lost past. Others see the experiment as another attempt to impose outside solutions.

"There's been a lot of suspicion on the part of the native communities," Dr. Newbery said.



Wendy Parker photo

Dr. Ed Newberry discusses aspects of the Burwash farm budget with executive director Ken Noble (r.). Project members hope the new venture will give their project more financial stability.

Religion is another awkward source of friction.

Many of the area's Indian leaders are commited Christians who are offended by the emphasis on older religious forms.

Dr. Newbery agreed the issue can be confusing for native Christians. He believes, though, that some native people may be able to rediscover their sense of self-worth in the ceremonies that belonged to their ancestors.

He points again to the half-way house, described by project members as "a healing place."

Through such traditional practices as the sweatlodge, the house has helped some Indians find their roots and their "source of strength," he said.

Dr. Newbery disagreed, too, that the gap between the two faiths is unbridgeable. In native practices, he said, he finds a sense of unity, of oneness with the universe, that has become muted in modern Christianity.

"We're closer together than we think," he said.

Dr. Newbery doesn't discount the difficulties facing the group. "There is," he said, "a financial threat hanging over our head that could be disastrous."

And he reveals a clue to his awesome commitment when he ponders the project's cloudy future.

"I think it's a matter of holding on, of working away and doing whatever you can in the way of encouraging these people to uncover the sources of their own strength," he said.

"It's a matter of realizing that they'll be lonely and they'll have to suffer. They'll be at odds maybe with other members of their community.

"But I feel sure that the whole world is going to need their insights."

If the Burwash project does fail, what then for native people who are trying to break the cycle of dependency?

"I don't know,"he said. "I just don't know. I lie awake worrying about it sometimes."

The Burwash Native People's Project will simply have to survive, "one way or another." □

Sweetgrass: Heartbeat of Native cultures

Review by Connie Wright

"Sweetgrass" . . . the name of Canada's new native publication, which is barely six months old, is taken from the herbal grass employed by Indians in their religious ceremonies. As Lenore Keeshig — Tobias, the young energetic editor of the magazine says:

> "Our aspirations for a national native magazine have kept us digging, planting, and soul searching . . . . Through it all we have felt the Sweetgrass magic working."

The magazine, a high profile, glossy publication, appeared on the newstands last May. Since then, it has produced an issue bi-monthly. It has covered such themes as "The Pocahontas Perplex" which describes an historical and traditional view of Indian women. As controversial as this topic is, Rayna Green, the Cherokee woman who wrote it describes the dual roles of the Indian woman as Madonna and whore without being strident. Quietly she enlightens her readers about the myths which have hampered and beleagured Indian people since first contact with Europeans.

As Lenore Keeshig-Tobias admitted, her magazine is directed towards a general readership, and will not be used as a political tool, or propaganda machine. She feels she can lift the minds of Canadian people without alienating those who would be sympathetic. Her ambition is to be a voice of Indian people across Canada, and from past performance she has shown herself to be true to that ideal.

Originally, Sweetgrass developed out of the efforts of "Ontario Indian" and of Denis Martel, then its editor to transform what was essentially a house-organ for the Union of Ontario Indians into a nationally recognized magazine, and one that would be self-sufficient.

Since the demise of "Ontario Indian" in 1982 a group of native people: Juanita Rennie, past president, Verna Friday, managing editor, David Beyer, design control, Nancy Woods advertising manager and of course Lenore, kept the dream of "Sweetgrass" alive in an obscure office in a dingy part of Toronto. It took a lot of sweat and hard work! After much bargaining with government and potential advertisers, which as often as not, left them feeling frustrated and demoralized, a grant from the Secretary of State finally came through. The small sum of $67,000 meant "Sweetgrass" could be published. It was a start. But none of the staff who'd worked and planned for the past two years would be paid. All they had to go on was their dedication to a communal dream: be a voice of Indian people.

"Sweetgrass" has presented fiction by a well known Ojibway author, Basil Johnston, as well as a more up-and-coming Mississaugua writer, John McLeod. So far Sweetgrass has featured articles on contemporary Indian artists like Rhonda Franks, and Maxime Noel, and profiles of outstanding Indian people like Bernelda Wheeler. It is a stimulating magazine representing Metis, Inuit along with Indian people. "Sweetgrass" offers fresh ideas and new ways of viewing traditional issues. After years of fighting to give birth to this well-organized and high calibre magazine, the staff, in spite of their financial hardships, are confident the magazine will succeed. "Sweetgrass" speaks well for the founding members, and as a voice for Indian people it speaks of the tenacity, strength and courage which has always been a part of the Indian psyche.

Subscriptions to the magazine are $13.50 for one year; $25.00 for two years; $35.00 for three years. Send to: **"Sweetgrass", 241 Queen St. E., Toronto, Ontario, M5A 1S5.** □

Computer donated to native women

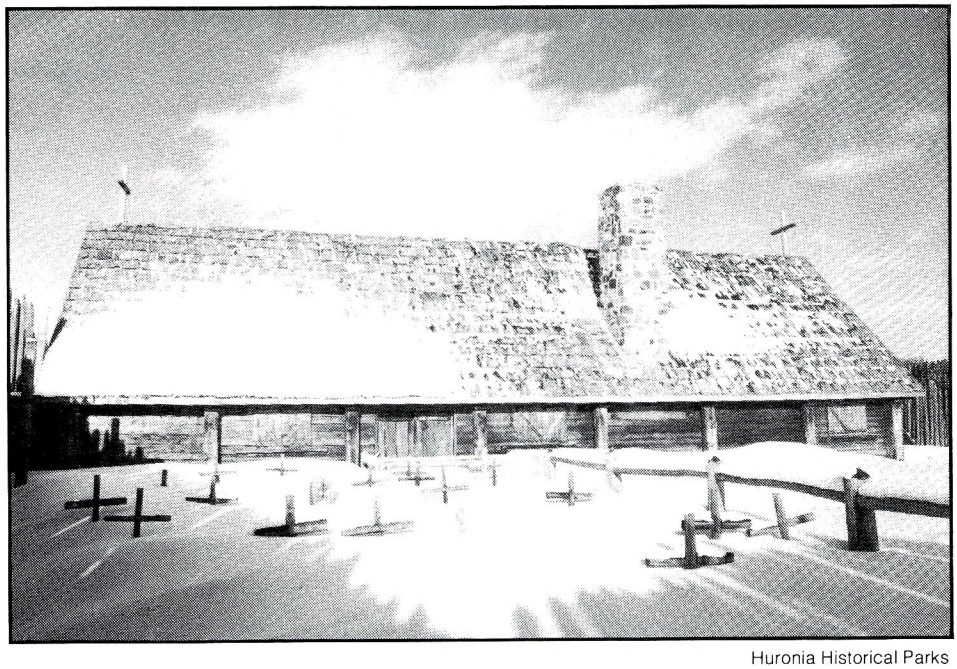
REGINA — Energesis Control Systems Ltd. and Honeywell Canada Limited have donated a Texas Instruments computer, software and training package valued at about $25,000 to the Regina Native Women's Association.

The Association will use the computer system for its projects including the "Healthiest Babies Possible" program, its housing and social work programs.

The Native Women's Association announced recently it had received government funding to add to the $95,000 they raised to purchase Canada Safeway building to house the Association's administrative office, the day care, family work and chaplain's offices.

Resting with Saints - Christine Tsorihia and her family

by John Sreckley



Huronia Historical Parks

The graveyard where Christine and her family are buried. In the background, the first Huronian church reconstructed.

The temperature was cold, the winds blew hard from the ice-bound bay, and the travellers' task was a sad one. They were taking an old woman to be buried according to one of her last wishes. Across the snow-burdened paths they trudged, on their way to Sainte-Marie.

The woman was Christine Tsorihia, a Huron, one of the first adults to be baptized in Canada. She was buried in the winter of 1642-3. It was only the second time the ground was broken in that cemetery. The first was for a tragic double death — a mother and her newborn child. The last was for another double tragedy — St. Jean de Brebeuf and St. Gabriel Lalemant.

This year the Pope visits the graves of those two saints, in a reconstructed mission village just outside Midland, on the southern shore of Georgian Bay. Their heroic stories will be repeated in all the media, their fame justly growing. But no one will visit the only Huron in that cemetery whose name we know and who, along with her family, contributed as much to the mission as anyone. This is their story.

Christine Tsorihia bore a name meaning literally, 'She is a small affair.' In broader terms it probably meant much more, for the Huron believed that that which was small in one sense was often large spiritually. Tsorihia lived in Teanaostaiae, the largest village of the Cord tribe within the Huron confederacy. In 1648, the year it was overrun, it was said to have 400 families within the protection of its palisaded walls.

Early converts among the Huron were few, even after the Jesuits had set themselves up in the fortified mission village of Sainte-Marie in 1639. The Huron had their own religion, that presented them with a complex spirit world, and provided satisfactory explanations for the intertwined workings of that world and this.

Many resented the Jesuits' message that their ancestors were wrong in the stories that they told, that the Huron now needed these black-robed middlemen to step between them and direct contact with the spirits. Most were revolted by the idea that they might be separated from their ancestors, family and friends if the afterlife contained two rather than the traditional one land for the souls of the dead.

Tsorihia was baptized in 1639, and was given the name of Christine. Her family soon followed and became the mainstay of Christianity in their village and tribe. In the winter of 1641-2, in the face of growing opposition to their faith, they asked the Jesuits — who needed a place to hold Mass — to build a chapel in one end of their longhouse.

When the chapel was being constructed Father Charles Garnier mentioned to Tsorihia's son Estienne Totihri ('Supporter,' a prominent political figure) that, "several persons in France had employed all their wealth in having chapels built." (JR 21:285-7). Soon afterwards Totihri brought Father Garnier his mother's beaver robe as a present to the French workmen who built the chapel. She wanted to be as good a Christian as any, more wealthy, foreigner.

Opposition grew with the construction of the chapel. Tsorihia's family was accused of being renegade to their people. If such an accusation was generally accepted, they could be killed without the complex retribution usually demanded by the Huron legal system. They lived in daily risk of the religious martyrdom that was to visit their village in 1648, when St. Antoine Daniel was killed in a successful Iroquois raid.

In spite of the danger, Tsorihia and her family performed priestly functions when the Fathers were visiting other villages. They gathered the faithful together for meetings, encouraged them in their faith, instructed them and baptized the dying who chose to convert.

In the winter of 1642-3, Totihri went with a brother and several other Christian Huron to do missionary work among the Neutral. In his Christianity Totihri mixed the ways of two religious traditions into a strong, syncretic faith. When he took communion he felt Jesus inside him much as a more traditional Huron would feel the presence of a guardian spirit. Three times he had a missionary vision that, like the visions of a Huron shaman, told him what he should do. In recounting this vision he claimed:

> *"I saw, . . . a cross in the sky, all red with blood; and our Lord stretched thereon, with his head to the east and his feet to the west. I saw a crowd of people advancing from the west /where the Neutral lived/, whom our Lord attracted by his loving looks, and who did not dare to approach his sacred head, but remained respectfully at his feet. Remaining silent and quite astounded in the midst of that company, I heard a voice commanding me to pray. I did so, in holy awe, and felt in my soul emotions of fear and of love that surpass all my thoughts." (JR 26:263)*

Two years earlier Brebeuf and Chaumonot had attempted to do missionary work with the Neutral. They had met with strong opposition, to a large extent induced by Huron worried about the trade ramifications of

the extension of the Jesuit mission. They left in fear for their lives. The fact that they were Frenchmen and that their murder might end the profitable fur trade doubtless was instrumental in their survival. Huron Christians had no such protection.

The Huron missionaries not only survived, but met with success. In the spring of 1643, 100 Neutral came to visit the Jesuits, wanting to know more about the new religion.

Late in 1642 Tsorihia became deathly ill. Near the end she lost her sight. But like her mystical son, she could see with more than her eyes. Also like her son, through her vision she quietly advocated the direct contact with the spirit world that more traditional Huron were almost willing to kill for. Speaking to her son Paul Okatakwan of her deathbed vision of the Virgin Mary, she said:

> *"O, my son, do you not see the rare beauty of that great lady, all brilliant with light, who stands at my side? Do you not see that beautiful book that she carries open in her hands? Do you not hear those words of love? Oh, how much better she speaks to me than our brothers, the French! How her words penetrate deep into my heart! How amiable she is, and how beautiful it is to see her!" (JR 26:289-91, words altered into modern English).*

Shortly afterwards she died, her body taken over more than 10 kilometres of uneven ground, snow and cold to her final resting place. In a few tragic years she was joined by two Saints.

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A woman of our time — Isabel Millette

by Sylvia Opl

The dark eyes opened onto a morning world, and one that was completely white — walls, furniture, bedlinen, and the fifteen faces all seemingly staring at her. Initial bewilderment was followed by recollection of the journey by train from the reserve at Cape Croker, with two brothers who were leaving their home to seek their livelihood somewhere in the vastness of Metropolitan Toronto.

They had accompanied her as far as the Sick Children's Hospital, where her congenital hip displacement would hopefully be corrected. Now she was on her own, the object of curious looks and questions from the other children in the ward, "Are you a Negro?"; "Do you come from India?" This was the picture painted by Isabel Millette as the first head-on encounter in her life with the world outside.

Her previous ten years had held the emotional security of the Indian community, but also social isolation from the society beyond. This situation wasn't intentional on the part of Indians, but a creation of the system that had first placed them into their own "apartheid"; where her primary school was on the reserve itself as though these children need some differential treatment. Beyond this, the theoretical opportunity to go on to High School in Wiarton, eighteen miles away, but the practical impossibility, since there was no provision for transporting the children to the town.

In her parochial reserve school Isabel's bright, enquiring mind was already emerging, eager to take in all the knowledge she could, even though contending with the attitude there of bringing the light of education, socialization, and spirituality, all of which

Isabel Millette

she knew to be incorporated in the Indian culture. She was appalled at the books she read, of barbaric Indians who slaughtered and butchered their opponents, including the newcomers. Her people, family, relatives, friends — savages? Was she also, then, a savage?

A further trauma was the loss of her older brothers and sisters, victims of the poverty that pervaded a community without economic resources. In a large family some children would be sent away to a residential school where they would be fed and clothed. She saw the agonizing decisions made of uprooting one's children from family, community, and language, in order that they may survive. One sister was gone for five and another for eight years, unseen, unvisited: who had travel money?

Isabel survived well her stay in hospital. Her basically outgoing nature overcame the initial reaction to her, and she realized that it was not hostility, or discrimination, that created a gap between her and the others, but their ignorance of who an Indian is, what he stands for, and how he looks at his world. As expected, there were no visits from her family, and only occasional ones by some Cape Croker people living in Toronto. Her great compensation was the continuation of her schooling, and to this she brought all her old eagerness.

Eighteen months later, largely but not completely cured, Isabel returned to Cape Croker, her one aim being to complete public school. And at fifteen she realized that with no prospects for work, and no wish to be a financial drain on a mother still bringing up young children, she would have to leave the reserve.

The next few years took Isabel into adulthood, involved in the working world, and a new status of wife, and mother. Her marriage was a good and supportive one, but about this time she went through what psychologists term an identity crisis. Perhaps the negative labelling she had received in childhood as an Indian finally bore fruit in this dark period of seeing herself in that early mirror, lacking in social significance, and in personal self-esteem.

During her painful soulsearching, the church teachings of her parochial school fell away, leaving her with a spiritual void. And as the further years of child and household responsibility accumulated with her increasing family, her innately active intellect also began to feel a sense of restriction.

Devoted mother as she was, she wondered if domestic life was to be her raison d'être. She asked herself what countless women have asked of themselves, "Is this all there is?" All of her available spare time was spent reading to keep her mind exercised, but the feeling that she wasn't using her talents and abilities was constantly there.

The day eventually came, as it was bound to do, when the urge to involve herself in the community outside became too strong. She looked at the Native community where she lived, in Hamilton, Ontario, and realized how uncohesive it seemed, and how few social facilities existed. She also saw the need to bring Native women together in common support and personal growth. In quick succession, she made her presence felt in the organization of new groups, or the vitalization of existing ones. At the first meeting she attended of the Metis Non-status Association she was made a board member.

At. St. Matthew's House, a resource centre for Native and non-Native people, she became an established volunteer, in direct counselling, and other back-up assistance. And her strong conviction of the need for Native women to improve their self-image resulted in the formation of the Chapter of Native Women, which in turn established a Native women's residence in the city.

In addition, her own home had become an unofficial drop-in centre for people in all kinds of need. A young person new to the city and without a roof, an unwed mother with all of her problems — these and others found comfort and assistance.

All of these positive and fulfilling activities combned to revive the formerly arrested sense of self-worth, as a person, and beyond that, a pride in being an Indian, and an Indian woman. With it was reborn a faith that incorporated and recognized Native values and spirituality. Isabel had come into her own.

The various community groups and organizations were by now running well on their own, so Isabel decided to undertake another project — herself. This to her meant upgrading her education level, and with typical determination she went to evening classes and reached her goal of Grade 12.

From here, it was a natural transition to become officially what she had been for so many years, a helper in human fields, so the grandmother of four became a student at a Community College, and in 1983 graduated as a Social Service Worker. Recently she accepted a counselling position in a crisis centre near Hamilton.

What has this unassuming and soft-spoken woman to say about her success story? About herself the accomplishment is played down. But to other Native women she has a message: self-worth and confidence are proved by doing, so without wasting time on negative self-doubting, get involved in what is personally meaningful and worthwhile. She urges that sights and goals are set high, and there should always be the feeling that one can achieve if one really wants to.

In her own words:

"If you are proud of who you are, you can live in the outside environment and still have integrity as a Native person. I've felt the discrimination and everything else that Native people have felt, but we can overcome these things if we have pride in ourselves."

Isabel Millette in her life, has provided proof of her beliefs, and in doing so, gives encouragement and inspiration to Native people, and to women, whether Native or otherwise. □

Native woman ministers to own people

by Sr. Anne McLaughlin

When parishioners at Sacred Heart Parish on the Gull Bay Reserve in northern Ontario come to church on Sunday, they find a woman standing behind the altar.

They respond to her leading of the opening prayer, to her call for them to consider their sinfulness and ask pardon, to her intoning the Gloria. Then someone from the congregation does the Sunday readings, including the Gospel.

The service continues with a prayer of thanksgiving, the Our Father, and the woman comes forward to offer Communion to all present. A sign of peace, a closing hymn, "I Will Never Foget You, My People," and the service is ended.

In truth, the Lord has not forgotten his people in Gull Bay. When there was no longer a priest available to serve them, he provided someone else. That someone is a soft-spoken, quietly assured lay minister — Doris Poile.

The call to minister to her people came formally to Doris about two years ago when she, along with other lay ministers from Gull Bay took part in a mandating ceremony led by Bishop John O'Mara of Thunder Bay. The ceremony marked the end of a two-year study program led by Jesuit Father Brian Tiffin. Those mandated were given different ministries: reader, minister of the Eucharist, etc.

But a year later when the mandates were renewed, Doris asked to serve as leader of the Gull Bay parish, which would soon be without a priest. The parish community and the other lay ministers were consulted about their choice.

Doris acknowledges that the call did not surprise her: she had been involved for a long time in working with the church.

In preparation for this added responsibility, Doris spent a year working with Father Tiffin, visiting the sick, giving Communion. Then, in September of last year, she began to lead the paraliturgical service each Sunday at 2 p.m.

The Lord's call must have come very early in Doris' life: she smiles as she recalls how she, as a child, ("I was small — about nine years old") would play at being a priest, distributing bits of bread to her cousins and friends on the Gull Bay Reserve.

Now it is the Eucharist that Doris distributes, both at the Sunday service and in the homes. of the elderly or sick persons in Gull Bay.

As for her other pastoral responsibilities, they could be described as ways of being a loving, supportive presence to the people around her. People come to talk to Doris when they are trying to give up alcohol. They ask her to pray over them when they are sick. When asked if she believes she has the gift of healing, she responds simply, "Yes."

Doris know herself to be strong and attributes the strength and peace she experiences to the work of the Spirit within her. Along with other women in the community, she attends a weekly prayer meeting.

What began as an awareness of the Spirit at work within her, has become a growing strength, that she felt especially at the time of the service for mandating of lay ministers. She told me, "At home, when I work, sometimes I feel that blessing. Even now, when I talk with you, I feel it."

It's been 315 years since the first Eucharist was celebrated beside the Nipigon River by Jesuit Father Claude Allouez for the Christian Indians dispersed by the onslaught of the Iroquois.

See Native Minister, p. 24

The Dawson trail: A smoke and a talk

by Marjorie MacDonald

In the summer of 1857 a conference with a potential for trouble took place on Garden Island, Lake of the Woods, Ontario. Fortunately, spokesmen on each side conducted the conversations with dignity and mutual respect. The meeting brought together members of a local Saulteaux Indian Band and the two white surveyors, Simon Dawson and Henry Youle Hind.

Their survey, commissioned by the Canadian Government, hoped to map out a suitable all-Canadian route through the inhospitable wilderness of North-West Ontario to connect Eastern Canada with the vast Western Territories. The unannounced arrival of the survey party upset the native inhabitants in the Lake of the Woods area whose most recent encounter with white men had involved the west-bound Palliser expedition.

Dawson and Hind relied upon the survival skills of the Indian people in this forbidding territory, and they treasured the help and friendship already offered by the Iroquois boatmen who had accompanied them this far on their explorations. When they decided to make camp on Garden Island, Dawson and his boatman, Pierre, were showing signs of fever and nausea, but when approached by an Indian spokesman and asked to hold a meeting the next day the surveyors agreed.

A vanguard of the survey party under its official leader, George Gladman, had preceded Dawson and Hind by a day or two, travelling by way of the established Winnipeg River route to the Red River Settlement. The two surveyors remained behind to make a search through the muskeg and swamps around the Reed River in the hope of locating a shorter, easier route to Fort Garry that would avoid the wild, white-water rapids of the Winnipeg River.

Although not afraid to meet with the Indians the two men anticipated possible difficulties and decided that Hind should keep a record of the proceedings. Happily, Lambert, their French-Canadian interpreter, had remained with them, so was there to help smooth the progress of the dialogue.

Next morning thirteen canoes arrived bearing fifty-three men including the Chief and many braves from a Band on a neighboring island. Some of them had just returned from a battle with their enemies, the Sioux, and were still wearing war-paint. Lambert came forward and explained his role. The following conversation is recorded in the Manitoba Provincial Archives under PAPERS RELATIVE TO THE EXPLORATION OF THE COUNTRY BETWEEN LAKE SUPERIOR AND THE RED RIVER SETTLEMENT.

Chief — Tell them, all these they see around me are my own tribe. It is our custom to smoke before talking. We shall follow the custom of our fathers.

(About half an hour was devoted to the distribution of tobacco, the filling of pipes, and the smoke, after which the Chief resumed.)

Chief — We do not think you will start today; we wish to know what you are doing in our country. (To the interpreter) What are these men, are they ministers, or surveyors, or what are they?

Reply — We are instructed by our chief to journey to Red River, and have been told to take this route.

Chief — We have heard that you have been gathering flowers. What does that mean?

Reply — To amuse ourselves when on the portages or in camp, we have gathered your flowers because some of them we have never seen before.

Chief — The white man looks at our flowers and trees, and takes away the Indian's land. Did these men see nothing near the fort on Rainy River?

Reply — They saw nothing extraordinary.

Chief — Did they not see a grave near the fort? A single grave; a chief's grave. All these people here are descendants of that chief; and they do not know for what purpose you have been sent here, or why you pass through this part of our country.

Reply — We are merely travelling through the country, by the shortest route to Red River. We have said so before.

Chief — We ask this, because there are braves here who have not heard this reason for visiting our country, and we have asked it again that all may hear and know it. All around belong to one tribe and are one people. We are poor, but we have hearts, and do not wish to part with our country.

Reply — Our Government have no intention of taking your country, and have no wish to interfere with your property in any way; we are anxious to be on friendly terms with you.

Chief — Some people are gone down the Great River from the Rat Portage (Kenora) two or three days ago. Why did you not go with them?

Reply — We were ordered to go this way to Red River; and as your young men obey your orders, so do we those of our chief.

A brave — Why did their chief send them by this route?

Reply — Our Government gave orders to our chief, and he told us to go by this route to Red River; they thought it was the shortest way. We are not traders, but messengers.

A brave — Why did you not go with your chief?

Reply — Our chief sent us, and waits for us at Red River. He will return by the Rat Portage, and give every explanation to you; he will return in three weeks.

Chief — We think you want to do something with these paths, and that is the reason why you have been sent.

Reply — We have been sent by this route, because it is the shortest, and we have to obey our instructions.

Chief — We hear there is one who has gone by the back lakes (Mr. Napier), the worst path he could have taken; why did he go?

Reply — He was sent, and therefore compelled to go.

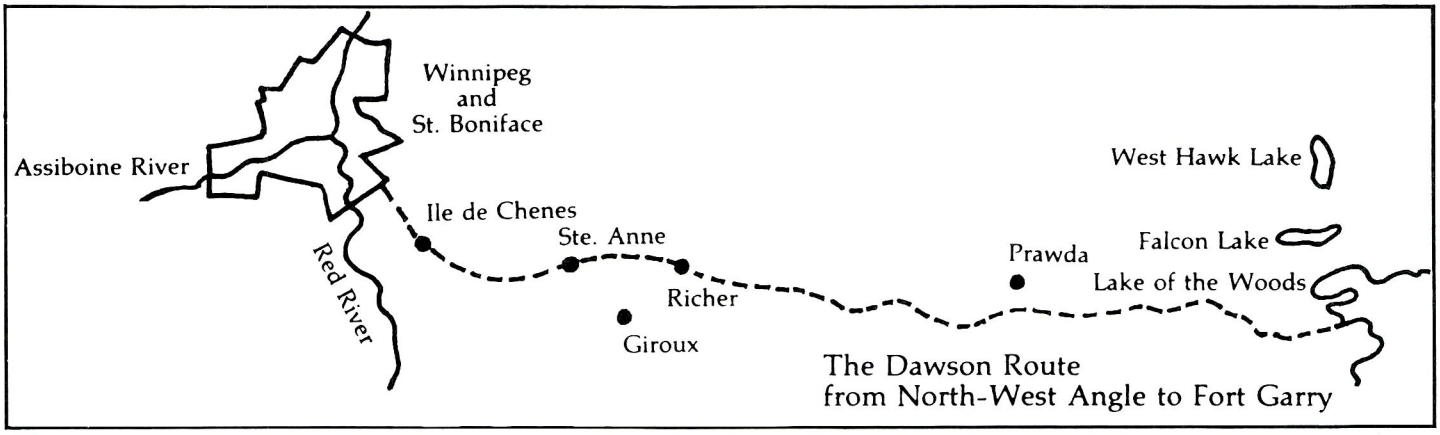
Chief — It would be thought very hard by our young men, and must be thought hard by you, to be sent on a journey for purposes which you are not allowed to know.

Reply — Our Government has business at Red River, and has sent us as messengers by this route. Our chief will soon come back, and give you all the information you seek.

A brave — Why did that man send his people through our country without asking our leave?

Reply — He was greatly hurried, and heard that you were scattered, some on the "war path," others fishing, and others gone to the rice grounds. He did not think there was any chance of finding your chiefs.

Chief — All these paths through which you wish to go are difficult and bad. They are of no use at all,



Western People map

and we cannot let our people work for white people, or go with you.

Reply — We do not expect them to go for nothing; we cannot go alone at present, and must rely upon your assistance.

Chief — I do not know what good it will do us to show you that road.

Reply — It will do you no harm, and as strangers we cannot go alone.

Chief — The man who sent you, did he think he sent you through his own country?

Reply — On our road we met a traveller who had just passed through the lake. He was an officer of the company, and he told us you could not now be found, as you were either on the war path or fishing. He said that we might see you at Fort Frances, but you had left some days before we arrived here.

Chief — I don't think you will be able to pass by that way, the path is bad. What did the guide receive from you at Fort Frances? He must give all back; we cannot let our young men go with you to show the path. Your head man has no right or claim to the road, and you must pass by the old way. — If you will go we shall not interfere; but you will go alone, and find the way for yourselves. Recollect, I have said the path is bad.

Reply — We ask you now to send us one of your young men to show us the road; we shall pay him well and send back presents to you. What do you ask?

Chief — It is hard to deny your request; but we see how the Indians are treated far away. The white man comes, looks at their flowers, their trees and their rivers; others soon follow him. The lands of the Indians pass from their hands, and they have a home nowhere. You must go by the way the white man has hitherto gone. I have told you all.

Reply — What reason can we offer to those who have sent us for your having refused to allow us to travel through your land?

Chief — The reason why we stop you is because we think you do not tell us why you want to go that way, and what you want to do with those paths. You say that all the white men we have seen belong to one party, and yet they go by three different roads, why is that? Do they want to see the Indian's land? Remember, if the white man comes to the Indian's house, he must walk through the door, and not steal in by the window. That way, the old road, is the door, and by that way you must go. You gathered corn in our gardens and put it away; did you never see corn before? Why did you not note it down in your book? Did your people want to see our corn? Would they not be satisfied with your noting it down? You cannot pass through those paths. (Cries of NO! NO! [Ka-ween! Ka-ween!] from all.)

Reply — We paid you for your corn in tobacco. We tell you now that we are anxious to go by that muskeg road to Red River, because we have learned that the path is travelled by the Americans (Long Knives). We want to see if it be true, if they come through this country, and what these white men are doing. Remember, we are your friends, and we shall be glad to be always friendly with you.

Chief — Why did you not say that at first? We know you had good reason for going through those bad paths.

Reply — We spoke without authority; we have told you our own opinion, but we were not told to tell you this.

Chief — A pity you did not say that at first. A pity you did not say that at first (repeated). (After some consultation with other chiefs, he continued), We thought there was something, but our own word today is spoken and we cannot change it. All say this and the council is at an end.

The chief then said to the interpreter:

"Let not these men think bad of us for taking away their guides; let them send us no presents, we do not want them. They have no right to pass that way. We have hearts, and love our lives and our country. If twenty men came we would not let them pass today. We do not want the white man; when the white man comes he brings disease and sickness, and our people perish. We do not wish to die. Many white men would bring death to us, and our people would pass away. We wish to live and hold the land God has given to us and our fathers won. Tell these men this, and the talk is finished."

Dawson and Hind tried desperately to decide what to do in this dilemma, but fate stepped in to close their consultation. On being informed that Pierre, Dawson's boatman, had become extremely ill in the back of the tent Dawson now admitted to feeling much worse himself. Without the help of a paddler or a guide he knew he could not attempt the journey across the unknown swampy land alone. There seemed no alternative but to reach Red River via the Rat Portage and Winnipeg River as quickly as possible.

The two men now took the Chief into their confidence and explained about the illness of Pierre and Dawson. Under these new circumstances the Chief heeded their plea for assistance. He assigned two young men to paddle and guide the canoes along the Winnipeg River route. One was to return from Rat Portage, the other to carry on to Red River.

In return for this new service the Chief agreed to accept tea and tobacco

as presents from Red River. The surveyors expressed the hope that when they returned there would be no difficulty in hiring guides. An old man, not a chief, spoke up. "Another day it may be different: we have spoken today and cannot alter a word."

By the next morning both Dawson and Pierre were so sick (with what proved to be typhus) that they had to be laid wrapped in blankets and helpless in the bottom of the canoe. The only medicine available was a mustard emetic, which gave slight relief.

The guides raced the patients as fast as possible to Rat Portage, hoping to catch up with the main party which carried all the medicines and supplies needed for aid to the sufferers. But it was too late; the Gladman-Napier parties had joined up and left early that morning. The nearest hope for help lay ahead at the Islington Mission, for which, after a short rest, they now set out. Thunderstorms with drenching rain brought added misery, but at the Mission they were welcomed and tended with devoted care in spite of the fact that no new medicines were in stock except for some calomel.

Hind decided to carry on in haste to Red River and to send back supplies and help. Later he was to learn that after he left Dawson became so violently ill that he lost his hearing, sight and senses. In a subsequent report to Government authorities Hind wrote:

". . . a looking-glass put before the mouth was not dimmed, and all hope for recovery was given up by those around him . . . as a last resource, Mr. McDonald (the Anglican missionary at Islington) brought an Indian "medicine man," who bore an excellent reputation among his tribe for his skill in the use of herbs to see him. The Indian "medicine man" administered his specifics, and so far effected a cure that in a few days Mr. Dawson was able to sit up, and eventually became sufficiently strong to bear the fatigue of a canoe voyage from Islington Mission to Fort Garry."

In time, both Dawson and the Iroquois, Pierre, recovered thanks to the help of all concerned. Dawson continued his survey work which some years later resulted in the consolidation of the Dawson Route. For a decade this land and water route would be used by travellers of all classes and even by the Wolsely military expedition to Red River, as well as the first recruits of the N.W.M.P.

But eventually the laying of tracks across the wilderness of North-West Ontario by the Canadian Pacific Railway made the Dawson Route obsolete when its use as an emergency road to the Canadian West came to an end. □

Team brings faith to remote area

by Beatrice Fines

WINNIPEG — Trying to lead a Christian life in a remote community where a priest is able to visit only infrequently can be lonely and difficult. To help Catholics who find themselves in this position, the Manitoba Province of Oblates set up a Resource Team in October of 1983.

This team of Gregory Dunwoody, Helen Murphy and Guy Lavallee, O.M.I., now has visited several isolated communities in northern Manitoba and northwestern Ontario and has happily discovered a number of people there with the ability and the desire to carry out their Christian commitments to their communities.

"We tap resources that are already there," says Mr. Dunwoody, explaining that he sees the team as the 'cutting edge' which enables these Christians to find themselves.

Ms. Murphy thinks the team helps people see how the 'Good News' can lift the burdens of life which so many face, while Father Lavallee adds, "Care is the bottom line. I am encouraged by the way the people we see try to help those who are hurting."

The team receives invitations to come from the communities themselves and are made aware of other places where their help is needed through the office of the provincial.

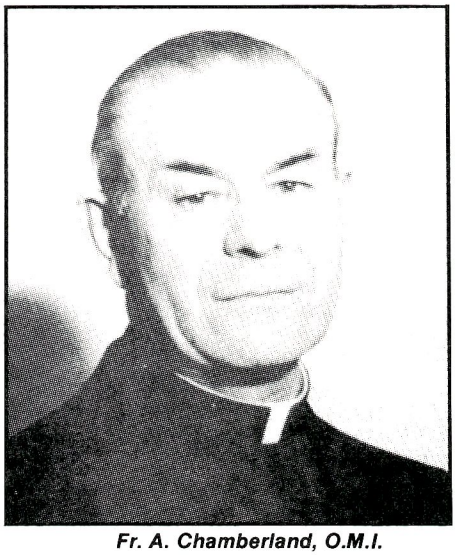
"We are not interested in parishes that are 'off and running'," says Mr. Dunwoody. "They don't need us."

The team is well equiped for the work. Father Lavallee has an understanding of Indian people acquired from his own family background and years of work with those of native and Métis heritage. Most of the isolate communities in the area covered by the team are on Indian reservations and Father Lavallee was once pastor to several such communities.

Mr. Dunwoody points out that though the work involves native peoples to a large extent, the team keeps a 'multicultural awareness.' Mr. Dunwoody spent some time organizing parish teams to help with Christian adult education and Bible study in the Winnipeg diocese, a work that involved dealing with people from several ethnic backgrounds.

Ms. Murphy, a former classroom music teacher from Newfoundland, has been actively involved in programs of personal growth and spiritual development.

Together the varied experiences of the team members enables them to discover and strengthen the leadership abilities they find in the places they visit. Devout and capable lay people discover they can assume many of the duties of a spiritual leader; that they have the God-given gifts, but perhaps have lacked the self-assurance needed to use them. □



Fr. A. Chamberland, O.M.I.

Fr. A. Chamberland, OMI

Reverend Albert Chamberland, who served in the Pas-Keewatin Diocese as missionary, residential school principal and Provincial of the Oblates for 53 years, passed away at La Pocatiere, P.Q., September 27, 1984.

Father Chamberland began his missionary career at Ste. Theresa Point and God's Lake Narrows, Man.; he was principal of the Norway House Indian Residential School for 16 years, also of Cross Lake, IRS, for five years, and parish priest at the Pas Cathedral for four years and Provincial of the Keewatin Oblates for three years.

In 1965 he was posted as missionary at Cumberland House, Sask.; he spent the last eight years of his life taking care of the missions served from The Pas. ***May he rest in peace.***

New approach to Christian education

by Pietro Bignami, O.M.I.

CROSS LAKE, Man. — The work that we are able to carry on in this Indian settlement is quite remarkable. I have with me a few volunteers, who come from different parts of Canada. Some stay a year, some longer. They are part of all the Mission's activities, but they are particularly successful with the youth of this large reservation: youth ministering to youth, through friendship.

The program that gives us most work and joy is a new approach toward the Christian education of the Indian children of Cross Lake. We go into every single home and give the parents papers with lessons for every child of school age. The parents become the teachers of the faith to their children.

We use a special catechism developed for Indians. It harmonizes the Indian culture with the Christian message. It is produced by Indian missionaries in South Dakota, and is called the DAKOTA WAY. It is very well received by all our Catholic families, and also some non-Catholics ask for it.

The beauty of this program is that it brings us regularly into every home and keeps us in close contact with the people. Over 500 children receive these lessons. At the the end of the year they will have a nice little catechism (70 pages) in a neat folder to keep it. The parents learn from it as much as the children, or more. They ask questions on the previous lessons and we check to see if the work on the papers is done well.

We are creating teams of local people to come along with us to the homes. Eventually they will carry on the program themselves. No child is forgotten, as it happened with other types of programs.

During the summer holidays we will still gather the children for all kinds of group activities, to teach them songs and have special liturgies. More and more we are able to use the help of local youth. Still we need some input from outside; the Adult Church sharing with the Mission Church.

We welcome applications of volunteers, boys or girls, for long or short term service.

We depend on the continuous support of the Catholic Church Extension Society for this catechetical effort, and also for other works.

Pietro Bignami photo

Josephine, a volunteer and friends

Somethig good is going on with the young adults. During the last year we brought three groups of them to the Pas, Manitoba, for the Search Weekends. They came back full of the Spirit of the Lord, and eager to take an active part in the life of the church.

A couple of our young Indian men are training for church ministries; one at Kisemanito Centre in Grouard, Alberta, the other at the Anishinabe Centre at Anderson Lake in northern Ontario. We hope to add someone else this Fall.

The dedication and the efforts of so many volunteers that came to Cross Lake during the last decade show results in native vocations, and the laity taking a more active part in the life of the church. I am thankful to them all, and may the Lord bless them.

(Home Missions)

Norway House Amerindian conference

by Antonio Alberti, O.M.I.

NORWAY HOUSE, Man. — The Amerindian Conference for the Northern Manitoba region which took place at Norway House August 2-5, 1984 has been a real discovery because it made possible a true meaning of the vitality and spiritual resources of the northern communities and particularly of Norway House.

The preparation of the agenda, topics, program and timetable, demanded a lot of work, time and generosity. Many other people were involved providing facilities needed for such an event. Secretarial work, meals and logistics and a suitable place for the Amerindian Conference itself were provided.

A special committee was appointed and had to work hard to attend to all these details in order to make the conference a success. By unanimous decision the committee has been asked to continue, as a follow up of the conference, on a permanent basis in preparation for the national Amerindian Conference in 1985. The permanent committee has organized in Norway House a plan for local religious TV broadcasts in order to share our faith in Christ in an ecumenical spirit and commitment.

This particular initiative and others will substantiate the continuity in the spiritual growth and service of the

Fr. Antonio Alberti and Sr. Ilda Labrecque at Norway House.

Christian community and of all the members of the civil community.

The Amerindian Conference has the effect of a renewed Pentecost, where the "Spirit of God" is at work in the hearts and minds and wills of so many of us. Thanks to God.

Truly a renewed sense of Christian commitment is at work. The way the program developed has been encouraging because the faith is still deeply rooted in the life of the community and in the people and it seems to be very relevant. Problems in the family sphere of actions were tackled at length and discussed carefully due to religious implications. Further issues, such as the participation in the Liturgy of the elders and youths, has been certainly an enriching share of experiences and it gave place to creativity in order to develop a more authentic spirituality at Mass and in the catechetical endeavour.

During the Amerindian Conference, time was given to allow the participants to give thanks to God and ask for light and wisdom with prayers and songs.

A sense of belonging to the same family of God was clearly noticed and felt. This suggested the idea of a broader co-responsibility and the opening of new horizons for lay ministries with respect to culture and expressions of religious native values and symbols. More than ever before, we feel that this is our task in the Northern regions of Manitoba as leaders in the christian communities. Gradually but surely native christian faithful should feel supported in this process of celebrating the mysteries of the faith in Jesus Christ according to their own sound religious expressions. Time will tell.

Other topics were rolled on the carpet: A.A. movement, drug abuse, the role of Mary in the Church and so on and so forth. It has been exciting, a thrill. Now it's up to each christian community to draw conclusions, to plan carefully step by step the feasible, the suitable in the specific areas of apostolate, with the help of the Holy Spirit at work in our hearts.

A bright sense of communion and fraternal solidarity was pointed out when, due to a shortage of funds, the members of the Conference shared the debts and expenses of the session itself.

A particular note of thanksgiving goes to the Catholic Women's group of Norway House, who gave us warm meals and welcoming, feeding both our physical and spiritual dimensions.

A renewed appreciation to the committee for the Amerindian Conference: God writes in His book of life your good deeds. □

N.E.T. help native youth development

WINNIPEG — Native Effort and Talent (N.E.T.) is a program founded in 1982 by two Native parents, Raymond Mason and Raymond Ross, to help core area Native youths, aged 6-22, pursue their interests in the arts, sports, or scholastics.

Since September, 1983, N.E.T. has been funded primarily by the Winnipeg Core Area Initiative, with additional support from the Manitoba Department of Employment Services and Economic Security; Employment and Immigration Canada, Employment Development Branch; the Secretary of State; and Manitoba Culture, Heritage and Recreation.

Under the direction of a community-based, volunteer board of directors, and with help from volunteers, N.E.T. staff provides guidance, encouragement, and financial assistance to Native youths who wish to pursue a specific talent or interest. It offers clients the opportunity to develop goals and objectives in terms of career options and long-term avocations, and helps them determine the kind of support they require.

Examples of the services provided by N.E.T. include: co-sponsorship of art classes with the Winnipeg Boys and Girls Club and the Indian & Metis Friendship Centre; a summer hockey skill school with Coach International; modelling courses with the Academy of Modelling; study skills sessions and the University Transition Program (co-sponsored by Argyle High School and the University of Manitoba); a boxing program with City Amateur Boxing Club; a summer project designed to develop the abilities of Native youth with interests in the performing arts; a weight-training program out of the Freighthouse Community Centre; and registration of 10 Native youths to attend the Regional Conference on Visible Minorities and the Media, hosted by the Secretary of State. N.E.T. has also assisted individuals to obtain instruction in guitar, violin, piano, voice, ballet, jazz dance, Tae Kwon Do, gymnastics, swimming and kickboxing. In addition, clients have been provided with some of the equipment and supplies they require to pursue their varied interests.

To meet the needs of those who wish to develop interests related to Native culture and heritage, N.E.T. has established St-ART Family Art Program in conjunction with the Indian & Metis Friendship Centre and supported by a grant from Manitoba Culture, Heritage & Recreation.

The St-ART Program, with instruction by local artist Thorie Hinds Thrien, M.F.A., focuses on children seeking an introduction to Native art, and on youth requiring more advanced, career-oriented instruction and consultation. St-ART encourages families to participate with their children in its various programs.

Saturday classes from 1:00-4:00 p.m. are scheduled at the Indian & Metis Friendship Centre, 465 Alexander Avenue, Winnipeg (949-9109).

(Man. Culture Heritage)

Fifteen land claims pending

SASKATOON — Indian bands in Saskatchewan want 170,000 hectares of land reinstated as reserves and financial compensation for being deprived of land that is rightfully theirs, says Chief Sol Sanderson of the Federation of Saskatchewan Indian Nations.

Sanderson said most of the land was fraudulently sold by government speculators during a 20-year period beginning in the late 1890's. A large portion of this land is in southeastern Saskatchewan.

Former Indian affairs minister Doug Frith agreed to turn over up to 6,800 hectares of Crown land to aggrieved descendants on the Carlyle-area White Bear reserve and to use $16 million to purchase the remaining 12,000 hectares.

His successor, David Crombie, has not indicated whether the new government will honor the commitment. Crombie has promised to meet with the chiefs next month.

Sanderson said the White Bear case is one of 15 claims arising from frauds documented by the federation. □

Urban women launch housing project

by Ruth Goudar

REGINA — A $1.9 million project that will construct a new style of native housing will bri g together under one roof a variety of services for native families is the latest undertaking for the Regina Native Women's Association.

The development will be "a base that native women can identify with and that can be available to people who need it," association president Phyllis Bellegarde says.

This 12-year-old native women's association provides services for native families in Regina. It is supported by government funding.

Their plan is to renovate the vacant Safeway building at Pasqua Street and Fifth Avenue into offices to house services such as a prenatal clinic and a day-care centre.

Also, 24 new townhouses will be built on what is now a parking lot. Those units, to cost $1.5 million, will be funded by a provincial 20 per cent capital grant and federal mortgage interest subsidy. The Saskatchewan Housing Corporation is developing the housing units, which will eventually be turned over to the association.

Bellegarde describes the undertaking as the first of its kind, where native women, provincial and federal governments and the business community are all contributing toward it. The City of Regina has also been approached for funds.

It will cost $400,000 to buy and renovate the grocery store. A fundraising campaign by the association has already brought in the down payment of $90,000. A further $100,000 will come from the housing unit mortgage, leaving $200,000 yet to be raised for renovations.

A native day-care centre is a priority; it's something the association has wanted to develop for some time, but a suitable place wasn't available, Regina Native Women's executive director Ivy Scales said.

Other services for native families, such as Healthiest Babies Possible, a pre- and postnatal care clinic, a family workers and housing program workers, will also be moving to the renovated quarters when they are ready.

But the office plans aren't all that is special about this project. The housing units are designed as a kind of experiment — locating native elders next door to families who are not their relatives.

Five of the 24 units will be two-bedroom apartments to house grandparents and their grandchildren, who frequently stay with them.

A recent survey in Regina found that about 75 per cent of the elderly natives were looking after grandchildren, and most did not want to move into housing for the elderly.

Locating them next to families who are not their relatives is intended to meet the needs of the elderly and of native children, who often move away from their own grandparents when their families come to the city.

Housing is a field that the Regina Native Women's Association has been working in for years.

It manages 47 housing units for the Saskatchewan Housing Corporation and has access to 23 units with the Regina Low Income Housing Corporation.

Through its housing program, headed by Sandra Poorman, the association also maintains a working relationship with private landlords and sometimes manages rental houses for them.

Poorman said that over the past five years she has seen the association build its credibility so that landlords now cooperate, knowing housing program workers will take responsibility to see their houses are taken care of.

Part of the association's work is a social development program for families coming from the reserve, who have no references from a previous landlord.

The program teaches house maintenance and helps them find housing. It also refers families to counsellors if other services are needed. And housing workers follow up to see that the families are maintaining their houses.

Housing needs of low-income native people are now being met by a number of housing groups, and it is middle-income families who can't yet afford to buy market housing who are most in need, the association has found.

The 24 units will not be rent-subsidized, but will have set rents, ranging from about $300 to $400 a month, depending on unit size.

Such units are seen as stepping-stones for families, when, for example, one spouse is attending university, she said. "When they can afford to buy a market house, we expect them to make the unit available for others who need it."

So far, fund raising has included a $50-a-plate banquet, bingos and ticket sales. Margaret Rawlinson, chairperson of the Learning Futures Foundation, is taking a lead role in raising funds, Bellegarde said.

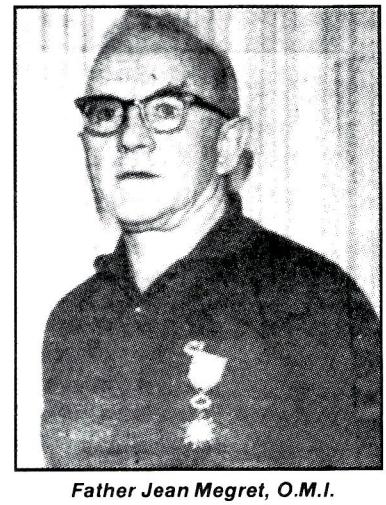
She is optimistic that support for the plan will continue and ongoing funding efforts will be successful.

The decision to get involved in such a mammoth undertaking wasn't an easy one. "Acquiring our own building was one of the hardest decisions we made, knowing the funds that would be needed."

But the building will allow the association to offer new services, such as a day care, and to locate most of its other programs together, in a place of its own. (Two other programs, a shelter for battered women and a group home for teenage girls, will continue to be located in the community.)

(Prairie Messenger)

Fr. Megret honoured



Father Jean Megret, O.M.I.

EDMONTON - The Consul-General of France, Louis Bardollet, recently awarded the National Order of Merit to Father Jean Megret, Oblate missionary at Wollaston Lake, Sask.

Bardollet recognized Father Megret's qualities of courage and perseverance, honoring him as the missionary and the Frenchman that he is; "for the complete gift of self among the Indians of the Great North for 37 years at Wollaston Lake." □

Radio linked patients, families

by Cathy McLaughlin

Described as a man of great faith, with a deep concern for humanity and a great sense of humor, Oblate Father Edouard Joseph Emile Rheaume, died October 4, 1984. He was 77.

Father Rheaume left behind a long record of service to Canada's native peoples, including 35 years as chaplain in Edmonton's native hospital — the Charles Camsell — where he was known as Father Sunshine.

Ordained in July, 1934, Father Rheaume served parishes in Hobbema, Peace River, Onion Lake, Sask., Cardston, and Lac St. Anne.

He served as an air force chaplain from 1939 to 1946, in Montreal, Victoriaville and North Battleford and overseas, in England and Belgium.

In his later years, Father Rheaume worked with the natives of Grande Cache.

In 1950, during his ministry at the Charles Camsell, Father Rheaume developed a French-language radio show to be broadcast in the North, linking patients in the hospital with families some of them hadn't seen in years.

With taped messages and 30 minutes of free air time from radio station CHFA, the patients, many of whom couldn't speak English, were united with their kin over the air waves.

The program continued for 20 years.

Father Rheaume's friends recall him as a "beautiful soul," and a "happy person," a lover of jokes.

Father Anthony Duhaime of St. Albert, a friend for 44 years, remembers his love of cooking, especially spaghetti, and his annual get-together where the spaghetti would be a main attraction.

He enjoyed imitating the English way of speaking — "and how do you do? And how is your livah, and your interior life?"

Father Duhaime said in his funeral homily, October 9, Father Rheaume "characterized all the traits of the prayer of St. Francis."

Brother Louis Gendre of Casomi House in Edmonton eulogized Father Rheaume as a "person who loved everybody, especially the native people. He learned their language and spoke to them about the love of God and love of neighbor."

Fr. Edouard Rhéaume, O.M.I.

In an interview with the WCR in 1974, Father Rheaume said, "Christ was not a white man, but a Jew with brown skin . . . . Christianity is not a white religion. Christianity is a life, that's all."

(Western Catholic Reporter)

Native spirituality blends with Christianity

by Bob Bettson

Indians are sometimes criticized when they try to integrate their traditional spirituality with Christian beliefs.

But church historian John Webster Grant says traditional Indian spirituality has much in common with Christian spirituality.

Grant was in Calgary recently to give a series of seminars at the University of Calgary. In an interview, he said Christianity has been influenced by a number of cultures from the Greco-Roman era to Teutonic and Celtic times.

A University of Toronto historian wrote a book, "Moon of Wintertime," which discusses the encounter between Christian missionaries and Indians in Canada since the first contact between Indians and whites.

Grant says he believes a "living Christianity" is only present when faith is integrated with culture.

He says native religion has much in common with Christianity, despite attempts by many early missionaries to dismiss native spiritual concepts as superstition which would soon die out.

Grant lists many parellels:

— Both Indian legends and the Bible have stories to explain creation and the great flood.

— Micmac Indians used the cross as a symbol of God even before contact with the whites.

— There were similarities in the Indian and Judeo-Christian heritage from their shared experience of living as nomadic peoples subsisting in a wilderness.

— Both Indian and Christian spirituality share a recognition of the spiritual dimension of life and the sense of a transcendent realm.

— Indians shared the concept of taboos — practices which were against nature and morally wrong.

— Like their missionary visitors, Indians celebrated festive occasions to give thanks to their creator.

Despite all these parallels, Grant says many barriers prevented the easy integration of Indian and Christian spirituality.

"For natives everyday things were done which could be recognized as religious. But the idea of setting a time each Sunday for religion must have struck native people as very odd."

Grant says the church hierarchy and the ordained ministry were also foreign to Indian religious traditions.

Another difference is the sense of time in Christian faith which is lacking in the more nature-oriented Indian theology.

"Native religion is a religion of place, not time," Grant says. "Christianity thinks of a cosmic purpose not yet fulfilled."

Grant says native spirituality was not taken seriously enough because during the missionary years it was assumed natives would be assimilated completely into a dominant society.

He sees the recent revival of interest in native spirituality not as a threat to the inroads Christian churches have made among Indians, but as a "healthy" reflection of an interest in rediscovering traditions which have been largely lost.

See Spiritual beliefs, p. 16

New program for Native education

by Lydia Misiewich

Learning how to speak Cree, set up a teepee and make bannock are only a few activities now available to native children under the care of Alberta's Catholic Social Services Children's Treatment Service.

Because of the high percentage of native children under care (anywhere from 25 to 40 per cent), CSS has recognized their unique cultural and adjustment problems for some time. However, development of a formal cultural and social program for them began only five years ago.

"Over the years there has always been some effort to accomodate children from other cultures," said Al Pierog, service supervisor.

The subject of funding was always a priority, he added. In the past, all CSS could afford was basic care for all the children. Now that money is more plentiful, the organization can afford better training for staff and can pay more attention to the finer details of the program.

As an example of the type of care given to native children now, Jean Wood, native program co-ordinator, and Mr. Pierog told of a young boy who will soon return to a Cree-speaking reserve.

As part of his care at CSS he has been learning to speak Cree along with some staff and several other children. In the treatment centre where he lives, the boy has been exposed to native culture through posters on the walls, legends read to him and events such as pow-wows and visits to reserves, native sports days and films based on native culture.

"The Cree lessons are very important," said Ms. Wood. "It's not only culture, it's communication. It's very important for the native children to communicate with their elders in their own language. It cements relationships."

Children's Treatment Service also has stepped up its contact with the children's families and band leaders on the reserves. Taking the children to native events on the reserves is another way of maintaining cultural contact.

Native children living at the treatment centres also have the opportunity to purchase items for their rooms that reflect their native heritage, added Ms. Wood.

Some children collect eagle feathers, while others may buy native dolls, she explained. "For gifts, I'd be more inclined to buy them a native-oriented gift such as a belt buckle or a book of legends."

In addition, the children have volunteers (most are native) that put emphasis on taking the child to events in the city, especially those that reflect his native culture.

One such event was getting a group of native children from CSS involved with about an equal number of children from the community in a project put on by the Native Friendship Centre.

Ellie Cadeaux, a worker at the Native Friendship Centre, came up with a program for native children involving films and resource people.

The children learned native crafts, set up a teepee and made a meal of bannock and moose stew, said Ms. Wood. "This was a good way for them to normalize."

Another interesting development of the program is that one treatment centre became entirely comprised of native children.

"All four children were native so we were able to put a native volunteer in there," said Mr. Pierog.

"That person could then do a number of things: he could be a role model for the children, discuss what it is like to be native and explain to them the comments and prejudices they may run into."

It is easier for children to discuss these questions with someone of their own culture, he explained.

A seemingly minor, but important, problem CSS Children's Treatment Centre has encountered is that of teaching children culturally acceptable behavior, noted Mr. Pierog.

He said that in white society children are expected to look their elders in the eyes when they speak to them as a sign of respect.

Native children, however, often look away when speaking to an adult. It has since been realized that this is the way native children are taught to behave respectfully to their elders.

"We shouldn't make unnecessary demands on the children," he said.

More extensive staff training is also important. In addition to the learning experience staff receive when they take the children to an event on a reserve, they also take part in in-service training sessions.

Those in-services cover such topics as historical perspectives on native culture, which areas and language groups the children come from, economic differences on reserves and the corresponding lifestyles, as well as a look at stereotyping.

"We spend a lot of time on stereotyping," said Mr. Pierog, "because it's prevalent that sometimes we don't even know we do it.

"If a child recognizes prejudice they won't respond as quickly or as positively."

Different cultures don't mean different problems, said Ms. Wood and Mr. Pierog. Every child has a need to keep in touch with his or her specific culture, whether they be French-Canadian, native or Ukrainian. And the Children's Treatment Service attempts to accomodate all cultures to the best of its ability.

(Western Catholic Reporter)

Spiritual beliefs, (from p. 15)

Grant suspects some of the Indians who have adopted traditional spiritual customs and beliefs have done so through research from anthropologists' reports of the beliefs of their ancestors.

But he says it is unlikely that after hundreds of years of Christianity, natives of North America will forsake the churches and return to traditional religion.

Grant says the resurgence in interest in traditional spirituality should lead to a "livelier native Christianity."

(Calgary Herald)

In our next issue:

Steve Smith, Potter
— by Sylvia Opl
M.A. Gaboury — by Tanya Lester
Great Pow Wow of 1901
— by Marjorie MacDonald
Visit to Chilean Natives
— by Alec Domokos
C.W. Dowden, Teacher
— by Connie Wright

Elmer Ghostkeeper — One of the new Alberta Metis leaders

by Frank Dolphin

EDMONTON, Alta. — Elmer Ghostkeeper feels comfortable sitting across huge conference tables from Canadian leaders like former Prime Minister Trudeau and Premier Lougheed. Not bad for a boy from Paddle Prairie.

Under the glare of hot TV lights, he has sweated out the hours of proposal and compromise necessary to gain what the Metis people — the forgotten people of Canada — need from governments to help them draw even with the rest of Canadian society.

During the time from the late 1970s that he has headed the Alberta Federation of Metis Settlement Associations, he has lived in the shadow of Louis Riel, the Metis leader hanged by Sir John A. Macdonald.

"Riel had developed our people to the point of becoming a nation. Then the government dissolved it and we became leaderless. No one has come along since Riel," he said in an interview.

Prevented from becoming a nation, the Metis have fought for the last hundred years for physical survival. Elmer and other Metis leaders believe they had all the elements to be a distinct people. To regain that identity, they need a land base, self-government, cultural expression, social and economic development.

Adolphus Ghostkeeper and Michelle Chalifoux, 1911, Grouard, Alberta.

They call it "Metisism" — a Canadian identity. Metis leaders argue that the Metis had developed as a distinctive people in the 19th century with legal and political rights. These included recognized aboriginal rights, because of their Indian ancestory.

The new Canadians of that time, the European settlers, challenged those rights in the Selkirk Colony of Manitoba, through the Hudson's Bay Company and the Canadian government. There was some recognition of political rights by the federal government through the land grants, but they were never fully implemented.

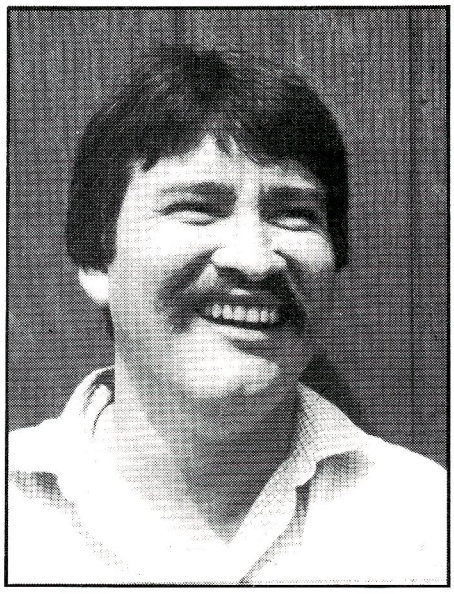
The result of all the double-dealing that went on in the lengthy negotiations and failed promises was to push the Metis onto marginal lands and to condemn them to a life of extreme poverty.

Here in Alberta, the provincial government did respond to sharp political agitation by the Metis in the 1930s with the appointment of the Ewing Commission. The result was a system of agricultural colonies, but still hazy was the question of land ownership. While no one realized fully what was at stake then, there was the prize of millions of dollars in oil revenues still hidden below the ground — a prize capable of providing the means to fulfill those struggling for a place to live and food to eat.

Today, that dispute centres around the Alberta Government's failure to place in trust, as the law provides, revenues from the sale of oil and natural gas produced by 250 wells on the eight Metis colonies scattered throughout northern Alberta. A court action brought by the Metis against the province is seeking about a hundred million dollars. It has been stalled in the Alberta courts since the late '70s.

Then there is the high profile fight of the native people to guarantee their aboriginal rights in the Canadian Constitution. For the Metis, as for treaty Indians, a land base is the key to their social and economic development.

Alberta Metis are a long jump ahead of Metis in the rest of the country. They have the only existing land base in Canada. Their eight colonies: Fishing Lake, Elizabeth, Caslan, Kikino, East Prairie, Gift Lake, Big Prairie and Paddle Prairie, cover an area of 1.24 million acres.



Elmer Ghostkeeper at the 1980 Elder's Conference Lac La Biche, Alberta.

Elmer Ghostkeeper knows from experience that his people are at the mercy of politicians' whims. Without guarantees in the constitution, promises and understandings of land ownership are worthless. He points to the action of successive Alberta governments.

They have disputed the Metis claims to ownership of the colonies and arbitrarily dissolved four of them. In addition, successive provincial governments have made 124 changes to the Metis Betterment Act since it was passed in 1938 without consulting the various Metis groups.

"We want a made-in-Alberta agreement with guarantees of a land base and self-government," Elmer says with great determination. He believes the government's position is growing weaker as the Metis groups grow stronger.

Two other important objectives: the establishment of a special Aboriginal Peoples Court to deal with natives' rights and past grievances and a native consent clause in the amending formula of the constitution when their rights are affected.

The Metis support aboriginal representation in the Senate in proportion to their numbers and an Alberta provincial constituency of the eight colonies that would give them their own member in the legislature.

An impossible dream? Elmer doesn't think so. This young leader, now in his mid-thirties, learned early in his life the need for struggle, pride in what you are doing and a strong dash of discipline to reach what seem like impossible objectives.

Elmer was born the third youngest in a family of 14 on the northern col-

ony of Paddle Prairie. By the time he arrived his father was 54. While many people might consider a middle-aged parent something of a disadvantage, the generation gap and then some, Elmer says otherwise.

"It was a tremendous advantage. My father was a wise and gentle man," he says. "He took pride in the animals and in hard work."

Despite the day by day struggle to keep the farm producing, Elmer's father insisted that no manual work be done on Sunday. That was the day for worship.

Elmer believes his five years as an altar boy and such occasions as the carrying of the Child Jesus in the Christmas procession helped him to develop leadership qualities. Finding a place in the forefront of activity, even at such an early age, prepared him to look for and accept responsibility later.

Punctuality was important in the Ghostkeeper house. The time after dinner when most young people today would settle into several hours of watching television was different in that remote farm house on the Paddle Prairie Colony in Northwestern Alberta. That was the time for studying catechism, then the recitation of the rosary.

Elmer looks back to the influence of another man in his formative years. "I can't remember his last name. We just called him Father John. He was a great baseball player." He was one of the priests who served Paddle Prairie and became a friend and model for Elmer's future life.

Once away from the security of the Metis colony, Elmer experienced the jolting experiences that most young people encounter in growing up. One of the most difficult was moving to a school in Fairview, a northern Alberta farm community. For Elmer, that was his entry into the Whiteman's world.

(Estate of J. Brady)

Metis on logging project at Keg River in 1943: Oliver Anderson, Francis Poitras, Alphonse Patinaude, Harry Patinaude, Ambrose Parenteau, Ernest Martineau, J.P. Brady, Sam Parenteau, Lyle Martineau (boy).

"I was the only Metis in my class. I found it tough sitting in school rather than going out harvesting with my father."

Being a Metis didn't make any difference in his relationship with his new friends. "The standards set by my parents made it normal for me to want education."

As he grew older, Elmer spent his summers operating heavy equipment. But that determination to acquire more education took him to the Northern Alberta Institute of Technology in Edmonton and eventually to the University of Alberta.

Once again instructors and professors reached out to this young man to encourage him as he moved towards graduation and an eventual leadership role in the Metis movement.

Elmer took over his father's farm in 1974 and became involved in the work of the Metis settlements. From there it was only a matter of time until he became president of the federation.

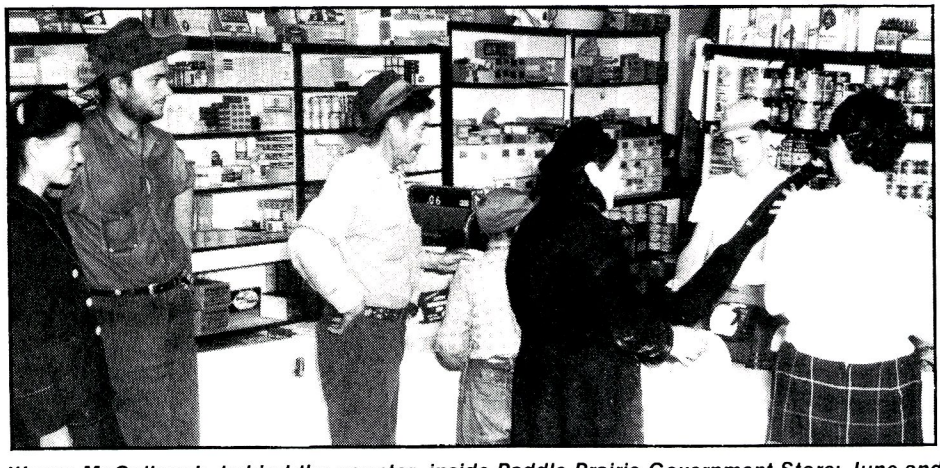
One experience spelled out for Elmer the need for strong, even tough leadership or his people would never gain that identity as a people they want so badly. That was the government raids on the Paddle Prairie settlement office by provincial government agents. They wanted the records as part of their preparation for the multi-million dollar court case.

The public uproar over the action eventually forced a public apology from the minister responsible in the legislature, a clear victory for Elmer and other Metis leaders.

Among the proudest achievements for Elmer has been the development of the Metis Settlement Carpentry Program. It will provide a pool of qualified tradesmen on the settlements, resulting in 59 badly needed jobs, much better housing and eventually lead to the formation of construction companies.

The carpentry program is the first venture of a new Metis corporation to assist in the economic development of the colonies — Settlement Sooniyaw Corporation. With federal and provincial financial support, Sooniyaw will help new and existing businesses become successful in Alberta's tough economic climate, where boom has turned to a deep recession.

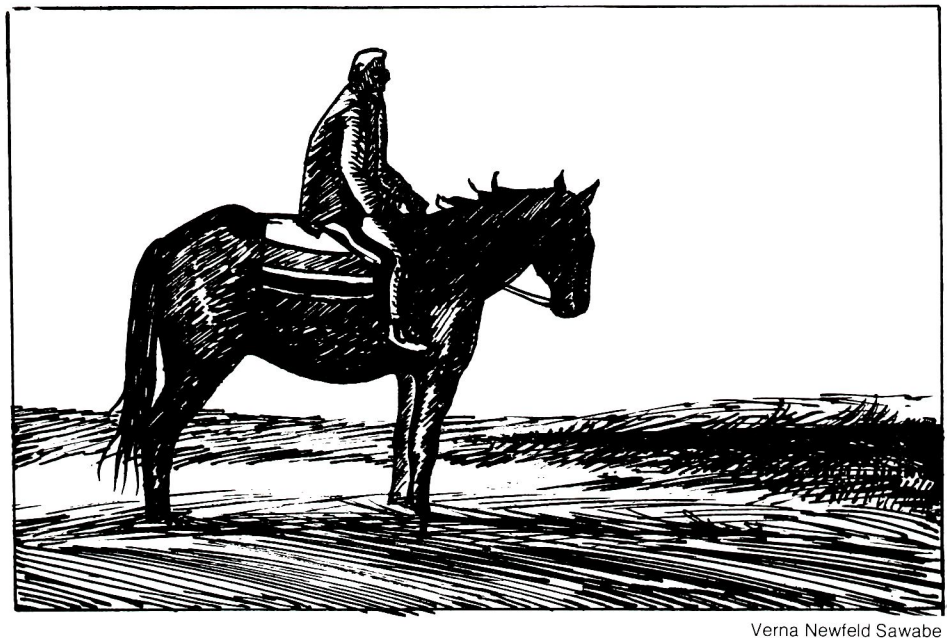
As for Elmer's future, he's planning a new but related career. He wants to get into provincial politics where he believes the Metis need a strong voice and someone to show Canadians the vision of the Metis people. He plans to run as a Conservative in the next provincial election, likely in 1986. □



Wayne McCullough, behind the counter, inside Paddle Prairie Government Store: June and Richard Poitras, Philip Auger, Terry Poitras, and Mrs. A. Armstrong.

Chief Red Cloud of Birdtail Creek

by Dr. Peter Lorenz Neufeld



Verna Newfeld Sawabe

Next to Sitting Bull who, with Inkpaduta's indispensable help, defeated the USA forces at Little Bighorn 109 years ago, no other Sioux chieftain is as well known to Americans as Red Cloud. Scores of history books and novels, articles, movies and comic strips glamorize this great Oglala Teton leader who wiped out Colonel Fetterman's entire force in Wyoming a decade before Sitting Bull and Inkpaduta did the same with Custer's. Yet, other Sioux war chiefs whose warriors killed more American soldiers than did those of Sitting Bull and Red Cloud but in smaller engagements over a longer time period, never fired the U.S. public imagination as did those two.

How many of us Canadians even know that our country also had a Chief Red Cloud? Or, that as war chief in his younger days, before coming here (though perhaps not quite as prominent as his older famous namesake), he fought American soldiers for a longer period and undoubtedly killed more whites.

Readers may recall passing reference to this chief in the first article in this series. Known to Americans by the names Red Thundercloud, Scarlet Cloud and Red Thunder, this renowned son of Chief Sleepy Eye (after whom) a town near Minneapolis is named) also often went by the Sioux name Mahpiyaduta like his namesake. For this reason some of us historians call him Red Cloud II, to avoid perpetuating confusion already generated by some. Inkpaduta's older brother, Chief Sintominaduta, had married Sleepy Eye's sister and his unpunished murder by a white renegade (who also killed other family members) was a very real underlying cause of the Minnesota Sioux uprising.

Red Cloud II headed some 350 Sisseton Sioux families then, usually fought side by side with his uncle's younger brother, Inkpaduta, during those years and, for a while, he was even a titular head. This close family relationship through marriage linking Red Cloud II with Inkpaduta, and consequently that family's personal tragedy, helps explain the deep hatred the two fiery Minnesota war chiefs developed towards American whites.

In 1863, Red Cloud II led his harassed band into what is now Manitoba. Several years ago, I interviewed at length a most remarkable very elderly grandniece (now deceased) of his; incidently, also distantly related to Sitting Bull. A high school graduate greatly interested in Santee Sioux history, this exceptionally fine lady (who strongly reminded me of my own deceased mother) had often questioned her elders about that memorable last decade in America and the early years in Canada. For me, her fascinating story filled countless gaps, reinforced hitherto unsupported tales and cleared up many half-truths.

An important cause of the major Minnesota revolt, she told me, revolved around a few chicken eggs, accidently broken by a Santee hunter visiting a settler whose homemade furniture he, with companions, was admiring. After taking much abuse and a broom-beating from the irate settler's wife plus taunting from his friends, the enraged man returned to kill her and a child. Shortly thereafter, neighboring whites killed many band members with poisoned soup. Interestingly, two historians mention somewhat similar "egg stories" as immediate cause for the uprising.

My elderly friend's grandmother had been married to a white American soldier before the revolt. She was persuaded to flee with the Sioux because everyone knew that her status as a white private's wife would not save her from retaliation by angry white settlers. In Manitoba, she again married a white man — causing both Indian Affairs officials and local writers to confuse her family history.

My friend's father was six when Red Cloud II's tribe left Minnesota, and eight by the time they finally reached Manitoba after running and hiding and fighting pursuing cavalry in the Dakotas. Through a deadly hail of bullets while fighting a rear guard action to protect the women and children, Red Cloud II led his people across the wide and treacherous Missouri. Many perished "in the very spot the main bridge near Bismark, N.D., today spans the river." She was convinced that her white grandpa was one of Custer's soldiers later annihilated by her other ancestor, Sitting Bull, and his warriors.

The first dozen years in Manitoba were terribly hard for Red Cloud II and what remained of his once large band. Ottawa and Fort Garry authorities couldn't agree whether they were enemies or friends, returning to an earlier homeland or refugees. American authorities tried to persuade and force them to return; which some did. Even Louis Riel's chief lieutenant, Gabriel Dumont, tried to get them to move south. On the Portage Plains, Chief Picheito Tanner's Saulteaux fought them at every turn. West of present day Souris, Cree fought and killed several, including a chief. Buffalo were fast becoming extinct. Yet, despite these many setbacks and much starvation, the Sioux obeyed most Canadian laws and eventually were granted reserves. Following a trip to Ottawa on behalf of his people, Red Cloud II with his followers were settled on Birdtail Creek near Fort Ellice on the Assiniboine near what is now Miniota.

A Wattsview district pioneer once described Red Cloud II and his band. "There were about 100 in all, and about 20 of them were warriors, most of whom had taken part in the earlier

wars in Minnesota. It would be hard to find a finer bunch of men anywhere. Lithe, supple, alert and straight, several of them six feet or over in moccasins. Pioneers recall Solomon, Sioux Jack, Big Hunter, the Honikaw brothers, Sioux Benn, Thunder Shonkako and Moses Benn Sr. The women too were active and prepared for every emergency."

Others mentioned those days were Enoch, Black Face and Daniel Tahocka. Family heads on a 1905 list included Charlie Hanska, John McLeod, Joseph Paul, George Hunter, Andrew Benn, Silas Bopha, James Grey, John Bunn, Thomas Thunder, Old Bopha, Makaicahota and Moses Bunn, while a 1915 list mentioned Mrs. Mahpiyaduta, Mrs. Benjamin, Napahota (James Grey), Bopha, Isaac Thunder, Alex Benn, Thomas Thunder, Moses Bunn, Awicanhan, Makaicahota, Charlie Hanska, Mrs. John Bunn, Silas Bopha, John McLeod, Jennie Bluebird, Sioux Benn, Willie Kasto, Gerard Bunn, Mrs. Big Hunter, Joseph Paul and Sam Bopha.

A local historian from that area described Red Cloud II as generally depicted by the white settlers during the three decades he lived at Birdtail. "He was a very different Indian. He did not speak English, was a warrior mostly at odds with the white man. He was good hunter and expert horseman. He kept a band of horses and rode a black stallion. During the (1885) Riel Rebellion, they asked these Indians for help. Chief Red Cloud was willing to go, but Moses Bunn said, "No, the Canadian government has given us this land and we won't rebel." And, except for the Inkpaduta faction, they didn't.

The only conflict between Red Cloud II's people and neighboring white settlers involved the chief's horses trampling and eating grain crops. After several horses were impounded, the chief, astride his steed, met settler Albert Bartley and gave vent to his disgust by striking the whiteman's mount sharply on the rump with his blacksnake whip. Bartley didn't realize he got off much lighter than many Americans of his race a few short years before!

Though Red Cloud II was always referred to as the reserve's first chief by band members and nearby settlers, Indian Affairs lists Enoch as the first chief, until he returned to the Dakotas about 1887, then his son Henry Enoch. It may well be that Ottawa never recognized the old man as chief, or that he had retired by then as active chief but as was then customary, retained the honorary title until his death. Also, he should not be confused with Chief Mahpiyahdinape (Emerging Cloud) who a noted historian lists as being at Birdtail in 1875.

In 1851, Red Cloud II's father had spearheaded treaty negotiations with Minnesota governor Ramsay — a treaty broken often by U.S. officials and resulting in much bloodshed. That the son never again trusted government officials, even Canadian ones, is quite understandable. Settling 50 miles south of Oak Lake were former comrade-in-arms Wamdiska (White Eagle) and Taniyanhdinajin (also known as Chaske) serving families like Antoine, Noel, Essie, Blacksmith, Okapa, Sioux and Kasto. Chiefs Dowan (The Singer) and Crow later settled at Turtle Mountain. One historian claims that Chaske (whose English name, he says, was Charlie Eagle) was a grandson of Chief Hdayamani of Turtle Mountain (third article). When comparing surnames of residents from these three reserves, taking into account spelling variations by whites, one is immediately struck with the inter-movement among, and close family ties between, many of their members. I strongly suspect that the gentle and peaceful Hdayamani was also closely related to fire-eating Inkpaduta, perhaps even a younger brother. Dowan didn't remain at Turtle Mountain very long and may well be the man who became foster father to a son of Hdayamani at Lake Traverse reserve in South Dakota.

My elderly friend remembered her granduncle Red Cloud II well. He was of medium height, slim . . . "no fat Indians those days for everyone walked a lot." Following his death in 1907, his beautiful horses went to his sister, re-married to John Bopha — whose sister, some say, was Mrs. Red Cloud II.

Bopha and Bartley came to terms by negotiating a treaty that if Sioux horses got out into the settlement the latter would drive them back and if Bartley's wandered onto the reserve then Bopha would do likewise.

The old war chief lies buried on a point of the Assiniboine facing Scissor Creek west of the De Clare near the CNR line. His paternal descendants, one of whom I knew about nine years ago, use the surname Cloude. □

Myriam Dionne photo

Visitors browse through craft displays at show and sale of Indian Arts and Crafts at Ottawa's Victoria Island, June 27 - July 3, 1984.

Bro. Heytens taught at Little Grand Rapids

Born in Belgium in 1904, B. Stanley Heytens, OMI, joined the Oblates in St. Laurent, Man. in 1926. He served in succession at St. Mary's IRS, Kenora; Marieval, Sask.; Qu'Appelle IRS and Muscowequan IRS, Lestock Sask. He also served at Fort Alexander, Man.; Sandy Bay and Bloodvein, Man. He spent eight years as a teacher at Little Grand Rapids. He also served at Ebb & Flow, Grand Marais, Ste. Rose and Birtle, Man. **R.I.P.**

Deadline for the April/85 issue is Monday, Feb. 18.

Letter to the editor

One Indian teacher's opinion on residential schools

The Editor, Indian Record
Dear Sir,
RE: "Residential Indian Schools . . . An Appraisal"
Indian Record —October, 1984

I spent eleven years in an Indian Residential School; two of them to be exact.

I have, after many years of personal turmoil which I attribute to the institutions, studied the history of such schools and I cannot forgive the evils that have been heaped upon the Indian people in the name of Christianity.

To state in your article that it is too early for an appraisal is a denial of the self-obvious.

Of the hundreds of people who were my fellow students there is but a handful in comparison to the hundreds in the schools I was in who achieved anything noteworthy, to say nothing of the shameful, dilemma in the frequent tragedy of transition from youth to adulthood.

In the school how often did we hear the little ones crying in the night for their mommies and daddies? How often have we seen Indian kids staring out into the world at other children, their parents and their homes — longing for some warmth and comfort denied them? How often did we see kids begging for some love and affection which was not there.

How often did we see the "Christian" staff put down students psychologically and physically? They were mean people those staff.

How many years did we put up with being called to church services on Sunday then being called dirty little stupid Indians the rest of the week?

We were segregated by sex at all times. We wore distinct uniform clothes. When we were trucked to church in town we sat in separate pews away from white people. When we went to the public high school we were put in a special program because Indians were too stupid to take the general academic program. When anything was stolen at the High School it was the Indian kids who were accused.

We ate boiled green liver. We ate home made porridge with grasshopper legs and bird droppings in it. Our butter was beef tallow.

Some people say the schools were good because they provided a start for many. Yes they started but as soon as one reached sixteen or began to realize something was amiss they were tossed out.

We had to work a half day on the farm and went to classes a half day. For this in the winter we were given cast-off clothes including only cold rubber boots and one pair of socks. We damned near froze to death.

The staff ate well. They had luxuries we never had on our tables. They even had a separate dining room and coffee and lunches we never got. Even worse some of them absconded with the kids' materials and money!

In your article you say, to quote ". . . security, stability, love, discipline . . ." et al. All I can say to this is that this is sheer fabrication.

You also state about the staff "staff were equal or better than in the general public . . . Garbage! They were a church-oriented less-than-average lot. In fact some of them were religious zealots who were for other purposes mentally deranged.

You cannot rationalize the past existence of the residential school system by saying that some people rant and rave about their notoriety, or to say relatively speaking there were no other systems available. Nor can you say that in comparison to other countries ours was better. Also, in all truthfulness in God's light how can you say such schools produced most of our leaders of today?

The opportunity has always been at hand for Canada to do a professional job but it was never taken up seriously.

The education of Indians has always been only a side-line of Canadian governance. Indian education has always been done by what I call a fad system — someone in Ottawa gets a brainwave and works it out as a contemporary good system for Indians.

Shameful! Take a look at one of the thoughts that went into policy for Indian kids in residential schools regarding Indian language use:

> *"Instruction of Indians in the vernacular is not only of no use to them but detrimental to the cause of education and civilization and will not be permitted in any Indian School. It is believed that if any Indian vernacular is allowed to be taught on Indian reservations it will prejudice the pupil as well as his parents against the English language. This language which is good enough for a white man or a black man ought to be good enough for the red man."*

This is a quotation from a Commissioner of Indian Affairs in 1897 which became policy for many years.

As a result many students were severely punished and beaten for speaking Cree, Saulteaux or Sioux in the school. Even little children of preschool age who knew no other means of communication than their mother's tongue were strapped.

Look at the statistics. There has been no system up to the recent advent of Local Control whereby one can honestly measure and say Indian Education was anything but dismal, shameful, and completely unsuccessful.

Print this, if you dare!

W.C. Thomas, B.Ed., M.Ed.
Hodgson, Manitoba
November 19, 1984

We let the readers judge the objectivity and fairness of this letter by comparing their experience to the above.

The INDIAN RECORD stands behind the assertion that there were many examples of dedication, generosity and competence among those staffing Residential Schools.

We also know there were instances of limitations due to lack of information, fear, prejudice, ethnocentrism and ignorance. Some were hurt because of other problems. We are quite aware of *our* filters, colored glasses and selected perceptions. *A.G.*

We invite further comments on Indian residential school education based on genuine research and experience in the field. (Ed.)

$16-million settlement

CARLYLE, SK. — In an extraordinary admission of wrongdoing almost a century ago, the Canadian government recently signed an agreement in principle here with the White Bear Indian Band of southern Saskatchewan.

The proposed agreement gives the 1,500 members of the band $16,165,000 in cash, and land worth an additional $1,845,000 so that its members can replace 47,104 acres of Indian land in the Carlyle and Kisbee areas stolen by minsters of the Crown in 1896. The agreement culminates a 13-year investigation by the Federation of Saskatchewan Indian Nations. □

Books:

Indian-animal relationships and the fur trade

Martin, Calvin
University of California Press
1978
Hardcover
$10.95

Reviewed by Connie Wright

When I first picked up *Keepers of the Game,* its white glossy cover impressed me as another dry, scholarly, stereotypal history of the fur trade. Browsing through the overleaf, I picked up such lines as: "Early records show the native hunter as curiously vindictive and hostile towards his prey — and once hunting had become a secular affair for him he became just exploitive as his white counter part . . . ."

Incensed, I plowed on through the prologue where Calvin Martin, an ethnologist from Berkeley University in California, restated the now well worn versions of the Indian's seduction by the trade. Other eminent ethnologists, he said, believe that the native person was essentially a western bourgeois capitalist, cloaked in a brown skin and hidden in a forest setting who, when broached with superior technology demonstrated an innate material acquisitiveness by slaughtering the hapless beaver, otter, martin, and muskrat.

Yet, none of this clicked. As well, Martin ran roughshod over this nonsense by stating that the two Indian groups . . . he studied, the Micmac and Ojibway within the region of the Eastern Subarctic (along the Great Lakes) chose a low standard of living with the full awareness of the magnitude of the resources open to them.

Conservative hunters

Before the arrival of the whiteman, as far as one can estimate, the Micmac and Ojibway hunted conservatively while they enjoyed an unparallelled material plenty. So after an incredibly harsh introduction, Calvin Martin, a doctor in Indian Studies, was obviously reaching for a deeper, possibly more realistic motive for the Amerind's secularized trading of furs.

As he states, the epidemics of European diseases decimated the native population, undermined the Indian's spiritual well-being and thus flushed out the strict adherence to hunting taboos. It is well documented how the European brought with him a highly efficient technology, and a long established immunity to old world diseases which the native peoples of North America had lost in their pre-historic journey across the Bering Strait.

However, what is not as well known is that according to Martin the advance spreading of diseases corroded the Indian's natural ecosystem. As he argues, some epidemics preceeded the arrival of the whiteman through the migratory habits of fleas and ticks which hitch-hiked their way across North America, spreading numerous varieties of disease among both domestic stock and wildlife.

The Micmac and Ojibway, who comprehended their universe and its phenomena in mystical terms, attributed disease to unseen forces — and therefore, Martin concludes, the Amerindian blamed his spiritual counterpart for the diseases which ravaged his village.

Well researched

When the European knocked on his door with all the accoutrements of civilized life, the Indian was already deeply disturbed by the unpredictability of the world around him. However, where we differ in attitudes, is whether to believe Martin's proclaimation that the balance of this delicate system was staunchly embedded in the Amerindian's cognition that "wildlife could avoid him (Indian) by making him destitute, or afflicting him with disease" because this logic is entrenched in Martin's basic premise that "latent hostility existed (between the two) that might erupt into overt hostility given the proper circumstances." Therefore, he argues, the Micmac and Ojibwa embarked on the trading of furs to revenge themselves against their wildlife tormentors.

The true beauty of Martin's concise historical research rests in a work peppered by seminal remarks of historical figures which were, as often as not, Indian people themselves. What is unearthed is a treasure chest of cameo portraits of the moods, the feelings and original perceptions of those early hunter-gatherers.

His well researched quotations provide clues to comprehending perhaps not the inciting motives for joining the trade but, more significantly, the deep spiritual malaise of a people consciously aware of a world growing beyond their grasp.

Alexander Henry, the elder, and adopted Ojibway became Martin's unimpeachable support for the theory that Indian tribes chose to war against their wildlife kin. He describes a conversation between two aged Cree in the vicinity of Lake Winnipeg: "the old Indian paused, became silent, and then in a low voice (they, the two Cree) talked with each other; after which he continued his discourse.

"I told you that we believed in years long passed away, the Great Spirit was angry with the Beaver, and ordered the Weesakejak (Flatterer) to drive them all from the dry land into the water; and they became very numerous; but the Great Spirit has been and now is very angry with them, and they are now all to be destroyed."

Martin concludes from this evidence that the Indian chose to collude with the European in revenging the Great Spirit, but what he misses is the significance of the intimate bond which mated the Amerindian with his animal brethren and, most importantly, that the Indian explained all phenomenal change in terms of an animistic belief system. The implication of the old Cree's words runs far deeper than Martin will allow. The Indian understood the beaver to be an "intelligent, conscious fellow-member of the same spiritual kingdom, and that his own destiny was linked with that of mankind by the Creator."

Emotional awareness

The Indian's complicity in the hunt was etched out of a debilitating emotional awareness that, as hopeless as he was to alter destiny, he suffered enormously in destroying a soul mate. Where Martin's thesis ends is to hold a people culpable for the vast extermination of the fur-bearing resources by fingering our ancestors and stating: "it was your ecosystem that was going awry," and, if we are convinced of this, then we could possibly also be convinced that the whiteman has very neatly absolved himself of his own guilt.

The essential issue which is displaced by imagining the Amerindian hated his wildlife relations is to deny the deep emotional and cultural costs which the hunter-gatherers have paid for their confused negation of traditional hunting practices.

Most assuredly, the Micmac or Cree were technically responsible for the over-exploitation of the game, but when one considers the cultural differences of those who sollicited the furs from those who hunted for them, it is fair to conclude that, in a rather

unbalanced social and political system, native people have paid quite handsomely for these historical misdemeanours.

Keepers of the Game is an excellent text, densely written, and for the most part remarkably evocative; its basic thrust to discover aboriginal perspectives is extremely laudable, especially in a situation wheren Indian culture kept few recorded documents. Martin does cut both the urban bourgeois from from imagining that his land conservation could ever remotely emulate the early animistic native, while it relegates part of the burden for the dessication of the fur bearing resources to Indian people.

I found the book to be a challenging, timely text, current with present social trends; prior to the 1970's a white bourgeois intellectual would have suffered tremendous retribution for insinuating that Indian people were at least partly to blame for their cultural problems, but *Keepers of the Game,* as a social statement by the middle class, affirms what has been suspected for a long time, that Indian people have entered the mainstream of Canadian society, and are doing it on their own terms, otherwise the cultural backlashing in *Keepers of the Game* would never have been tolerated, let alone printed. □

SINOPAH, THE INDIAN BOY
by J.W. Schultz

103 pp.: $5.95 (US)

Sinopah, The Indian Boy is the story of a Blackfoot boy's journey from infancy to manhood, culminating in his initiation into the Mosquito Society, which takes place "in the time of the buffalo". It describes the basic system of values underlying the Blackfoot way of life in the 19th century, the role grandparents play in education of children, how the parent shapes the lives of their children and how the children guide their own destinies. This book was originally published in 1913.

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First woman chief chief in Treaty 7 area

Chief Una Wesley

CALGARY — History was made in treaty 7 country on Nov. 15, 1984, when the Bearspaw band from the Stoney tribe elected Una Wesley as their new chief.

The 42-year-old mother has four years of experience as a band councillor from 1978-82 and follows in the footsteps of her grandfather Chief Jacob Bearspaw, who signed Treaty 7 in 1877.

And she is the pride of her parents Lilly and Lazarus Wesley, the latter a band councillor for eight years.

With her win over incumbent Bill Ear, Wesley says she has "big changes" in mind, particularly in band administration personnel. □

Native pastoral centre

The "Native Pastoral Centre" located at Sacred Heart Community School, Room -120, Edmonton, Alberta, began operation in January 1980 and is sponsored by the Archdiocese of Edmonton.

The Native Pastoral Centre is a place where one can find: a friendly welcome, support through community experience, human and spiritual growth, and appreciation of native values and culture. □

DENENDEH — *A Dene Celebration*
Text by the Dene Nation — Photographs by René Fumoleau

We are the Dene and we call our land *Denendeh,* which means *'The Land of the People'.* We believe our land is a living person, often called 'Mother', and we love her as we would a most generous parent.

We belong to the Athapaskan family, an aboriginal group that is spread across Canada from the Rocky Mountains to Hudson Bay. Our Dene Nation has existed for thousands of years, but it was only in October 1969 that we formed the Indian Brotherhood of the N.W.T. Our book is a celebration of this fifteenth anniversary. Since 1978 we have become better known by our true name, the Dene Nation.

Denendeh offers a rare glimpse into our culture, our modern history, and our aspirations for the future.

One hundred and thirty-five colour photographs by René Fumoleau (an Oblate priest who had spent over thirty years in Denendeh), make our book a lavishly illustrated celebration. As a photographer he has captured the timeless, unspoiled beauty of our land, as well as our love, strength, and hope.

8½ x 11, 144 pages, ISBN 0-9691841-0-7
Published by the Dene Nation

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Economic Development *(from p. 1)*

disadvantage we face because of ethnicity and sex, Aboriginal women have also been denied access to education, capital, business expertise and management experience, which would enhance the chance of success Native women may gain in private business," she stated.

In retrospect, she added that "Aboriginal business women have frequently expressed dissatisfaction with government bodies, bankers, lawyers, accountants and community leaders who have not been able to meet the individual and collective economic development needs of Native women in Canada, yet they recognize how important it is to have the support of these groups to develop their business successfully."

This conference represents the first time Aboriginal women will be able to gather in a forum that will be entirely of their own making," said Ms. Richard prior to the conference.

Conference workshop topics for the three days included business/management, marketing, sources of funding, training/employment and affirmative action, and Native women and economic development. The conference is funded through the Indian & Metis Senior Citizens Group in Winnipeg, the Native Economic Development Program, Secretary of State, and Canada Employment and Immigration Commission.

By participating in the workshops, it is hoped that the participants will become more confident in pursuing business opportunities, be more aware of business opportunities and the role of government in economic development, become more informed on the findings of the Task Force on Native Women & Economic Development, and help with the production of a report by recommending, identifying obstacles, needs and opportunities for Native Business women.

(A more detailed report on the conference will be given in the next issue of the "Indian Record")

Native victory *(from p. 1)*

consulted about the terms of the lease but they were not told about an alternative lease proposal by a major Vancouver real estate company.

"Although the Branch officials did not act dishonestly or for improper motives in concealing the terms of the lease from the band, in my view their conduct was nevertheless unconscionable," Chief Justice Dickson wrote in his judgement.

Upon making their decision, the justices unanimously upheld the lower court's award of $10 million to the band. Band members will also get $1.3 million in interest dating from a 1981 victory in the Federal Trial Court.

There are important implications on the Musqueam case:

1. The Crown must deal with Indian land according to the expressed wishes of the band and if it fails to do so the band can take the government to court and be awarded damages.
2. Oral promises are taken into account, not just the written terms of the formal signed document.
3. Indian rights are recognized as pre-existing before the treaties.
4. The Statute of Limitations did not start to apply until the Musqueam band was aware of the actual terms of the lease.
5. The case shows bands are entitled to compensation based on the value now of the lands improperly sold or leased no matter when the sale occured.

(Kahtou)

Native minister (from p. 8)

High time (if indeed God considers time) that he should raise up ministers for his people from among the people themselves. He has promised, as the song reminds us, "I will not leave you orphaned, I will never forget my own."

(Sister Anne McLaughlin is director of communications of the Thunder Bay, Ont. Diocese.)

Catholic New Times

CORRECTION:
re: Stanley Fontaine

The last sentence of paragraph 3, p. 24 of the October 1985 INDIAN RECORD should read: "He studied in Rome for 18 months. He obtained a Master's degree from St. Paul's University, Ottawa, upon completing a thesis on Missiology."

New catechism

The "Dakota Way of Life Series" by Sisters Imelda Haag and Charles Palm, a catechism series for elementary school students is currently available. Texts for pre-school and high school students are in process.

For further information, or to order, contact:
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