INDIAN RECORD

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

Bill to restore women's Indian status

OTTAWA — A bill to correct historic wrongs done to Indians under the federal law was approved in principle March 1 and referred to a Commons committee for further study.

The bill, introduced February 28 by Indian Affairs Minister David Crombie, aims to repeal a discriminatory section of the century-old act under which Indian women, but not men, lose status and band membership when they marry non-Indians. It would also restore status and band membership to those women.

But by giving bands the final say in how many of the children of these women are admitted back to bands, Crombie is trying to curb the legislated power of the federal government to dictate to native communities how they should run their affairs.

Crombie stressed that he wants the committee to take as long as it needs to hear as many native groups as possible who want to help perfect the bill before it becomes law.

However, the government faces a deadline April 17, when all laws and practices must be brought in line with Charter of Rights provisions banning discrimination on the basis of sex.

Crombie told the Commons it is untrue that past opposition to government attempts to remove the discrimination constitutes "nothing more than male chauvinism."

He argued, "Indian people have consistently objected to the federal government intruding into the governing of their communities and nations."

"What greater intrusion can there be than the arrogance of assuming the right to tell another people, of

See: ***Indian status,*** **page 24**

Frank Syms photo

Winnipeg lawyer and business woman Marion Ironquill-Meadmore (left), and Shirley O'Connor of Sioux Lookout, Ont., executive director of the Nishnawbe Gamik Friendship Centre and a member of the Board of Directors of the Ontario Native Women's Association, played a prominent role on the ABW workshop.

Aboriginal business women set for economic development

by Monika Feist

WINNIPEG — Whether through misguided government policies or outright neglect, aboriginal peoples find themselves stripped of their economic rights and without adequate opportunities to significantly promote their self-reliance, was the introductory comment made by keynote speaker Mary Simon, President of Makivik Corporation, to 150 delegates of the Aboriginal Businesswomen's "Organizing for Economic Development" workshop held January 11-13, 1985 in Winnipeg.

She stated further that, "While there is some recognition of certain economic rights through land claims agreements or treaties, for example, right to land, right to harvest, etc., our economic rights are too limited, particularly in regard to economic resources."

"As aboriginal peoples, we will never accept a system which exploits the natural resources within our vast regions at the expense of our rights and our own development — and which precludes our development."

"Through our own efforts and by collaborating with federal and provincial governments, we can permanently alter the patterns of the past

See: ***Development*** **page 3**

In this issue

Editorial

The Church can be relevant to Native culture

While travelling on the high plains of Bolivia where Aymara and Quechua Indians live I attended a seminar with 1,290 Indians. The first evening I took part in a Mass with them. The presiding priest was Fr. Lucas, an Aymara Indian. I lived a very special and beautiful experience. The church was packed, the atmosphere full of energy, joy and faith. When Fr. Lucas spoke in Aymara and the people sang in their native language hymns composed by themselves, with music expressing their very soul, the whole church was a perfect symphony of joy, harmony and song of praise to our Creator.

Fr. Lucas, with his personal prayers and introductions to each part of the Mass, seemed to be in union and harmony with the very soul of his people. The entire Mass was like Beethoven's Song of Joy. The joy of being alive, of being at one with brothers and sisters, at one with mother earth and nature. All pains, sorrows and poverty were forgotten during these moments of total surrender to the Great Spirit. After Mass Fr. Amado Aubin told me that this never could have happened if any one of the six other priests (whites) had presided. He has been working with the Aymara people for thirty years. Why was it this way?

Fr. Lucas was born from a poor family on this plateau. He had lived their lives, suffered their pains, he sang with them to the beat of the drum songs that spoke of their traditions and ancestry. He was oppressed like them. He knew the beauty of the Aymara and Quechua cultures. He had worked in mines and on small farms. He had lived with a woman who gave him two boys he had to raise alone. He was involved in building christian communities. He became a christian leader trained on the job with other Aymara brothers and sisters.

Having been a leader for twelve years the Bishop ordained him against the wishes of the Papal Nuncio. He was not supposed to be ordained "because he had not gone through a Major Seminary." Here was a man "incompetent" to be a priest but most competent to lead his people in prayer and unity of heart and soul. He was incompetent to establish a church irrelevant to their lives: a Spanish colonial church that reeks with dependence and oppression . . . church "made in Spain" with Spanish prayers, hymns and ways of relating to God . . . one that does not recognize the soul and culture, the heritage of both nations . . . one that believes that white culture is superior to that of the Indians "because it is more civilized."

Wouldn't our Canadian history allow us to replace the word "Spanish" by "Canadian"? The other day, in Winnipeg's Kateri Tekakwitha parish, a young native told a staff member: "For us, Sacred Heart church is more than a rented building. It is our home. It is the place where we live according to our way of life, where we are free to worship in our own way. It is the duty of our guests to respect our ways, not tell us how we should do things."

Because of this reality, I find it impossible to accept "being in charge" of a Native christian community. Only a Native person can be competent for such a position because of his (her) soul and his (her) culture background.

I can only be a servant to the Native christian leaders. I can help bring the fundamental substance to the christian message, trimmed of European and North American cultures to the stage where the people are.

How will they play back the Gospel, how will they express it, sing it, pray it and live it, what will be their responsibility?

We cannot afford to present prefabricated foreign churches to the Native peoples as we have done in the past, and are still doing today. Like the Melchites in Iraq, the Copts in Lebanon, the Maronites in Egypt, the Native people will create their own ways of building, developing and living their christian communities. I have never doubted that they have the knowledge and competence for such an endeavor.

The prayers, songs and language of Faith can only come from the life and aspirations, needs and labours of people who want to know Christ and live of his love, but who do not want to betray their souls, their past nor their ancestors in becoming Christian.

While this is happening, the missionaries must let themselves be enriched by the Native cultures and religious traditions. For people who have the internal conviction that they have much to give and little to receive, it might be a tall order.

D. Kerbrat

Read related article "Fiesta in the Chilean Altiplano" by Alex Domokos, page 11.

Help me find my sister!

She was born Marie Louise Littlepoplar in 1928 on the Sweetgrass Reserve. When she was nine months old, our Dad became ill and my mother took her to her grandparents, Mr. and Mrs. Arthur (or Archie) Dion, of Onion Lake, Sask., while I went with our grandparents, Mr. and Mrs. Harry Atcheynum. We remained separated while I attended the Delmas residential school. Ten years ago, I was told by an oldtimer that my sister had attended the Onion Lake Catholic residential school and that, in the 1950's, she married John (or Jim) Ward. It is said they have adopted a little girl born in 1958, and have lived at Marwayne, Islay, Edmonton and other places in Alberta.

I am very anxious to find my sister, whom I have not seen since she was a baby.

Alphonse Littlepoplar
Box 73, Gallivan, Sask.
S0M 0X0

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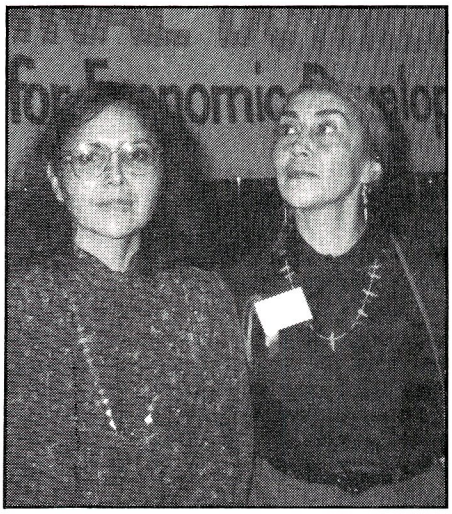


All photos by Frank Syms

Organizing the first national Aboriginal Business Women's conference was placed in the hands of Doris Young, workshop consultant (left), and Elsie Crate, co-ordinator. Doris is from The Pas and Elsie from Fisher River, Manitoba.

Development . . . from p. 1

and provide for meaningful aboriginal participation in economic development."

She saw this not as a quick and easy task as government policies and practices were sorely in need of change. As well, she believes that if aboriginal peoples are to contribute to Canada's economic development, a new consciousness must evolve to include aboriginal peoples as full and active partners.

In discussing the prospects for future economic development, she outlined the importance of the political process in ensuring greater recognition of aboriginal peoples' economic rights, specifically incorporated in the various federal-provincial negotiations, the continuing inequalities aboriginal women face based on less accessibility to employment and other economic opportunities, along with working mothers facing two full-time jobs, existence of sexual discrimination in the workplace, and the need for community-based economic development and the prospects for achieving such.

Ms. Simon ventured that a number of problems must be confronted in order to ensure viable and well-managed economic ventures at the community level:

in many cases, aboriginal women and men require training to work in or operate the specific ventures proposed;
depending on the type of economic activity proposed, technical assistance may be required;
in order to establish some form of community business, start-up capital or seed money is generally required (this is usually lacking);
excessive living and operating costs in northern regions (often more than double those in the south) make it more difficult to successfully operate a northern business without some form of subsidization;
and the relatively small populations in many aboriginal communities do not allow for unrestricted commercial competition (for example, a community may only be able to support one hotel or one ski-doo store).

To resolve these and other northern problems, Makivik and other northern Quebec organizations are taking steps in organizing an Inuit Economic Conference for early 1985 so as to increase Inuit awareness and involvement, identify community needs and priorities and analyze existing economic problems.

Makivik is in the process of establishing training programs which are geared to meet the needs of particular groups, such as unilingual adults with little formal education, youth, etc.; plans are afoot to put into place an organizational network in Inuit communities so that community animation, as well as technical and other assistance is readily available for local economic projects; Makivik is working to ensure that essential services and other community infrastructures are available in Inuit communities so as to facilitate community development.

In addition to these steps, Makivik sees specific measures are required for aboriginal women relating to training, daycare and affirmative action.

Overall, Ms. Simon was convinced that to ensure an adequate economic base in aboriginal communities and regions, a concerted effort both within those communities and regions and through political processes will be required.

Ms. Simon concluded her remarks with saying, "Let us not dwell too long on how and why native women are held back from economic development. Rather, let us dream of useful and challenging economic projects, then plan and persevere and ask ourselves — why not!

The Makivik Corporation

Makivik is an Inuit organization created in 1978 under Quebec law. It represents the Inuit of northern Quebec on economic, social and other issues related to the James Bay and Northern Quebec Agreement. The Agreement was signed in 1975 and was the first comprehensive land claims settlement existing in Canada.

Through Makivik subsidiaries, the organization is also involved in various economic ventures of regional scope, including an airline (Air Inuit), a construction company (Kigiak Builders) and a maintenance company (Sanak Maintenance). In addition, Makivik has been involved in constitutional issues for the past six years.

Following a welcome address, Mary Richard, chairwoman of the workshop presented a mini-report on the Task Force on Native Women and Economic Development, which she also chaired.

Janet Cochrane, president of the Indian and Metis Senior Citizens Group of Winnipeg, that sponsored the workshop, with her daughter, Frances Roesler, a member of the steering committee, and granddaughter, Susan Roesler, head of the word processor department of the Native Economic Development Program.

L. to r.: Shirley Maracle, Edmonton retailer; Winnipeg restaurateur Mary Richard; Linda Maloney, hair salon operator; and model agency owner Blanche Macdonald (a former Chief Executive Officer of the Native Communications Society of B.C.)

Other members of the task force were: Bill Lee, Executive Director of the Native Council of Canada, Susan Tatoosh, part owner and operator of the Northern Native Development Corporation, William Lyall, President of the Canadian Arctic Co-operatives Federation, David Walkem, Aurelie Mogan, and Linda Jaine, staff with the Native Economic Development Program (NEDP).

Schedule of Events

In summary, it was recommended that this workshop be called in order to:

- facilitate dialogue
- facilitate networking in the area of business
- develop a business information resource package that could be distributed to potential NEDP applicants
- facilitate the coordination of projects
- develop a conscious awareness of the reality of getting involved in economic development.

To start the process of sharing information and creating action in the Native women's community across the country, the gathering and networking of Native women interested in establishing businesses and those already working as entrepreneurs was seen as vital.

Grants were received from NEDP, the Secretary of State, Canada Employment and Immigration Commission and the Manitoba Department of Business Development and Tourism. Major initiator for the funding was through the Indian and Metis Senior Citizens' Group of Winnipeg, Inc., with workshop committee members Frances Roesler, Mary Richard, Barbara Bruce (all of Manitoba), Susan Tatoosh, Theresa Nahanee (both of British Columbia), and Patricia McDowell (Ontario), and staff Doris Young, Elsie Crate and Tammy Robertson.

The workshops were well attended by participants from across Canada, status, non-status and Metis women. Many women had already made the move into opening up their own businesses, ranging from exclusive custom designer clothing business, crafts to retail stores and manufacturing operations.

Topics covered include business management, marketing, training and affirmative action, sources of funding, and Native women and economic development.

AWBDC Pres. Susan Tatoosh

Development Corporation founded

During the course of the three days, the Native women founded a Native Women's Development Corporation, with representatives from each of the provinces and territories.

With the appointment of an interim board of directors and the establishment of a constitution and by-laws, and application for incorporation, the new development corporation hopes to access some of the monies which are available to assist Native women to run their own businesses.

According to workshop chairwoman Ms. Richard, the three days were a phenomenal success. "It will be hard for anyone now to stop the ball from rolling in the direction of business success for Native women," she says.

Mary Simon, president of Makivik Corporation of the northern Quebec Inuit, was the main speaker.

The Workshop, culminating the task force's work, appears to have met its objectives.

(More on the corporation will be reported in future issues of the Indian Record.)

Fr. L.-P. Pepin, OMI

Fr. Louis-Philippe PEPIN, 68, OMI, was returning to his mission in Fort Albany on his motorized sled on December 17, 1984. When he left the protection of a wooded trail, the full force of a 120-km gale struck him, left him breathless and felled him. The following day at noon, Brother Joseph Morin found the body, only one boot visible in the deep snow.

Fr. Pepin had been working with Cree Indians for 35 years, ten of them in Weenisk on Hudson's Bay, before coming to Fort Albany in 1971. His parishioners asked Bishop Leguerrier to let their priest remain with them. Fr. Pepin is the first Oblate to be buried in the James Bay territory.

Photos by B. Wsiaki

Former governor-general Edward Schreyer inducts Sr. Geraldine MacNamara, SNJM, into the Order of Canada

Spirit of Sister Mac inspires Rossbrook House

by Joan Grenon

I am looking at an attractive black and white pamphlet with deep blue print headings. It is full of photos and art work. The majority of the smiling faces in the photos have dark eyebrows and are framed by dark hair. The illustrations reflect native Indian themes. The front cover of the pamphlet bears the emblem of the eagle and the photo of a simple V-roofed church-like building with a cross positioned above the front entrance. The statement, "NO CHILD WHO DOES NOT WANT TO BE ALONE, SHOULD EVER HAVE TO BE" and the words ROSSBROOK HOUSE complete the page.

In essence that pamphlet tells a story, the story of the life and death of a fighting lady and of the people who knew and loved her and whom she knew and loved.

For the story of Sister Geraldine MacNamara, member of the Holy Names of Jesus and Mary Order, subject of a recent Reader's Digest article, winner of the Order of Canada, champion of the core area of Winnipeg and founder of a youth and young adult drop-in centre, is bound up in the history of Rossbrook House, the place which she made happen.

The success of Rossbrook House is the story told in that pamphlet. The struggle to get to this place and the effort and stamina it took is the story of Sister Mac, as Sister Geraldine MacNamara was known to her kids.

Rossbrook's annual budget is now $300,000. Its operation is handled by a board, co-directors, Sister Lesley Sacouman, SHJM, and Sister Bernadette O'Reilly (a Sister of Sion), a financial comptroller, 13 full-time and eight part-time employees, plus a group of volunteers. Besides the original drop-in centre for youths 14- 21 which is open until 1:00 a.m. on weekdays and 24 hours a day on weekends and all school holidays, Rossbrook also runs full-time educational programs for junior and senior high-school students and adult upgrading classes. A junior program has been added to the drop-in aspect of the centre. Two residences have been opened — one for teenage girls, the other for young male adults.

Names chosen for the school programs, Eagles' Circle and Rising Sun, MEEGWEECH House for the girls' residence, and OHINGEE KEESIS above the entrance to Elgin House, the male residence, indicate the ancestral background of the people using these services.

Sister Mac used to explain that Rossbrook House had not been specifically designed to serve young people of native background. Her intent was to develop a centre at which the young people of the area would find a welcome. The majority of the people in the area were of native Indian extraction, and so the majority of those who came to the centre were of native blood. *They* adopted Rossbrook House as *their place* and they adorned it with native art work.

Often Sister Mac would refer to "we here at Rossbrook," and as often as not she was speaking of a situation which would spring from the cultural background not of a wavy-haired, creamy-skinned, blue-eyed nun born in Toronto to parents of Irish extraction, but of someone who had come from a remote reserve.

The Rossbrook saga

The saga of Rossbrook House, the building that Sr. Geraldine rented in 1976 for one dollar per year, and the program she developed to fill it, began in 1971. Four sisters of the Holy Names Order who taught in a girls' school in a well-to-do area of Winnipeg, decided to get a broader perspective on their community by moving into a house on Austin Street in the depressed downtown area of the city. They befriended young people welcoming them into their home. This act of good will uncovered a desperate need in the area for a surrogate home, an alternative to the streets.

In the neighborhood failure and defeat are often a way of life, unemployment is high, family structure lacks a firm foundation, the use of soft drugs and alcohol are prevalent, as are the types of crime which accompany these problems.

On a spring afternoon in 1975, Sr. Geraldine MacNamara who had spent the past four years earning her law degree (believing she could use it to help alleviate problems of core area residents), came home from the office where she was articling, to find two youths unconscious on the doorstep. Their condition was caused by glue sniffing. For her this incident provided the final push. She quit her articling job and concentrated on providing a refuge where young people could escape the demoralizing life beckoning to them from the streets.

On January 20, 1976, the doors of a former church on the corner of Ross and Sherbrook Streets (and owned by the city) opened for business — the business of offering neighborhood young people a place to gather. It was operated by Sister Mac, a term by which she was already affectionately known by neighborhood young people, and a part-time employee, a 17-year-old who was hired on a Canada Works grant. The problems which Sister Mac faced were enormous.

To combat boredom and the attractions of the street, Rossbrook needed good programs. For these, workers and equipment were needed. That meant money and gifts. To get both required a great deal of talking. So Sr. Mac talked. She talked her way into government grants with which to hire older neighborhood youth to run the programs (in 1978 the average age of the staff was 19); she talked to church and club groups to get donations of money and volunteers to help at Rossbrook; she talked to service groups and came up with gifts such as a universal gym and a large van (from the Richardson Foundation) in which the young people could be transported to sports games, to the beach or on fishing trips and eventually to such far-flung places as New York and Vancouver.

While she had captive audiences Sr. Mac did not talk only of the immediate needs of Rossbrook House, she talked also of the policies needed to change the life situations which her young people were facing. She stressed the need for long-range employment planning for them and she criticized

what she saw as a welfare mentality on the part of government and certain social service agencies.

In her staccato delivery, she peppered her audiences with facts and figures while throwing at them such terms as 'chronic long-term unemployment,' 'dependency syndrome,' 'indigenous help,' and marketable skills. And all the time she was keeping appointments to speak to people, she was working long days at Rossbrook and fretting about the time she had to spend away from the centre.

Night was a busy time at Rossbrook and finding rest time in the day was impossible. Upset parents would come for Sister to help them work their way through a maze of legal problems caused when their children were 'caught by the police.'

Accomplishments were often stated in terms of what was not happening: area community clubs were vandalized, Rossbrook was not; activities at the local beer parlor were enticing, Rossbrook was dull compared to this yet 70% of regular attenders (at that time 110, now averaging 200) spent 50 or more hours per week at Rossbrook.

Wins fight with City Hall

By 1978 the city was talking about what Sr. Geraldine described as "this horror being planned." She was referring to a traffic expressway. It would cause irreparable damage to Rossbrook House and to the people it served. The old church was scheduled to be demolished to make way for a new bridge and the heavily used streets approaching the bridge would literally cut the community in two, causing even more isolation.

Sister Mac determined that her people could not take any more abuse, and this she saw as an abuse being heaped upon them for the benefit of people who lived in the suburbs. She led the fight against the project, rallying the local residents and appealing to fair-minded citizens throughout the city. Ultimately she and her supporters defeated the proposal, delivering the final blow at an emotion-packed forum at the Convention Centre in mid-January 1981 when over 350 people showed up demanding that "the people be heard" and the bridge scrapped.

Sister Mac's campaign against the bridge and for inner-city improvements acted as a lever that has resulted in a multi-million dollar core area rejuvenation project. Her goals of a blue-collar-job training program and a non-profit housing scheme were met.

Yet, despite the effect she had on the destiny of the city, it is for her personal acts of caring that Sr. Mac is most remembered by her kids; the times she helped someone stay out of prison, or, as in the case of one escapee, persuaded someone to go back in and then drove him there; the persistence she had in encouraging people and the way in which she appreciated them for being themselves.

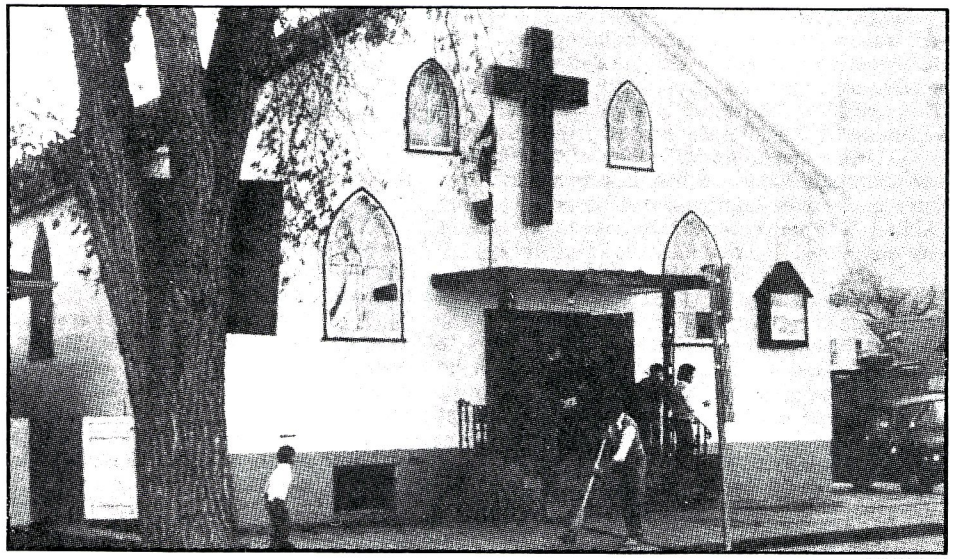
For seven years Sr. Mac had seemed indefatigable. Then in October of 1981 she learned she had cancer. Surgery did not stop it. Rather than try other methods of slowing the cancer, Sister Geraldine decided she wanted to be in the best condition possible for the rest of the time remaining to her so that she could go on working for Rossbrook. By the time she retired in August 1983 she had written guidelines for every aspect of Rossbrook's operation so that others could carry on after her.

On October 14, 1983, Sister Gerry, the nickname by which many old friends and fellow-sisters knew her, received the Order of Canada from Governor-General Edward Schreyer who came to Rossbrook to present it to her. It was carried up on a painted beaver pelt, yet one more symbol of Rossbrook's identification with native young people.

On February 20, 1984, Sister Geraldine MacNamara, SNJM, died. She was 45 years old. For purposes of an epitaph perhaps we can quote her own words when referring to a volunteer at Rossbrook, "The person who has spiritual perspective makes a tremendous impact in this line of work."

The young people at Rossbrook will continue to be reminded of Sister Mac through the memorial fund which was established at the time of her death. It will be used to provide scholarships for them.

Note: Contributions to either the Memorial Fund or the regular fund, which handles on-going expenses, may be made to:
Rossbrook House
658 Ross Avenue
Winnipeg, Man.
R3A 0M1



Bill Wsiaki

The Rossbrook House drop-in centre was founded in 1976 by Sr. MacNamara

Native economic development program task force report

WINNIPEG — Small Business Minister André Bissonnette made public January 11 the Task Force Report on Native Women and Economic Development. The Task Force was formed by the Advisory Board of the Native Economic Development Program last May to seek views on the needs, concerns and opportunities of Native women relative to their increased participation in the economy.

The four-member, all-Native Task Force was chaired by Winnipeg businessperson, Mrs. Mary Richard. Other members were Susan Tatoosh, Kamloops, Bill Lee, Wakefield, Quebec, and Bill Lyall, Cambridge Bay, NWT.

The Native Economic Development Program is a four-year, $345 million dollar initiative through the Department of Regional Industrial Expansion to assist in the development of economic self-reliance for Canada's Aboriginal people.

To obtain copies of the report, write to:

Native Economic Development Program
Suite 1103, 330 Portage Avenue
Winnipeg, Manitoba
R3C 0C4

Stan McKay — dedicated to help others

by Beatrice Fines

Stan McKay, Co-ordinator of Native Ministries for the United Church of Canada, says he was heartened by the Pope's message to the native communities in Canada, seeing it as a step toward reconciliation of Indian spirituality and Christian belief.

Mr. McKay was born on the Fisher River reserve in Manitoba and says he somtimes feels he is living on the coat-tails of his father. The elder Stan McKay was a trapper, hunter and a fisherman, and is also an active member of the United Church.

He was the first director of the Indian-Metis Reception Lodge in Winnipeg, is on the Winnipeg Indian Council and an elder for natives in the city. He is very much revered in both the native and white communities.

Stan Jr. lived on the reserve until he had completed grade eight. He then went to an Indian residential school near Birtle, Manitoba three hundred miles away, where, understandably, so far from home, he experienced some feelings of desolation.

When he began attending high school in the town of Birtle, he found it difficult to integrate with the other pupils. He felt he had no place in society, that in order to succeed, he would have to stop being an Indian. In spite of this, his thirst for a higher education was unabated. He wanted to go to University and study theology.

However, his teachers thought this would be too difficult for him and advised him to become a teacher instead, so he came into Winnipeg and went to Teacher's College.

His first school was at Norway House where he became involved in the activities of the native church. This strengthened his desire to become a theologian and looking toward that end, he enrolled in the Arts course at the University of Winnipeg. For three years he worked in the summers and attended university in the fall.

1967 was a year of change for Mr. McKay. He married Dorothy Fahner, a teacher, and went back to teaching, this time at Nelson House. But he was not happy in the educational system. To be a minister was still what he wanted, so he re-entered the university, took his theology courses and was ordained a United Church minister in his home church in Fisher River in 1971.

For the next four years, Stan served the church in Norway House, then moved back to Fisher River. Here Dorothy taught school while Stan worked half-time for the church and half-time for the community until 1983 when he assumed his present position.

Stan McKay's work now takes him to reserves as far east as Montreal and west to Vancouver Island. The McKays have had to make some sacrifices as a result. Stan regrets being away from his wife and three children, Nanette, who is fifteen, Daniel, twelve, and Rebecca who is ten, so much of the time. At first he tried commuting from the United Church Conference Office in Winnipeg to his home in Fisher River where the family preferred to live. This presented too many difficulties, so the family moved into Winnipeg.

At least they are closer to home than they would be had they moved to Toronto where the national office of the church is located. Dorothy is now attending university and the children are in Winnipeg schools.

Stan, who from his life experiences can now see the world from both an Indian and a white man's point of view, says his work is in a 'difficult space.' Early missionaries of all denominations, he believes, had a strong desire to do what was right, an undaunted love and devotion to their cause, but their imperialistic attitudes toward the native population created a dependence in the native community that was very destructive. Theologians need to be more open to what he calls "the native elders' other truths" and recognize that Indian spirituality reflects Indian life. The danger of becoming dogmatic is still there for all of us.

Stan McKay chose his life's work knowing that the path would not always be easy, but determined to use his talents and his heritage as a Christian and an Indian to help others to a better life. □

Stan McKay

Ethiopia famine spurs generosity of Inuit

Rose Okpik, in her renovated wood-frame house in the Arctic Archipelago hamlet of Pangnirtung, saw the starving Ethiopians on television.

The middle-aged mother of four recalled, "My heart said, I gotta do something. It was very much hurting to see them. Here I was in a warm house and we got blankets and everything. I feel that I was like a rich person," the Inuit woman said.

Okpik at first thought "to go on starvation" herself to spur others to help. But she didn't need to; she found that other Inuit wanted to help anyway. Some even wondered if they could adopt the starving Ethiopian children.

Inspired by the welling of empathy and her own growing heartache, Okpik phoned Muriel Tolley, wife of the school principal, and asked her "to look after the white people and I'll look after Inuit."

Within a few days, she and Muriel Tolley helped focus communal feeling to raise $6,268 among Pangnirtung's 1,000 people, of whom all but 75 are Inuit.

The 1,100 residents of Eskimo Point, survivors of a famine which killed 53 Inuit, raised $7,000. The 800 Inuit at Pond Inlet donated $2,000 and hope to collect $2,500 more. Hall's Beach residents donated more than $4,000.

The largest amount raised was at Frobisher Bay, where the 2,500 population, half of them Inuit gathered $60,000.

The Inuit today number about 23,000. □

Ken McGregor

Margaret Smith

Mother of six follows her star

by Beatrice Fines

After almost 26 years of city life, Margaret Smith, Co-ordinator of Native Services at Winnipeg's Health Sciences Centre, still feels the 'tug of the land.'

"I would like to live off the land," she says. "The fast pace of the city goes against my beliefs. I came from the land in the first place and in four years I hope to go back."

In spite of her wish, Margaret obviously has adapted well to city life and is highly respected by both staff and patients in the huge medical complex where she holds a responsible position. Personable and friendly, with a soft, melodious voice, she is well-organized, confident and efficient.

Margaret was born and grew up on the Fort Alexander reserve northeast of Winnipeg and attended the Oblate residential school there.

"I always thought Fort Alexander was the perfect place to live and didn't want to go anywhere else," she says.

However, in 1959 she married a soldier who was stationed at Fort Osborne barracks in Winnipeg and moved into an apartment in the Fort Rouge (south-centre) area of the city.

"It was scary," she says, tilting back in her office chair, "I had heard that city people were not to be trusted and I was afraid to go out. When I became pregnant and had to visit a doctor I took a taxi because I was afraid to ride the bus, afraid to ask for directions or for change in case the driver became angry with me. I wouldn't talk to people. I have overcome that through experience, but not without making some errors along the way."

Margaret's first years in the city were difficult. Her husband was discharged from the army and although he got a job driving a taxi, their income was very limited and Margaret had to find work to help support a growing family. Since she had only a grade nine education, opportunities were limited. Her first job was in the Holy Family Nursing Home in Winnipeg. Most of the residents were of Ukrainian origin so she learned to speak Ukrainian in order to talk to them.

"Years later I studied Cree at the University," she says. "I found Ukrainian easier. My native tongue is Saulteux."

Margaret left the Nursing Home to work at the Mount Carmel Clinic, a health facility in Winnipeg's north end. From 1964 to 1966, while working, she took evening courses at St. John's High School to upgrade her education, and in 1970, took a course in home economics.

By 1974 she was separated from her husband and when she was accepted as a nature student in a special program at Brandon University, she moved to that city with her six children.

"They were all in school too, so we studied together," she says.

Trained in nursing

Margaret had long cherished the hope of one day becoming a registered nurse. As a child she had been hospitalized several times and developed a great admiration for the nurses who cared for her, so she next entered a training program at the Brandon General Hospital to become a Registered Nurse. However she found she could not meet family commitments if she continued, so left after a year and went to work at the Oo-za-we-kwun Training Centre in Rivers, Manitoba.

At the Centre, treaty Indians were instructed in various skills designed to help them find employment and improve their living experiences. When it became clear that the federal government, which funded the project, was about to close the Centre, Margaret returned to Winnipeg and was once more employed by the Mount Carmel Clinic.

When she heard that the position she now holds was about to become vacant, she applied for the job and was hired in October, 1979. As Co-ordinator of Native Services for the hospital, Margaret heads a staff of interpreters and helpers whose primary function is to smooth the way for native patients, particularly those who do not speak or understand English. The staff also helps to meet the social and spiritual needs of these patients, providing native foods and entertainment and, if necessary, arranging accommodation for visiting relatives and for travel to and from the city.

Co-ordinates services

Margaret has overcome her shyness to such a degree that she is now able to talk about the special needs of native patients and the services provided by her department to nursing students and newly-hired staff at the Health Sciences Centre and other hospitals in the community. She has also spoken at seminars in other cities.

"I learn from the people I speak to," she says. "I learn what they perceive native people to be — the misconceptions they often have through no fault of their own. They base their judgments on what they've heard the same way that I judged city people when I first came to the city."

Although Margaret has come to terms with the city and although she finds her position at the Health Sciences Centre challenging and satisfying, that strong desire to go back to the land persists. She has tentative plans to join friends who own property in the rolling parkland area near Grandview, Manitoba.

Since her children are now grown and mostly independent, the venture grows more feasible each year. One of Margaret's daughters is married and has a son, Margaret's only grandchild. One of her sons works at the First Nations Confederacy, and another has applied to get into the pre-medicine program at the University of Manitoba. Her youngest son is in school at Fort Alexander where he is also learning survival techniques, 'cutting wood and hauling water for his uncle.'

"He hopes to get into the army and travel," says Margaret.

See: Co-ordinator, page 9

"You have answered my plea"

by Sr. Ida Spence, M.O.

Rev. Stanley Fontaine

I feel honored to have been present at a historic event: Stanley Fontaine, an Indian, celebrated his first solemn Mass at Fort Alexander, Man. As a Native Sister of the Ojibwa tribe who speaks the Saulteux language, I feel proud that we now have an Indian priest. For me, I can truly say that my lifetime prayer has been fully answered.

Tears of overwhelming joy welled in my heart in heartfelt gratitude as I watched Stanley and prayed with him during Mass, especially during those solemn moments when he lifted up the sacred host, the Body of Christ, and the Blood of Christ in the chalice and repeated the words Christ said at the Last Supper: "This is my Body. This is my Blood." I believe the highest prayer of praise that Stanley can give his Creator is this Eucharistic celebration in union with his people.

I have followed Stanely in spirit and prayer for the last twenty years. The first time I heard of Stanley was when, at the age of 19, he went to Rome to study for the priesthood. I saw his picture in a newspaper. I clipped it and treasured it. I still have it. This notice of a possible Indian priest was treasured news for me.

During the following twenty years, I would occasionally hear of Stanley or would see him at different native conferences. Sometimes, I would hear someone saying, "Yes, I think maybe he's still thinking of priesthood." It was like a guessing game: maybe yes; maybe no. But my hopes for a native priest were still strong.

At that time, I went to Rome for the beatification of Blessed Kateri Tekakwitha. Pope John Paul II beatified our Indian girl on June 22, 1980. Forty Canadian Natives were invited for a special audience with the Pope. I remember closing my eyes and saying to the Great Spirit, "What will I say if I have a chance to speak to the Pope?" Two inspirations came at once: Ask him for two things we do not have in Canada. Ask him to pray to have an Indian priest in Canada, and ask him to pray to have a Metis saint in Canada. I held the Pope's hand with both hands as he gave me his blessing on this request. Today, I live to see that one of the Pope's blessings is already answered.

I have prayed; I may also have received the Pope's blessing for a native priest. But I strongly believe that Stanley's priestly vocation was, first, due to God's call and secondly, also due to his believing parents, Stanley and Elizabeth Fontaine. I say this because, as a religious, I know that sisters and priests don't grow on trees; neither do they drop from the sky. I know it takes good solid Christian parents; otherwise, I wouldn't be a Missionary Oblate Sister today.

I have known Mr. Fontaine and his wife for a long time. I saw them as parents deeply rooted in their faith, when they brought their son Stanley to be baptized. That's when Stanley received a New Life — the life of Christ. But that new life had to be guided on the home base. Stanley's parents have played that role in helping their son by nourishing in him that life of growing faith, through their ongoing hope and continuing love. I thank them for their deep commitment as parents and for their prayer life at home. The family that prays together stays together.

I must thank our Great Creator, Kitchi Manito, for calling Stanley to the priesthood. I lift my heart in praise and thanksgiving to Him.

My thanks to Stanley for answering that call from God. Like Mary, he said "Yes" to the Father's calling. He, and he alone, could have made that decision. My best wishes for you Stanley are summed up in Psalm 7. □

Personal impressions

by Sr. Agnes Jolicoeur, M.O.

Seven people from Roseau River Reserve attended Father Stanley Fontaine's first Mass at Fort Alexander on October 14, 1984. Here are some of their impressions:

"It made us feel so good to be guided in Mass by an Indian priest."

"I felt something in me that I cannot express when I saw so many Indians joining to celebrate Mass, going to Communion, and receiving a special blessing."

"These people were really participating in their singing. Their singing was a prayer. Their hymns were beautiful. We really felt the presence of spirituality — the feeling of living faith."

"It was so touching to hear the meaningful talk of Father Stan's dad. We understand how he and his wife prepared the way for Stan to be a priest. It's because the whole family worked for the Church all the time."

It was touching to hear about the first Indian deacon — also from Fort Alexander, the beautiful banner he had was given to Father Stan, his cousin. We pray the Lord will shower many blessings on Father Stan Fontaine. We thank God for choosing him and helping him to answer His call to guide the Indian People of God. □

Co-ordinator,

from page 8

One son spent a year in Prince Edward Island as a member of Katimivak Youth, a federal government exchange program for native youth which gives them an opportunity to make friends and work in provinces other than their own. With all these things happening Margaret is free to choose her own lifestyle. If she does achieve her goal, there is one back-to-the-land chore she hopes to avoid.

"I like to fish, and I like to eat fish," she says, "but I don't like cleaning them! When my dad went fishing he always got me to clean his catch and I hated it!"

Through spunk and determination, Margaret has earned the right to follow her star. □

Marie-Anne Gaboury "A Strong Woman"

by Tanya Lester

The sign marking the burial site at St. Boniface Cathedral reads: "Tomb of Jean-Baptiste Lagimodiere. Celebrated Voyageur and Marie-Anne Gaboury, his wife, First Canadian White Woman."

Most people living in Winnipeg recognize, at least to a certain extent, the important role Jean-Baptiste Lagimodiere played in Western Canadian history. After all, a city boulevard was named after him. Few know anything about Marie-Anne Gaboury. But if Gaboury had not ventured into the Canadian West, where no other white woman had settled before, part of this country's most important history might have never happened the way it did.

Gaboury and Lagimodiere were the grandparents of Louis Riel. If Gaboury had not been a strong woman, she never would have left her home in Maskinonge, Lower Canada when her husband got the itch to return to his voyageur life only a few weeks after they were wed. Nor would their daughter Julie, the mother of Louis Riel, have been born in the West.

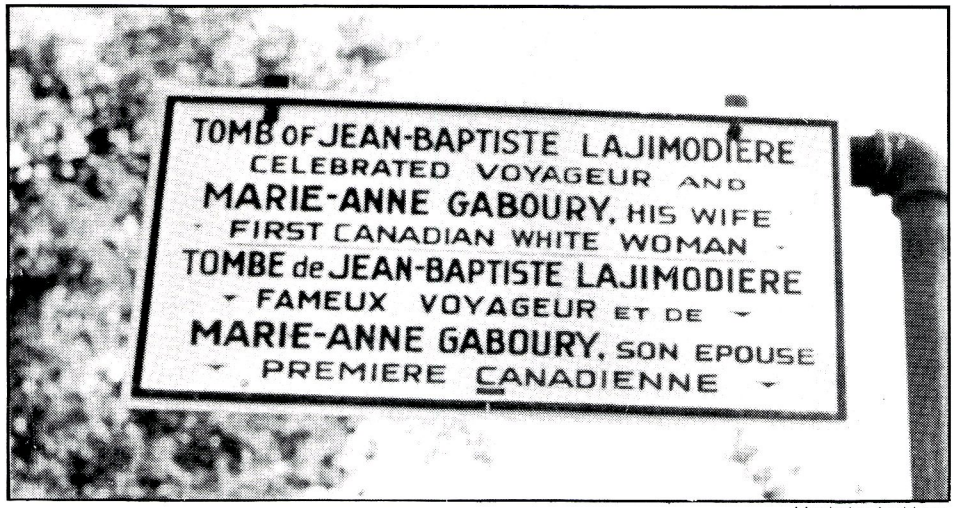
Gaboury was soon to realize that her own and her children's survival could never be taken for granted in the wild Canadian West. There was the time, for example, when Gaboury was riding her horse on the plains near Fort des Prairies (Edmonton), carrying her baby girl Reine in one of the saddlebags. They came upon a herd of buffalo and Gaboury's horse decided to chase them.

In seconds, Gaboury found herself in the middle of a buffalo stampede. Her horse was racing at a full gallop and she could not rein in because her child, in the saddlebag, was in the way. Her husband finally cut Gaboury's horse off from the stampeding buffalo herd.

Gives birth to second child

Trembling with fear, Gaboury gave birth to her second child only a few hours later on the bald, open prairie. She named the baby boy Laprairie to commemorate where and why she birthed him on that particular day. "As if she would have forgotten!" the authors of *A Harvest Yet to Reap* conclude their version of this story.

Had Gaboury been killed in the stampede, Julie would have never been born. There might have still been a Metis uprising but Louis Riel would not have led it. Had Gaboury been killed, the life of the woman who pioneered the tradition of strong prairie women who made enormous contributions to homesteading the West, would have been cut short.



Manitoba Archives

The tomb of Marie-Anne Gaboury and of her husband Jean-Baptiste Lagimodiere is located in St. Boniface Cathedral cemetery.

Lasting marriages

When Gaboury survived the ride through the buffalo herd, she had already narrowly escaped death several times. Shortly after she arrived in the West, in 1806 at the age of 26, she came close to being murdered. Over the years, many French-Canadian voyageurs had taken Native women for their wives. Although the marriages were never sanctioned by the Roman Catholic church, most of these unions were lasting.

"A white man who married the daughter of a chieftain cemented a relationship which was of benefit to all. Jean Johnston wrote in *Wilderness Women*, "The girl (sic) found security; her people and the fur trader profited by good trading. Until Marie-Anne came in 1806, there had been nothing to jar or ruffle this comfortable pattern."

But to blame Gaboury for upsetting the "comfortable pattern" would be totally unjust. Lagimodiere knew he had already been 'married' to an Indian woman in the West when he wed Gaboury in Lower Canada. By failing to tell Gaboury about the Indian woman, he might have been responsible for her death.

It is not surprising that his Native 'wife' pretended to befriend the lonely Gaboury, where she was tenting on the Pembina River. While Lagimodiere was out on the buffalo hunt, the Native woman hoped to poison Gaboury. She escaped death only because the woman told another voyageur's wife about her plan. The other Indian woman warned Gaboury and, when Lagimodiere arrived home, they moved further up the Pembina River out of reach from his first wife.

However, it seems likely Lagimodiere was responsible for a very heartless practice that became prevalent in Western Canada. In later years, the Red River church registers often list the name of an Indian mother who baptised her child in the church, while the father is listed as a white Hudson's Bay clerk or voyageur whose name and/or whereabouts were unknown.

First white woman

On several other occasions, Gaboury's white skin and fair hair served to protect and even save her life. There was the time Gaboury arrived at Cumberland House, on the Saskatchewan River, carrying Julie in a moss bag just as the Native women carried their babies. The Indians who met her, however, certainly did not mistake her for an Indian woman. They offered her gifts and recited

prepared speeches. "Have pity on us," they said, "we only wish to look at you."

Gaboury must have been puzzled concerning the grandeur of this meeting if she was not aware of the talk which had preceded her arrival. A voyageur named Belgarde arrived at the fort ahead of the party Gaboury was travelling with. The Indians heard a white woman from New France was coming and asked Belgarde all sorts of questions about her.

Either Belgarde wanted to play a joke on them or he wanted to help protect Gaboury. Regardless, he told the Indians she was a good woman but knew a lot about medicines and, if she wanted, could kill someone simply by looking at him or her. So when Gaboury arrived the Indians were well prepared to please her.

They wanted to barter with her as they were accustomed to doing with white men. In Gaboury's case, though, a chief wanted to barter for a 'possession' she could not part with at any price. The chief, like all leaders, wanted to own something unique — something none of his people had, something to reinforce the high status he had in his community. He decided he wanted little Laprairie.

One day he unexpectedly visited Gaboury at her tent and offered her the finest horse he owned in exchange for her boy. Of course, Gaboury refused. The chief misunderstood her reason for refusal and put a rope attached to a second horse in her hand. Gaboury could not speak his language but said to her husband, "Tell him that I will not sell my child, that he would have to tear my heart out before I would part with him."

No trade!

The chief misunderstood again. He offered to trade both of his horses and one of his children for Gaboury's blue-eyed boy. Frustrated, Gaboury finally had to break down and cry before the chief understood and left.

It seemed Gaboury often had unexpected visits in those early days. On one such occasion, Gaboury and Belgarde's wife were camping in an isolated area while both of their husbands were out checking their traplines. A Cree band, that happened to be passing by, noticed the tent and decided to move in to get a better look. Belgarde's wife saw the band coming and thought they would be massacred. She grabbed Reine and rushed off into the woods.

Gaboury was unable to steal away so quickly. When the Indians opened the tent flap, they were awed by the sight they saw. No doubt having heard many campfire tales about the ruthless ways of the Natives, Gaboury was sure death was upon her. There she knelt, feverishly fingering her rosary and praying to the Virgin for salvation.

Hours later, Lagimodiere came back to find the tent surrounded by this unfamiliar band of Indians. He anxiously called out to his wife, asking her if she was alive. "Yes," it is reported Gaboury answered, "I am alive but I am dying of fright." But the next time Gaboury's tent was surrounded by Natives, she had learned to take it all in stride. She prepared a feast of meat for them while she waited for help to arrive.

Nomadic life

Over those first few years, as the Lagimodiere family wandered across the prairies following the buffalo like nomads, Gaboury learned to set up a tent, skin buffalo, cook stew over an open fire, pound buffalo meat into pemmican, and expertly ride a horse. She learned to live in a way she would never have dreamed of living for the first 25 years of her life.

From working for her uncle-priest for a decade, her life had evolved into constant wandering and adapting to one hardship and crisis after another. Undoubtedly, Gaboury often longed for a settled life.

In 1811, four years after she had arrived in the West, Gaboury dared hope her wish was about to come true. It was decided she and her family would settle at Red River where St. Boniface now exists. But she was soon to face new hardships. Attempts at farming the land were often dashed by early frosts, grasshoppers and floods. Against so many odds, Gaboury survived, living in a cottage by the river with her six children.

A few years later, Lagimodiere took on the work of messenger between the colonists of the fledgling Selkirk settlement and Lord Selkirk who was living in Montreal. On his return trip back from Montreal, he received word that his wife and children had been massacred during the Seven Oaks battle between the Metis and the Scottish settlers. Feeling he had nothing to return to at Red River, Lagimodiere took his time getting back to the settlement.

When he finally arrived, he found his wife and family had not been killed but would have soon faced death by starvation. They had fled from the battle site and had been taken in by a Cree chief who provided them with food and a tent for the summer.

With winter coming on, though, Gaboury moved her family to a small hut and had by that time given up her husband as dead. The Hudson's Bay Company had promised her a pension in the event of her husband's death. However, the Company was inoperative after the Seven Oaks Massacre and paid her nothing.

Gaboury was relieved when her husband returned alive. Things started to look up for the next few years. The Scottish women provided her with some sporadic companionship with women who were used to the lifestyle she had experienced before coming to Western Canada.

Two priests arrived and Gaboury, the only baptised Catholic in the area, became the godmother to every Native in the settlement. Gradually, St. Boniface started to take on the makings of a town.

But for Gaboury, the hardships were still not over. In her old age, she was to grieve the hanging death of her grandson, Louis Riel.

Gaboury died in 1875, at the age of 95, a strong woman to the end. She was the first of a long line of women who helped settle the Canadian West. Without them, white men would have continued to hunt and trade on the prairies and retire back in Lower and Upper Canada. □

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Sioux earn $15-M

A factory owned by a Sioux tribe in North Dakota has earned more than $15 million in the past 10 years making camouflage (to help hide soldiers) for the U.S. Army, according to Rex Moore, a member of the tribe and president of the business.

The Devil's Lake Sioux Manufacturing Corporation has done 94 percent of its business with the U.S. Army. It makes special netting used to confuse enemy radar. The company also makes helmets for U.S. troops.

Fiesta in the Chilean Altiplano

by Alex Domokos

Photos by A. Domokos

Aymara Grandfather

The little village of Isluga was almost deserted at the time we arrived. The inhabitants were out in the fields except the old ones and the children. The llamas were grazing on moss and grass which grows along the little rivulets of the valleys.

After a lengthy inquiry, we learned that the organizer of the fiesta was not home. This meant that the house where we were supposed to stay, was not prepared. The padres decided to cross the Bolivian border where they knew the caretaker of the Indian residential school and where they hoped there would be accommodation. I felt very reluctant about this decision, since I had no official papers to cross the Bolivian border. I had heard of many cases where tourists had ended up in Bolivian gaols. They assured me that there was nothing to worry about. They proved to be right. We crossed the border past fierce-looking border guards with machine guns, but they didn't even stop to ask us for identification.

After crossing the border we arrived at a little Bolivian town where we visited the marketplace. We were not able to find the caretaker of the school and the altitude sickness grew worse by the hour. We then decided to return to Isluga for the night. By this time they had prepared the evening meal for us. The little stonehouse for the visitors had been put into some kind of order and we crawled into our sleeping bags after an exhausting day of travel. The altitude sickness stayed with us for a long time; sleep came late that night.

In the morning we felt better. We soon learned that the fiesta would start the next day. The fiesta, as I was informed by Father Small with whom I could converse in English, runs on two parallel lines.

Aymara tradition

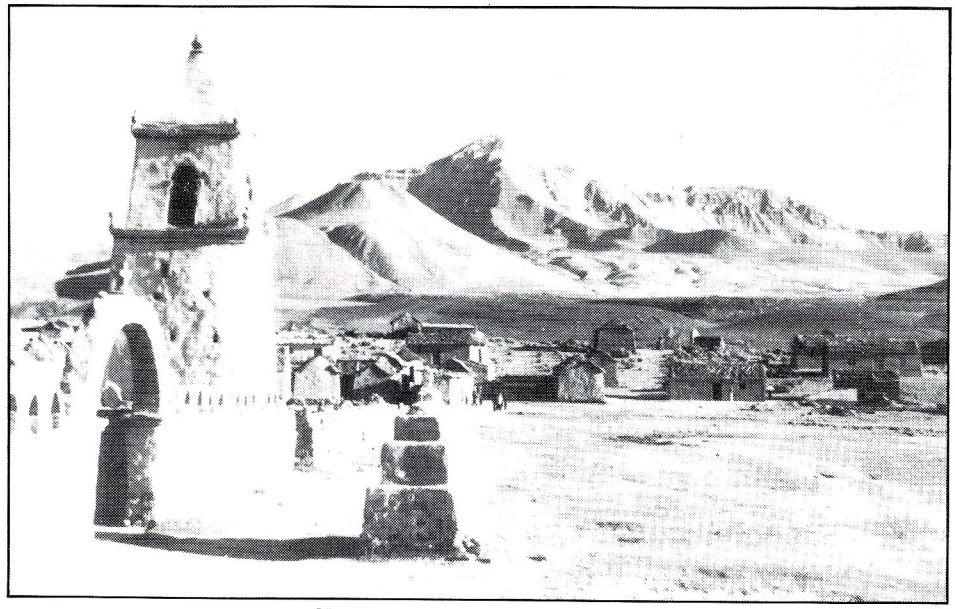
One is the old Aymara tradition and the other is the Christian version. The Aymara tradition venerates the "Pachamama", Mother Earth, whose personality the Church tries to re-evaluate in the image of the Holy Mother. Not much emphasis is given to the Holy Virgin in order to avoid conflict between Pachamama's image of fertility and virginity. With similar tact, the Church handles the purification tradition of the Aymaras which they identify with the rite of reconciliation, the blood sacrifice of the llamas with the sacrificial Lamb. The village sacristan performs the Aymara rituals but works closely and in harmony with the priest. Since this is the fiesta of St. Thomas, they explained its significance to me. This venerated St. Thomas was a Peruvian bishop who, according to the Aymara, tamed the volcanoes, assuring security to the villages.

At the age of sixty-one, it is quite unusual to take part in an adventure. In my early youth circumstances forced adventures on me. This time, however, it was my free decision to go to the Chilean Altiplano with an Oblate missionary and two other missionaries. Our aim was to reach the village of Isluga, where the yearly fiesta of St. Thomas took place. This fiesta, celebrated by the Aymara Indians, is a curious mixture of native traditions and Christian rituals.

Our party consisted of Padre Argimiro Alaez, O.M.I., who was in charge of this missionary region, Padre Small, originally from Scotland, Alejandro Rossoria, a Chilean deacon, and myself. On December 18th, 1982, our little party left Iquique, a northern port city of Chile, in a Mazda station wagon, heading north towards Arica. After about 40 kilometers, we left the main highway turning east towards the awesome ranges of the cordilleras. The road soon narrowed into a single wheeltrack and the four cylinders of the Mazda did their best, but the average speed slowed down to 10 kilometers per hour.

The Chilean altiplano, part of the South American Highlands, is one of the highest lying plateaus in the world. Since passable roads are few, it is almost as isolated as Tibet, Pamir or the Canadian Arctic. The climate is extreme: the thin air does not provide adequate insulation. The radiation of the sun is powerful, while in the shadows the traveller freezes. Around four o'clock in the afternoon a penetrating cold wind starts blowing from the direction of the volcanoes. In December, which is the beginning of their summer season, we had frost every night.

Even though we had no maps, we somehow arrived at the village of Isluga, having made inquiries at road



Mission church at Isluga, Bolivia

forks for direction. After a ten-hour drive, we finally arrived at our destination. The altitude sickness had its effect; Father Argimiro and myself felt nauseated.

During our trip, I had the opportunity of observing the role of the missionaries of the altiplano. On our journey, we met some of the Aymara Indians heading for the fiesta. After asking them whether they had any food (they were usually given some food by the missionaries, if they needed some), the children and women were taken into the station wagon for the few miles to their village. No wonder the missionaries are so greatly respected and loved by the Aymaras.

On the third day of our stay, the fiesta started in earnest. At five o'clock in the morning, just after sunrise, the two bands of the two different Aymara districts — representing the Chilean and Bolivian Aymaras who speak the same language — marched around the village in a jogging trot, blowing their reed flutes and beating their drums.

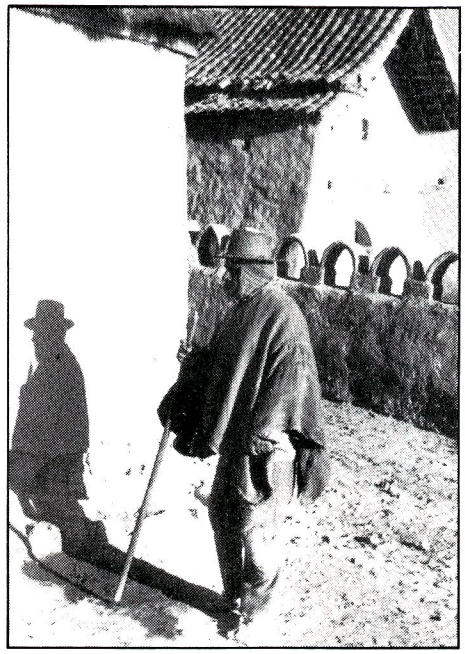
Purification rite

The ceremony started with the Aymara purification rite, performed by the leader of the community and his wife. In front of the village church stands a pyramid-like structure, about the height of a man. The couple kneeled in front of their altar and was cleansed with sacred fumes. Following this, three sacrificial llamas were killed, their throats cut, and their blood scattered towards the volcanoes. The animals were skinned, cut into pieces and, later, served at the fiesta.

The fiesta involved consuming corn brandy in large quantities. During the fiesta most of the adult males are intoxicated, but there is no violence; the good-natured Aymaras embrace each other, dance and enjoy the atmosphere of the fiesta.

At sundown, the church door is opened and the Christian celebration starts. With patience and skill the priest encourage a dialogue with the community who readily take part with great interest and spiritual fervour.

The fourth day was spent with the Aymaras in communal meals and observing their custom of chewing the coca leaves which gives them energy for their daily chores. One of the young Aymaras attached himself to me since he just couldn't understand that I didn't speak Spanish nor Aymara. With a few words of Spanish, a lot of sign language and goodwill, we soon became great friends.



An Isluga parishioner

On the fifth day the fiesta was officially over. Now the most important duty of our missionaries took place. It was the day when the formal baptism and marriage ceremonies were held. Certificates were issued and catechetical instructions were given.

Our return journey was uneventful, giving me time to reflect. The friendly understanding of the missionary priests towards the Aymara spiritual seeking and their respect for the Aymara tradition filled me with a great appreciation of them.

Deep down in my soul, though, a haunting question remained. "What is the proper attitude towards the Aymara?" Should we, as many anthropologists suggest, encourage them to remain in their nearly stone-age culture to satisfy our curiosity, or should we let them be absorbed into our technological society? To me neither solution is satisfying. But is there another way? □

In my opinion

Mel Fontaine on self-government

Since the constitutional talks in March of 1963, it has become obvious that the Indian self-government concept will not benefit the Indian population, especialy the ones at the bottom of the totem pole. The actions and statements made by leading organizations, reserves and particularly clans indicates that it would only lead to self-destruction, simply because the intent is not to better the circumstances of the Indian people as a whole, but is merely for the purpose of forming oligarchies.

Evidence of that fact has been put to everyone and still some Indian people, churches and government support the idea. From 1969, when the white paper policy was rejected by the now defunct Manitoba Indian Brotherhood, the counter self-government proposal has dwelled in the minds of certain disciples, but like the MIB they have led other Indian organizations, corporations and reservations into disastrous financial ruin.

Fort Alexander, in its attempt to pave the way to self-government, has been guilty of numerous blunders and has created a rocky, bumpy road with the added support of some bands and the mother organization the Assembly of First Nations, which has said that it believes in democracy. How can it maintain that statement when it supports Fort Alexander, which has governed by intimidation and coercion? To replace an elected school board for a selected one is undermining people's democratic rights.

The Assembly of First Nations, which claims to represent all treaty and status Indians, is dictatorial as well, because it cannot and does not represent all.

Favoritism is a common practice on most reserves, instigated to a certain extent by inadequate funds from Indian Affairs. But that should not give any council the right to distribute services to certain individuals only. Many people, as in Fort Alexanader, have waited years to be granted a house while some have received two or more in the same period of time. How can anyone justify that?

Fort Alexander's annual education budget is in excess of $1 million. Where do they hope to raise those funds under sovereignty?

With most reserves lacking resources and industry, it appears that the self-government enthusiasts propose to be supported by another nation's government. That means they demand the dismantling of Indian Affairs to give them ultimate control over management and administration.

It is time that the Indian people rid themselves of the outrageous self-government foolishness before it is too late and begin to strive for self-reliance — which is the true Indian culture — instead.

(Winnipeg Free Press)

Planning ministry with Native people

by Sr. Cecile Tetrault, OM

The missionary Oblate Sisters held a three-day workshop on Ministry with the Native people, Dec. 11 to 13, at their Retreat Centre in St. Boniface. The assembly, coordinated by Sr. Alice Trudeau, Superior General, was organized in collaboration with Fr. Guy Lavallée. O.M.I., animator of the workshop.

The session was to clarify the community vision of apostolate among the Natives, to develop a common missionary thrust, to give a sense of direction in planning the future and to prepare recommendations to the July 1985 General Chapter.

Missionary priests currently involved with the Sisters in this apostolate were invited as participants to develop a spirit of team ministry.

Fr. Lavallée urged the group to approach the topics with openness and honesty: "We must dare everything for the sake of His Kingdom. Be sensitive to an attitude of utmost importance: that we commit ourselves to work these three days with a positive, energizing and life-giving outlook on the Church, the Congregation and ourselves.

"We are not a sinking ship. The Church and many religous congregations experience trials and tribulations. By the grace of God, the promptings of the Spirit and one's personal creative energy, inner resources and strength, these religious congregations can rise to meet today's challenges."

We must drop negative views leading to discouragement; we must think positively to express the Gospel values in a relevant and meaningful way, thus promoting the inculturation of the Faith."

Having analyzed the present state of the mission, the participants were invited to share their expriences in personal enrichment and growth. These showed how genuine love, acceptance and support by the missionary invited the same attitude from the Natives, resulting in a mutual uplifting and building of the Faith in the life of the community and of the families.

The second day was centered on immediate problems and new challenges in the apostolate: meeting Native people in their own space and ground, walking to the "beat of the drum" to understand their culture, rituality, human values and deep respect of life and elders, love of nature and sharing of possessions.

Long-range planning for personal growth of the missionaries through continuing education and involvement of the Native laity in the new ministries of the Church were also studied. Attendance at a weekend session at St. Benedict's Education Centre on "Discerning spiritual gifts for the lay ministries" was decided by the assembly. □

Photo courtesy of Sr. T. Brulé

Archbishop A. Hacault attended the Oblate Sisters' workshop.

Book review:

The Native link

Review by Audrey Peterkin

This book by the late Rev. Canon Leslie Taylor goes far beyond oral or family history. His well-researched narrative forms the base of a more comprehensive view of early events in Western Canada. John A. Bovey, Provincial Archivist of British Columbia, says in the foreword that, for the author, "It was not a subject of only academic interest, but a living stream of which he and his family were a part."

The author spent thirty-five years in the ministry of the Anglican Church and his first parish was historic St. Andrew's on the Red River in Manitoba. After his retirement in 1963 until his death in 1979 he devoted himself to research and writing. The extensive family tree at the front of the book, informative map and many excellent photographs bring added life to his tracing of his lineage to a number of well-known Red River historical figures and events.

The author, of Indian and British blood, often expresses his pride in his native heritage and quotes Very Rev. John Wm. Matheson as having said: "We must never forget, it was the Indian wives who taught the white men how, like an Indian, to wrest with his naked hands a livelihood from this harsh and barren land."

Although much of the historical fact becomes almost buried in the author's fascination with genealogy, there are sections which clearly outline the hardships of the early 1800's and the methods of the settlers in dealing with them. In the chapter "Arctic Expedition," the detailed description of the construction of snowshoes, a specifically native skill, methods of transporting goods and supplies, the making of an encampment, all provide interesting reading. There is a surprising revelation as to who really gave birth to the first white child in the Canadian prairies.

Because, as the publisher points out, the book appeared after the author's death, there may be historical interpretations which could not be discussed or edited before publication. In spite of this, THE NATIVE LINK will inspire many readers to learn even more about the early history of Western Canada.

THE NATIVE LINK
Tracing one's roots to the fur trade
Rupert Leslie Taylor, paperback, 234 pages with index $13.95
Pencrest Publications, 1011 Fort Street, Victoria, B.C. V8V 3K5

Justice for Canadian Natives?

By Bonnie Brennan

In 1975, eight major Canadian Church groups launched Project North. It was established to help build awareness and understanding of the history and current problems facing the Native People of Canada. The size of the undertaking was demonstrated in March of this year.

One of the many issues to be resolved and understood is the definition of who can and who cannot be called a member of the Native Peoples of Canada. The significance of the number of Native People for Constitutional representation is very important.

On March 15-16, '84 the prime minister and the provincial premiers met with the representatives of the Inuit, Indian and Metis people in the First Ministers' Constitutional Conference on Native Rights. One task of this meeting was to start a process to define the aboriginal and treaty rights which will be entrenched in the Constitution.

The aboriginal leaders all stressed that they were talking about a form of self-government within Confederation, not a government parallel to or separate from other governments within the Federation. Such self-government, though, must include "institutions that reflect the values and practices of the Native People; ownership of enough land and resources for economic self-sufficiency; the right to practice their own religion, customs and traditions; and the right to fish, hunt, trap and gather without interference."

To understand these questions one needs to have some idea of how relationships between the European settlers and the indigenous peoples of Canada developed. It is a story of treaties being made, often without the full understanding of the Native People and later broken without their consent.

For large areas of Canada no treaty ever was signed by the Native People — in the northern territories and the province of British Columbia.

Recognition that the original people of Canada had rights to the land goes back to 1763 when a Royal Proclamation was issued by George III and the British Parliament. In 1973 a Supreme Court ruling affirmed that the Royal Proclamation of 1763 covering colonial British America had enshrined aboriginal rights in Canadian territory — rights that could not be erased without the agreement of the Native People.

Over the years many of the Native People were relegated by treaties to reserves of land, most of which were too limited to permit them to lead their traditional way of life or to have productive employment. Population increases and limited employment opportunities on or near the reserves led many to migrate to cities. At the same time, industrial expansion encroached more and more on the remaining lands of the Native People.

As a result of 300 years of colonialization the original Canadian people have faced increased cultural disintegration. They suffer the highest rate of suicide , alcoholism, imprisonment, infant mortality, the lowest incomes and poorest housing facilities of any group within our socieity.

It's their concern for survival as a people, as a nation, a cultural entity, that is at the center of the demands made by Native groups who are filing land claims for aboriginal rights that never have been the subject of a treaty. They want a government structure that will provide protection and recognition of their traditional way of life.

Often the news reports play up the financial aspects of a land claims settlement but what is important to the Native People are those clauses dealing with government and organization structures that will ensure that the Native People survive the long-term impact of the development projects in their area.

The clash of the cultural differences between the indigenous people and other Canadians came to a head in Northern Canada over several major industrial projects. The Churches called for moratoriums on many of these developments because they were concerned about the critical questions of how these resources were to be developed, by whom and for whom. This led to the CCCB statement, "Northern Development: At What Costs? This statement put the Catholic Church firmly upon the side of justice for the Native Peoples.

At the conference itself two different attitudes were evident. The provinces and the federal government were anxious not to lose any of their rights. At the end of the conference the Native groups could claim a narrow victory. They were assured of three more conferences with the first ministers. These are to take place before April 1987. Future land claims settlements were granted Constitutional protection from federal or provincial laws that might otherwise infringe on them.

A new clause in the Constitution guarantees that the future elaboration of the aboriginal rights now in the Constitution will not prejudice the practice and enforceability of present rights.

They did not succeed in obtaining a full constitutional charter of rights of aboriginal peoples; a constitutional requirement that the federal and provincial governments negotiate with Native groups throughout Canada to settle Native claims; nor a clause in the Constitutioni requiring Native consent to further Constitutional amendments affecting them. These however are agreed-upon agenda items in the future First Ministers' meeting.

These meetings are a chance to build the future on renewed faith and trust among Canadians. How will the Canadians of 200 years from now judge these meetings? Will we fare better than our ancestors who signed those original treaties or settled on non-treaty land? □

After extensive experience in teaching and broadcasting, Miss Brennan serves as director of information for the Canadian Conference of Catholic Bishops.

Fort Simpson reimbursed

MONTREAL — Catholics in Fort Simpson lost an opportunity to meet Pope John Paul II last September, but at least they didn't lose any money on the missed visit. Dense fog shrouding the airport led the papal party to cancel a planned visit to the Indian and Eskimo people in the Northwest Territories.

Some observers feared the planning committee would lose money on the non-visit, but the committee had taken out insurance against such a possibility and has been reimbursed $600,000. □

Bison Courier serves Winnipeg

by Beatrice Fines

Mary and Nelson Richard, subcontractors with Bison Courier Service, Winnipeg, are enjoying the freedom of working for themselves. Mary was the first of the husband and wife team to go into the business, by purchasing her own car and setting up a contract with Bison more than five years ago. It took her three years to persuade Nelson to also step in. By that time he had learned the ropes by riding with Mary and had witnessed her success. He has now been driving his own small truck for two-and-a-half years. More recently Mark Boulanger entered the field and he has spent a profitable year-and-a-half driving his vehicle.

By attaching themselves to the already successful Bison operation, the native couriers have avoided some of the difficulties of running their own business. They do not have to worry about the organization and paperwork, but simply hand in their delivery bills to the company.

Customers call in to Bison which then dispatches one of the couriers in the company fleet. Each owner/operator receives 70% of the revenue generated by the calls he/she services. After $5,000.00 worth of business has been done the percentage increases to 75%, and at that time he/she must paint the vehicle in Bison colours, put the company decal on it and wear a Bison jacket.

After 5 years the percentage goes up to 80%.

Each owner/driver covers his expenses for maintenance and gas, which may range from $7.00 to $10.00 a day.

There are frustrations — traffic, parking, bad road conditions and unreasonable customers, but the advantages outweigh the disadvantages. The couriers like working for themselves: the more they work, the more they make. Self-discipline and personal motivation ensure them of success. Mary, Nelson and Mark may be hired by phoning Bison Courier at 475-8570 and asking for them by name. □

Photo courtesy Indian Business
Mary Richard

(Adapted from the *Indian Business Report*, published by the Indian Business Development Group Inc.)

United Church opens training centre at Ft. Qu'Appelle

(From an article by Larry Krotz in the United Church Observer, December, 1984)

For years, the few Native people who did train for ministry in the United Church have been caught between two worlds; the Native communities and culture and Canadian educational and theological institutions and their standards. By establishing the Dr. Jessie Saulteaux Centre in Saskatchewan this spring the Church attempted to change that. Jessie Saulteaux, an elder from Carry-the-Kettle Reserve in eastern Saskatchewan, has played an important role in keeping the United Church alive in the Native communities in Saskatchewan.

The Centre itself is an office at the Prairie Christian Training Centre in Fort Qu'Appelle, but the six students are there only a minimal amount of time. All work as United Church lay ministers, one in Regina, two at White Bear Reserve, one at Carry-the-Kettle, and so on. They come to the Centre once a week says Rev. Alf Dumont, its director, and talk about their work and any problems.

"From this we go into in-depth Bible study where we're looking at some theology. Then we begin to analyze the problem and how to deal with it."

For example, Jake Noganosh, one of the trainees is the United Church lay minister at White Bear Reserve. The people, in a dispute with Indian Affairs, pulled their children out of school. The community was split — half the United Church people were for the decision, half against it. Jake wondered how in this situation he could be helpful to the community as a whole.

All of the students involved at the Jessie Saulteaux Centre are approaching middle age. Walter Stonechild of Regina, who chairs the Centre's board of directors says, ". . . people were already doing this work, so the idea was to set up a training centre for them to learn more."

"We're not necessarily trying to compete with the theological colleges. It's an alternative stream of education for Native people, to recognize the cultural differences and the great deal of practical training many of them already have."

Still, by its very existence, it criticizes traditional theological training which the Rev. Stanley McKay, coordinator of the United Church's Native Ministries Council, says is little help with the practical problems of ministry for Natives in Native communities. In August, the General Council of the United Church formally recognized the alternate training method declaring that students with training such as that provided at the Jesse Saulteaux Centre could qualify for ordination.

"Not because they have completed so many courses or attained a certain grade status, but because they have come before a board of elders and the elders in their wisdom, say yes, we feel that this person is ready to be ordained. It is more a spiritual process," says Dumont. □

Steve Smith — Potter extraordinaire

by Sylvia Opl

Along Sour Springs Road on the Six Nations Reserve near Brantford, Ontario, the goldenrod, wild aster, and sumac are celebrating Fall, and at the end of a short gravel turnoff, a fan of trees behind a trim, modern house contributes its own colour. This is the home of Steve Smith, who, with his wife Leigh, owns and operates the Talking Earth Pottery.

A few yards from the house is a small hundred-year-old log cabin, which is combined store, display area, and upstairs workshop, where the entire creative process, from initial wedging to the intricate finish, takes place. On the ground floor, cosily warmed by a fat wood stove, visitors can survey the unfinished vases and plates, ranged on neat shelving around the wall. It is here that our host talks about his life and work.

His roots on the Six Nations run deep; his parents were born here, it is home to many relatives, and he himself grew up very near his present home. His mother, Elda, was clearly a remarkable woman, who had within her not only a strong artistic talent, but a lively spirit of enterprise. As a young woman, she became interested in Mohawk arts and crafts, which traditionally incorporated design and decoration into the basic commodities of daily life.

Dying art revived

These included leatherwork and needlework, but Elda Smith concerned herself particularly with pottery, which had by this time become virtually extinguished. Steve remembers as a boy, making excursions with his mother to search for shards of old pots, which would reveal the designs and forms of previous times. By the time he was twelve, she had gathered a group of women, also eager to learn the technique of potting, had acquired an instructor for them, and soon was not only producing steadily, but, as her recognition grew, attracting buyers for her work.

Steve meanwhile continued from primary to high school. He didn't at that time show any notable artistic tendency, but enjoyed learning about more technical forms of creating, thinking at times of going on to a career in machine design. However, he found employment working in high steel construction on local projects. At home, Mrs. Smith's reputation was spreading far outside her own area. Her work was exhibited first within Canada, and then beyond. Eventually it was recognized at Government levels with a piece of work selected for presentation to the Queen.

Steve liked his work but it proved unstable. It was seasonal in nature, and strikes and layoffs added to the insecurity. During sessions at home, he started making small clay items, such as pipes. As he continued to practice, he discoverd more and more satisfaction and appeal of pottery making, and along with this, the realization of its technical and artistic challenge. Finally, tired of the on-and-off situation at work, he decided, after yet another strike, not to return. Another decision he made about this time was to marry Leigh, a student of his mother, and already an accomplished potter.

Traditional pottery

Pottery now became a serious business, and from the start, Steve reflected his mother's innovative nature, and his own individual approach to creating pots emerged, and took flight. The traditional all-brown Iroquois pottery was the basis from which his concept and scope could expand. He looked at the pots the Indians of the Southwestern States and saw the different colours they used, and the bright, fresh finish that resulted.

His pursuit of knowledge took him into other cultures — the primitive utensils of Africa, the highly developed ceramic ware of Japan and China, with their exquisitely worked decoration and design, the artifacts of ancient Greece, and of Renaissance England. And as these cultural impressions were expanding his intellectual perceptions, on a practical basis he was exploring and experimenting constantly with different techniques and styles, and with his raw materials, the clays and slips.

After about a year of learning and working with his mother, who had continually encouraged his search for new ideas, Steve felt ready to establish himself in his own right. Eight years ago he and Leigh located their home and studio on its present site. Here the Talking Earth Pottery has grown in prestige and reputation, and the owners in artistry, expertise, and skill. Following Steve's mother in professional recognition, they were present some years ago at a reception in Ottawa attended by the Queen and Duke of Edinburgh, as a tribute to young Canadians attaining excellence in arts and science. Their work has been purchased for presentation to Britain's Prime Minister Thatcher, to Princess Margriet of the Netherlands, and for future assignment to other dignitaries. It has won awards in shows in Canada and the United States.

Spiritual motifs

Steve's pots at the present time have a striking and highly individual appearance. Upon a basic white background he applies areas of buff, black, and often blue, in medallion-like shapes, around which leaf-like scrolls or more stylized geometric forms are incised or engraved into the underlying white. Motifs from Indian spiritual tradition are nearly always present, but depicted in very sophisticated form. To many viewers, their excellent technical and aesthetic calibre have reached a level which can hardly be improved upon.

However, Steve is not the kind to be satisfied and complacent about any stage of prefessional evolvement. It is at this time the product of having looked in many directions, both culturally and technically. But his artistic integrity and instinct compel him to continually strive to improve, to try what hasn't been tried, to do what hasn't been done. Not only is this valid to him as a principle of art, but realistically he is aware that in a competitive world, there is a constant need to produce what is new, exceptional, and unique.

A blend of values

Transcending all of this, is Steve's philosophy. The artist, he says, should always feel that his work blends and harmonizes with the beliefs of others, that it should strengthen and reinforce their values. As an Indian, he doesn't want to be compartmented into a specialized territory; there is beauty and wisdom in all cultures. Art is universal, he believes, to be shared and offered for the enhancement and enrichment of all humanity.

Steve Smith, in his life and work, is contributing to this universal richness in a very impressive and significant way. □

Who makes the final decision?

by Ron MacGillivray

Johnny Charlie was raised on caribou meat. Good stuff, he says. No wear and tear on him and it sure beats the stuff that comes out of the store. He tells the story of an old woman. She is 104. She says that the people who came long before her, generations and generations, used to hunt caribou and she would never touch beef or canned meat.

Johnny Charlie is the chairperson of the Dene regional council in the Mackenzie Delta area of the Northwest Territories. Both he and James Ross, vice-president for the northern region of the Dene nation, came to Edmonton in June '84 via Winnipeg and held a news conference. They were upset.

In March '84 Gulf Canada submitted an application to the department of Indian affairs and northern development for a land-use permit to construct a $60 million marine support base at Stokes Point on the Beaufort Sea. As of yet, no decision has been made by the minister, John Munroe, despite the fact that the area had been withdrawn by a cabinet Order in Council in 1978 for the purposes of creating a national park.

This is a betrayal, say the Dene leaders. The rights of native groups in the north struggling to gain more control over their land are being ignored. More than this, it is a challenge to the principles of northern development that have been developed over the past 10 years and the approval of an industrial development in a protected area without so much as a public hearing they see as being outrageous.

Worse, it is a violation of trust, a land-claims agreement-in-principle, and the intention of the ministry, they fear, is to go ahead without even amending the Order in Council that withdraws the northern Yukon development. Highly inconsistent, they think, to put it lightly.

But in more real terms, it represents a direct threat to a culture, a way of life that has endured for centuries. The Dene say that particularly important is the 100,000-strong Porcupine caribou herd that is sensitive to any ecological imbalance. Stokes Point happens to be their calving ground as well as supporting large numbers of marine mammals and a staging ground for a great many birds.

The ecological richness and sensitivity of the Stokes Point area is beyond argument. The withdrawal order followed several years of public inquiry by the Berger Report and the National Energy Board which recommended against the building of a pipeline across the North Yukon.

The issue is a simple one. According to Gulf Canada, the Stokes Point area is ideal for harbour and shore base facilities for its offshore drilling in the Beaufort Sea. The Dene, however, say Gulf can just as easily build its facilities elsewhere where industrial development has already taken place. They also say that they are not against development per se, but want a "controlled" development, one which does not tear up the land and drive caribou herds away.

It raises larger issues. The native peoples of the North see their land not as a source of economic wealth, but as a vital link to their relationship with God and each other. It is something which few elsewhere understand; and a consequence of losing their land or having it torn out from under their feet is no less than the break-up and disintegration of their communities and themselves as a people.

Other questions loom. In the push to develop non-renewable resources in the North, it must be asked who needs these resources, for what reasons, whose benefit and why so quickly? The present framework for economic decision-making leaves all too little consideration for impacts on people's lives.

Viewed in another context, the drive for more energy and mining resources is coming largely from a small percentage of the world's population who, inversely, use a disappropriate amount of the earth's resources. Largely, it is an effort to feed a lifestyle of high consumption and waste. Demand breeds more demand, and in this whirlwind, the Dene are in danger of becoming another victim of the affluence of the South.

But it is a system which Johnny Charlie is beginning to understand. He worries about walking five miles to shoot a caribou and hauling it all the way back again. He talks about the Dempster Highway. It used to be an old trail used by his people for hundreds of years, he says. But they just covered it up with asphalt and put up no hunting signs.

It didn't matter anyways. It took five years for the caribou to return to the Dempster Highway. But Johnny Charlie says he's getting tired of all these government laws that say you can't do this and you can't do that. Now he just ignores the no hunting signs and shoots caribou from his truck along the Dempster Highway.

(Western Catholic Reporter)

Ron MacGillivray is a free-lance writer based in Edmonton.

Micmac hymnal keeps language alive

MEMBERTOU, NS — The Micmac Association of Cultural Studies (MACS) is putting together the New Micmac Hymnal in the hope that it will help keep their language alive. They are trying to have it finished before the end of March, 1985.

The hymnal will include prayers and pictures, and will have sections for special events like Christmas, Easter, and funerals.

According to Sister Mary Gouthro, "a hymn is a prayer, and by singing in a language one doesn't understand, one doesn't know what he is saying to God." She feels Christians ought to "speak to God in their own language."

Since many people, especially the younger ones, have forgotten their language, cassettes will be produced free of charge. Seven men and women will sing the hymns either alone or as a group. Before each song, the choir leader of the Grand Council will carefully teach the listeners how to say the words. After each word, there will be a pause so listeners can repeat what they heard.

The Micmac culture and language is slowly being revived on reserves that have lost them almost completely, Many feel the hymnal will help this revival.

(Micmac News)

Verna Newfeld Sawabe
Chief Picheito

Historic prairie chieftains

Picheito, Manitoba's last Saulteaux-Cree war chief

(Fifth in a series of eight articles)
by Dr. Peter Lorenz Neufeld

"My brother is still a heathen. He's a chief of a big tribe. Still he's an honest and fair man and lives and hunts with his relatives. If I could convert him he would be a great help in our work."

Back in 1850 at Pembina on the U.S.-Canada border, thus confided recently-converted missionary James Tanner to Winnipeg's first Presbyterian minister John Black concerning his half-brother Picheito Tanner.

Fiery war chief Picheito was known to prairie residents during the first three-quarters century of the 1800s by various English, French, Saulteaux and Cree names. These included Little Pheasant (as a youngster), Pheasant Tail or Rump, Edward, Le Croup de Pheasant, and possibly Nahawananan. The oldest child of the famous "white Indian" John (the Falcon) Tanner and Morning Sky, he was actually half Cree and half English but lived his entire life with the Saulteaux of North Dakota, Saskatchewan and Manitoba, mostly Manitoba.

Picheito's father is well-known to history. Son of a noted Baptist minister, John Tanner was kidnapped by Indians from his Kentucky home as a youngster and adopted by Ottawa-Saulteaux chieftainess Netnokwa, travelling with her to Red River Valley. Here he explored and recorded the geography of the lakes and rivers where he hunted and trapped. During the fur company wars he allied himself with Hudson's Bay Company, a move which estranged himself from his wife, whose family supported the North West Company.

He played key roles in recapturing forts Douglas (Winnipeg) and Daer (near present Emerson) and in helping Lord Selkirk negotiate treaties with Indians permitting establishment of his huge colony. He is credited with helping translate the New Testament into Saulteaux, and with recording much Saulteaux religion. Later, Tanner married a Saulteaux woman named Theresa; the couple had six children while he worked as fur trader and interpreter in the northern USA.

In 1846 he was accused of murdering a prominent former employer's younger brother, house burned down, killed himself two days later, body hidden by the same murderer to cover his first crime. Tanner Lake, on Highway #10, in Riding Mountain National Park commemorates his passing.

Of the two major Saulteaux bands in southern Manitoba then, Picheito governed the smaller one which frequented most the Assiniboine Valley and its tributaries, Peguis and descendants (Prince), the larger one roaming the lower Red. The Peguis people were much more peaceful than the Tanner band.

Sioux raids

Picheito grew up hating the Sioux. To him it was a very personal matter; it went much deeper than the traditional-enemy syndrome. His father, foster uncle and other close relatives had fought the Sioux about the time of his birth in a vicious battle to avenge an attack on Alexander Henry's Assiniboine relatives. As he grew up, it was his band, rather than the one of Peguis further north, that took the brunt of numerous Sioux raids from the south. A fearless fighter Tanner quickly became both war and hereditary chief.

The 1850s and '60s were particularly volatile decades in Sioux history. Not only were they engaged in a death struggle with the American cavalry, (in which served Rev. James Tanner's sons John and Elijah and brother John J.), but fighting with Chief Tanner's people over dwindling buffalo herds intensified. Both nephews, John and Elijah, are known personally to have killed Sioux in a prolonged siege at Fort Abercrombie.

Several historians who mention Picheito write him off as an "anti-Christian pagan" and place him into the wrong time period. This especially affects Portage-la-Prairie history. Actually, though he never quit fighting the Sioux (even Rev. Tanner killed Sioux while a missionary), Picheito and many followers converted at St. Mary's (Anglican) mission at Portage during much of the 1853-'70 era. Tanner was probably Manitoba's most powerful chief during the mid-1800s, and the richest. Archdeacon William Cochrane catered to him, had his sermons interpreted for him, frequently dined with him, held him up as the ultimate goal towards which all natives might aspire if they accepted Christianity and European ways.

Trading and freighting brought considerable wealth to the Tanners. The Tanner house in what's now the heart of Portage-la-Prairie became the envy of everyone far and wide, native and white. Shingled rather than thatched, with doors and windows painted a brilliant red, it was indeed the show place of the area. Long after his death, people would remember his exquisite glass candlesticks, a spinning top that hummed a tune, a violin, a beautiful pitcher of unique shape and design, a mechanical toy which fastened to the table and, when wound up, went through an intricate performance, and the chief's lawn of knotgrass.

Following the mid-1860s Minnesota Sioux uprising, Manitoba witnessed a massive influx of Sioux refugees. In all of Canada, the Sioux could hardly have picked a more explosive region to try and make a new home, at that particular time in history, than in the Red and Assiniboine valleys just south and west of Winnipeg. This was Tanner country.

To add fuel to an already raging fire, ex-cavalry scout John Tanner (three-fourths Saulteaux founder of Tanner's Crossing, now Minnedosa) migrated to the Portage region to join his uncle's Sioux-hating band. Chief Tanner led repeated raids against the

Sioux. Trenches from one protracted battle along the southeastern shore of Lake Manitoba are still clearly visible today. On occasion, the Tanner mansion served as rendezvous for plotting battle strategy.

Four well-documented incidents occurred in rapid succession after one meeting in Picheito's house. One Sioux was killed "near the Garrioch farm". During a night attack on a sleeping Sioux camp near Flee Island on Lake Manitoba, 16 Sioux perished and many more were wounded, their scalps taken. In broad daylight, opposite Picheito's own house in downtown Portage, his warriors shot, scalped and mutilated a Sioux brave. Somewhere between Fort Garry and St. James, the Tanner war party attacked a small band of Sioux, killed and ate four of their bodies.

Peace with the Sioux

The embattled Sioux organized. Entrenching themselves south of the Assiniboine River near Portage, they sent word to Picheito and his followers to come and fight them. With more and more Sioux crossing into Manitoba, and a prolonged war now a very real possibility which his small force would undoubtedly lose, the aging war chief at last saw the handwriting on the wall and requested a parley. For days the Sioux and Saulteaux feasted and powwowed.

It seems wily Picheito had one last trick up his sleeve. One morning as the Sioux negotiators arrived a large Saulteaux force tried to ambush them by crawling towards them in deep grass. But the wary Sioux saw through it, hit the grass themselves. It's not known who averted a pitched battle.

It's not known either how many of Tanner's warriors lost their lives fighting the Sioux during Picheito's little-known "Christian period". Nephew John lost an arm, a fact he tried for years to cover up as having occurred in America during the civil war. Only one documented clash occurred since the Portage stand-off, in about 1871. It involved stolen Saulteaux horses and a Tanner warrior killing two Sioux with one shot from his muzzle-loader.

Though conversion to Christianity never stopped a Tanner from fighting the Sioux, it did play a major role in keeping the band from joining Louis Riel (no doubt, being of English rather than French ancestry also helped) during the 1869-70 uprising. In fact, Rev. Tanner played a key peace-keeping role. However, immediately after, during Manitoba's first election, he became embroiled in campaigning against Dr. Lynch's "Canadian" faction.

In December 1870, following an election meeting at Poplar Point where he had spoken on behalf of Lt.-Gov. Archibald, he lay dead from a fractured skull still considered by many as homicide. Rev. John Black of Kildonan drove his team furiously to claim his friend's body for Christian burial. Picheito was already there. Face hard and scornful, he blazed: "Alive, my brother preached your Gospel. You (whites) killed him. I take him to my people who do not kill their Medicine Men." There ended Picheito's Christian period and, to this day, the final resting place of Canada's first Presbyterian missionary west of Winnipeg is still unknown. That he also rates as one of the "Fathers of Manitoba" goes without saying.

Manitoba's creation, treaty negotiations and establishing reserves, helped bring about peace between the Tanners and the Sioux. Shortly after Rev. Tanner's death, the Tanner band pulled up stakes from their home region of 75 years and migrated westward along the Assiniboine. The old chief lived out his few remaining years at Silver Creek (now Gambler) reserve in Manitoba and Pheasant Rump in Saskatchewan, and died about 1875. □

$4.4 million to Grassy Narrows Indian Band

THUNDER BAY, ONT. — Settlement grants totalling $4.4 million to the Grassy Narrows Indian Band were announced Jan. 23 by the Hon. David Crombie, Minister of Indian Affairs and Northern Development and acknowledged by Chief Arnold Pelly.

The federal funding is to implement a claims settlement signed by the Grassy Narrows Band and the Federal Government on June 27, 1984. The federal settlement amount will be divided into $2.9 million sum to be provided to the band's economic development corporation, and a $1.5 million sum for the band's social service development and planning corporation.

The management of the two corporations will be accountable to the band membership, consistent with the department's policy of moving towards a situation where Indian people can exercise greater control over their own affairs.

The community has been facing severe social and economic problems since the dumping of mercury into the Wabigoon/English rivers system from a paper mill in Dryden. □

Pope promises visit to Fort Simpson

Dene nation president Steve Kekfwi (in photo), chief Jim Antoine and Ft. Simpson mayor Jim Villeneuve received a positive response from Pope John Paul when they invited him Feb. 18 to return to visit them in the N.W.T.

Film review

A native athlete: "Running-Brave"

by Connie Wright

"Running Brave" played by Robbie Benson is a remarkable film about an intensely fascinating individual: Billy Mills. It is a true story of how one Sioux Indian rises above his humble beginnings on the Pine Ridge Indian reservation to win the 1964 Olympics in Tokyo, Japan.

Even if Billy Mills hadn't been Indian the story would still have been incredible, because, in order to win the 10,000 metre race, Billy had to better his overall time by at least one minute, a feat not done every day.

During the race he was bumped by the other two lead runners and ended up in fourth place, but as his coach, played by Pat Hingle, said afterwards: "Billy, you've really got some kick in you." Billy showed the world just what he was made of and went on to finish the race ahead of the others.

Although this is the highlight of the movie, "Running Brave" is also an exposé on the problems faced by Indian people who want to make it in the whiteman's world. Billy is the first one of his people ever to go to a university and he does so on a scholarship.

The day he leaves to go to Kansas U. is noteworthy because it symbolizes the beginning of a brand new life for Billy and a break away from the bonds which tie him to the demoralizing effects of the reserve system.

He is in awe of the largeness of the world outside the Pine Ridge reserve and during the movie we hear a first hand account of his impressions through the letters he sends back home to his sister. At first he writes to her about being lonely, as he goes through a form of culture shock, but Billy has a winning personality. In spite of the setbacks where people bar him from joining a fraternity because he is Indian; and when he is arrested by the campus security guard for loitering around the girls' dorm, he makes friends easily. At a party he meets Pat (played by Claudia Cron) and, in her, he finds a kindred spirit.

Billy succeeds at his running but the sport that he loves so much begins to take its toll. He becomes a running machine to win points for his school's track team. However, the man behind Billy, his coach, struggles to show Billy how to win over the other runners. In his first race for Kansas U. Billy runs against Joe Yellowhorse — and Billy, afraid to embarrass Joe, a fellow Indian, allows Joe to almost catch him at the finish line.

Coach Easton tells Billy not to consider the ethnicity of the other runners but to try to break their spirits by showing them everything he's got. Billy does learn how to win races but, in doing so, he loses his cultural identity. When his brother Frank, his friend Eddy and their girl friends (played by members of the Alberta Ermineskin Band) come to visit, there is a cultural clash.

Billy is to marry Pat, a white middle class suburbanite, and he tries to share his new found status with his friends but the ragamuffin group attack him for not being Indian enough. Billy loses what he values most — the respect of his friends, and in doing so, he loses his own self-respect. He begins to lose races, leaves school after a blow-up with his coach, and goes back to the reserve to find himself. What he finds there are all the reasons why he must leave the reserve to make something of himself in the whiteman's world.

His brother Frank, a talented but derelict painter, tells him that it is too late for him (Frank), but that Billy should try to realize his dream of going to the Olympics. Billy tells his sister that he will take Frank with him but, before he is able to realize his dream, Frank shoots himself in the head.

In a very touching scene Billy is again in awe, this time of the sad wastage of human talent, as he sits on Frank's bed and looks at the beautiful self portrait Frank has sketched before his death. This belief in the wastage of human talent propels Billy into practicing for the Olympics; he must prove to himself that he can win and he must do it for Frank and the rest of his people.

"Running Brave" is an excellent film with good acting on the part of Robbie Benson, the non-Indian who plays Billy Mills. All the other Indian roles are filled by the Indian people of the Ermineskin Band south of Edmonton, and all are played with conviction. The Billy Mills story is fictionalized. It is based on the real Billy Mills who did marry a non-Indian, did win the 1964 Olympics, lives in Sacramento, California with his wife and three daughters, and works with the Native Youth Organization to help American Indian youth realize their potential. □

Book Reviews

Bufflo & Sprucegum #1

Pemmican Publications
701 - 310 Broadway Ave.
Winnipeg, Man. R3C 0S6
4 x 6½ 182 pp. $3.95

The cartoonist Mr. Keiron Guiboche is an exhuberant young artist, who brings life with ink and paper, the warmth, humor and wit of his people — the irrepressible Metis.

The characters of BUFFLO and SPRUCEGUM who express their camaraderie and mutual dependence with alternately amused disdain and happy resignation provides insight into the social adaptiveness and resolute prairie patriotism inherent to the Metis culture. This blend has resulted in bewildering, surprising and hilariously funny stories and anecdotes passed from generation to generation. Keiron has chosen to convey some of this humor in pictorial form for all ages to enjoy.

It is regrettable that the format has been reduced to the point that the caption words in the drawings are too small to read without a magnifying glass. □

THE CONCRETE RESERVE
by Gail Grant

The Concrete Reserve describes the corporate programs for Canadian Indians in the cities. It is published by the Institute for Research on Public Policy, in Halifax.

Canadians of Indian ancestry have been migrating back and forth between reserves and cities for almost a generation, but difficult conditions in both environments prevent many of them enjoying social and economic stability in either situation. This study describes and analyses programs in the corporate sector designed to facilitate the entry of people of Indian ancestry into the Canadian labour force. Although this report is mainly directed towards employers, it should also be of interest and encouragement to Indian organizations and to Indian people in the cities of the West.

For more information write to:

The Institute for Research on Public Policy
Communications Services
P.O. Box 3670,
Halifax South, N.S. B3J 3K6

Deadline for the July/85 issue of the INDIAN RECORD is Monday, May 20.

Pope John Paul

The Pope often reminded the Canadian church during his visit that it must be at home with all cultures if it hopes to fill them with Christ's Gospel.

Beloved Brothers and Sisters,

Thank you with all my heart for coming from so many regions, even from very far away, to give me this opportunity to meet you as I will meet your brothers and sisters in Huronia and in Fort Simpson. You represent the first inhabitants of this vast continent. For centuries you have made your mark in North America with your traditions and your civilization. Other waves of settlers came from Europe with their own culture and their Christian faith. They took their place beside you. The vastness of this continent allowed you to live together in a relationship that was not always easy, but that also had its rewards. God gave the earth to all humankind. Today you have your own special place in this country.

Without losing any of your cultural identity, you have understood that God has sent the Christian message to you just as he did to others. Today, I come to greet you, the native peoples who bring us close to the origins of Canada. I come to celebrate with you our faith in Jesus Christ. I recall that beautiful day when Kateri Tekakwitha was beatified in Rome where several of you were present. I have not forgotten the heartfelt and insistent invitations you made then. But I could not visit all of your villages and territories, those of the different Amerindian nations, dispersed throughout the many regions of Canada, and those of the Inuit whose familiar horizons of snow and ice are near the North Pole. That is why I wanted to meet you here, in Saint Anne de Beaupré, on the very spot where you pitch your tents every year. You come here as pilgrims, to pray to Saint Anne whom you so lovingly call your grandmother. Your ancestors have often come here to pray since the Hurons made their first pilgrimage in 1671 and the Micmacs in 1680. They became part of a great popular movement which has made this one of the most visited sanctuaries in North America.

Tribute to missionaries

On behalf of all pilgrims and in union with the bishops of this country I would like to thank the Redemptorists and their collaborators. Thanks to them this shrine is still flourishing. Attentive to popular devotion, they have known how to leave place for gestures that express freely and forcefully faith, prayer and the need for reconciliation. It is thanks to them that many Canadian families still pray to Saint Anne, the mother of Mary.

But we should also give thanks for all those who, out of love for you, came to propose to your ancestors and yourselves that you become brothers in Jesus Christ so that you too could share the gift which they themselves had received. I am thinking of Jesuits like Fathers Vimont and Vieuxpont who from Fort Saint Anne to Cape Breton brought the word of the Gospel to the Micmacs and helped them to believe in Jesus as the Saviour and to venerate his Mother Mary and the mother of Mary, Saint Anne.

This brings to mind many other great religious men and women from the time of the founders to the present day. I would particularly like to mention the *Oblate Missionaries of Mary Immaculate.* They took charge of the vast region of the Canadian North. They devoted their lives to the evangelization and the support of many Amerindian groups by sharing their life, by becoming the pastors and the bishops of those who believed. They were the first Catholic missionaries to go among the Inuit and to stay with them to bear witness to Jesus Christ and to found the Church; the intercession of Saint Theresa of the Child Jesus, Patroness of Missions, helped to enrich their difficult apostolate.

Natives praised

It must also be said that from the middle of the seventeenth century, the Amerindian peoples and, in their time, the Innuit, welcomed the news of Jesus Christ. Today, these Christians, full-fledged members of the Church, although not of society, are actively involved — often as couples — in the teaching of catechism to their brothers and sisters and their children, and in leading prayer. They are faithful to the celebration of the Eucharist and often take on responsibilities in pastoral councils. Yes, I am sorry that I cannot visit these places myself to encourage the courageous missionaries and the courageous Christians who have in them the blood and culture of the first inhabitants of this country.

Over the centuries, dear Amerindian and Inuit peoples, you have gradually discovered in your cultures special ways of living your relationship with God and with the world while remaining loyal to Jesus and to the Gospel. Continue to develop these moral and spiritual values; an acute sense of the presence of God, love of your family, respect for the aged, solidarity with your people, sharing,

ddress to the Native peoples at St. Anne de Beaupré, Sept. 10, 1984.

hospitality, respect for nature, the importance given silence and prayer, faith in providence. Guard this wisdom preciously. To let it become impoverished would be to impoverish the people around you. To live these spiritual values in a new way requires on your part maturity, interiority, a deepening of the Christian message, a concern for the dignity of the human being and a pride in being Amerindian and Inuit. This demands the courage to eliminate every form of enslavement that might compromise your future.

Church enriched

Your encounter with the Gospel has not only enriched you, it has enriched the Church. We are well aware that this has not taken place without its difficulties and, occasionally, its blunders. However, and you are experiencing this today, the Gospel does not destroy what is best in you. On the contrary, it enriches as it were from within the spiritual qualities and gifts that are distinctive of your cultures (cf. *Gaudium et Spes,* No. 58). In addition your Amerindian and Inuit traditions permit the development of new ways of expressing the message of salvation and they help us to better understand to what point Jesus is the Saviour and how universal his salvation is.

This recognition of your accomplishments cannot allow us to forget the great challenges your people face in the present North American context. Like all other citizens, but more acutely, you fear the impact of economic, social and cultural change on your traditional ways of life. You are concerned about the future of your Indian and Inuit identities and about the future of your children and grandchildren. For all that, you do not reject scientific and technological progress. You perceive the challenges it represents and you know how to make the most of it.

To seek justice

With reason, however, you want to control your future, to preserve your cultural traits, to establish an educational system where your languages are respected.

The Bishops' Synod on "Justice in the World" (1971) stated that every people should, in mutual cooperation, fashion its own economic and social development and that each people should take part in realizing the universal common good as active and responsible members of human society (cf. Proposal No. 8). It is in this perspective that you must be the architects of your own future, freely, and responsibly. May the wisdom of your elders unite with the initiative and courage of your youth to meet this challenge!

Tenacity in safeguarding your personality is compatible with a spirit of dialogue and friendly acceptance among all those who have come to this country in successive waves and who are called to make up the very diverse group which must populate and settle this area as vast as a continent.

I know that the relations between native people and white people are often strained and tainted with prejudice. Furthermore, in many places, the native people are among the poorest and most marginal members of society. They suffer from the fact that recognition of their identity and of their ability to participate in shaping their future is late in coming.

Brotherly love

More and more, those who govern this country have your cultures and your rights at heart and want to rectify difficult situations. This is already evident in some pieces of legislation, open of course to further progress, and in the increased recognition of your own decision-making power. It is to be hoped that effective cooperation and dialogue based on good faith and the acceptance of the other in his or her difference will develop. The Church does not intervene directly in civil matters, but you know its concern for you and you know that it tries to inspire all those who want to live with the Christian spirit.

As disciples of Jesus Christ, we know that the Gospel calls us to live as his brothers and sisters. We know that Jesus Christ makes possible reconciliation between peoples, with all its requirements of conversion, justice and social love. If we truly believe that God created us in his image, we shall be able to accept one another with our differences and despite our limitations and our sins.

In seeking a good understanding between the inhabitants of this country, faced with the difficulties of the modern world, it is necessary for you to have complete confidence in what you can do to help one another and to be renewed. Jesus Christ, in whom we believe, can break the chains of our personal and collective selfishness. He gives us the power of his Spirit so that we may triumph over difficulties and realize justice.

Assured of the love God has for you, put yourselves to the task; recall without ceasing that the Church of Jesus Christ is your Church. She is the place where the sun of the word enlightens you, where you find the nourishment and strength to continue on your way. She is like those "hiding places" that your ancestors constructed all along the route of their travels, so that no one might be caught without provisions. Permit me to repeat this description of the Church in some of your own languages; this will be a way to come closer to you and to express to you my fraternal affection.

The Church is the ASADJIGAN of God for you (Algonquin).

The Church is the SHESHEPETAN of God for you (Montagnais).

The Church is the SHISHITITAGN of God for you (Cree).

The Church is the TESHITATGAN of God for you (Atikamek).

The Church is the IA-IEN-TA-IEN-TA-KWA of God for you (Mohawk).

The Church is the APATAGAT of God for you (Micmac).

Now we must say goodbye. In the langauage of our Innuit brothers and sisters, I would like to assure you that you are my friends, all you are loved by God! ILANNAARIVAPSI TAMAPSI NAGLIJAUVUSI JISUSINUT.

I will carry you in my heart and in my prayers. I will entrust you to Mary and to Saint Anne so that you may grow in faith and bear witness, in your own way, to Jesus Christ in this country. In the name of Jesus Christ, I bless you with all my heart. □

exc

Rev H Dechard sj
Kateri Tekakwitha
Centre Kateri
Caughnawaga PQ
JOL 1B0

ADDRESS:

INDIAN STATUS, from page 1

another culture and tradition, who is and who is not a member of their community and who can and who cannot live on their own lands?"

The bill also wipes out the concept of enfranchisement, under which Indians lost their status simply by joining the armed forces or leaving their reserves to get a job or an education.

Status refers to a legal recognition that a person is an Indian with the right to certain federal programs in education and health care.

Bands to decide

By contrast, band membership, which the minister wants bands to decide by majority vote for all but those women, gives Indians the right to live on reserves and allows them to participate in community life and share in band resources.

Under the bill, some 46,000 children would be eligible for registration as status Indians.

Crombie, noting it is impossible to predict how many people would apply for restoration of their band membership and actually move back to reserves, promised to apply funds saved by better management of his department to help bands cope with the influx of new members.

He also encouraged MPs to work together to pass the bill, without using the issue for partisan political advantage.

Jacob Louis, a life-long resident of the Samson Indian reserve, died on December 9th. The Cree political leader, philosopher and agriculturalist, who was seventy-nine years of age at the time of his death, was born November 5, 1905.

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:
American Indian Culture Research Center
Blue Cloud Abbey, Marvin, SD 57251 USA

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Women propose fund for compensation

OTTAWA — The Aboriginal Women's Coalition is pressing Indian Affairs Minister David Crombie to create a special fund, similar to that being proposed for Japanese Canadians, to provide financial assistance to Indians who were deprived of status as a result of a discriminatory section of the Indian Act.

The request is part of the coalition's lobby for reinstatement of Indian women who lost their status as a result of Section 12 (1) (b) of the existing act. Money in the fund would help women and their children who must make the transition back to reserve life.

Section 12 provides that an Indian woman who marries a non-Indian loses her status, while an Indian man who marries a non-Indian confers his status on her. □

Mackenzie-Fort Smith Diocese

Souvenir Album

by Sr. M.A. Sutherland

Sister Sutherland

A special SOUVENIR ALBUM has been published in honor of Bishop Paul Piché's Jubilee Celebrations in June '84. The 175-page album with its many photographs documents the history of the missionaries and the peoples of the Mackenzie-Fort Smith Diocese in the Northwest Territories. Some of the 500 photographs date back to the 1800s.

Copies of the SOUVENIR ALBUM are available at $25 each from:

The Religious Education Centre
Box 718
Forth Smith, N.W.T.
X0E 0P0