INDIAN RECORD

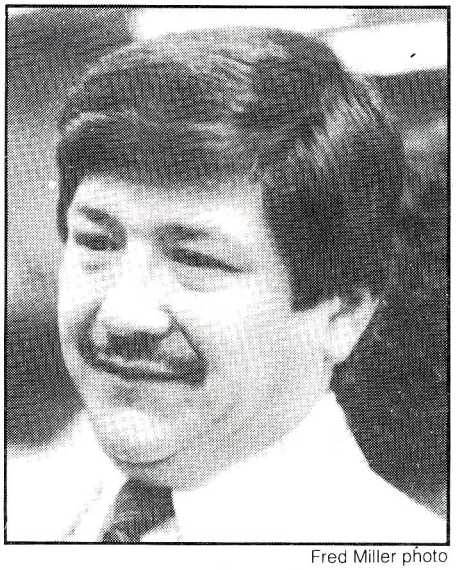
385th issue
OCTOBER 1985
Vol. 48, No. 4
Single copy: $1.00

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

A long view taken on Constitutional talks

What follows is an interview by Father Fred Miller, OMI, with Arnold Goodleaf of the Assembly of First Nations in Ottawa on May 30th.

Goodleaf is a Mohawk of the Kahnawake Reserve, near Montreal. He is Co-Chairman of the Constitutional Working Group of the Assembly of First Nations. He has worked as a researcher and advisor on land claims to the President of the Association of Quebec Indians. He was employed by the Indian Affairs Department, Ottawa, as an advisor to the Prime Minister's Office on Constitutional matters. He has been an advisor to the National Chiefs.



Fred Miller photo

Arnold Goodleaf

Question: How do you feel about the First Ministers' Conference? The Provinces continue to take a hard line and you don't seem to be getting anywhere with them. There are supposed to be four Conferences with First Ministers and native people.You've had three of them now. It wouldn't seem reasonable to expect that you could accomplish everything in one last meeting.

S. Lavoie photo

Father Stan Fontaine with Bishop Gilles Belisle, auxiliary Bishop of Ottawa, in front of Kateri's Monument in Laprairie, PQ.

See page 5 for a report on the Amerindian Leadership Conference, held in Montreal last July.

A.G.: Well, there are two points of view. One point of view says that we weren't going to achieve everything anyway. We're going to have a stepping stone for future generations to use to better the situation constitutionally. The other point of view says that it's do or die now, because we're not going to get another chance to reopen the Constitution. So we're attempting a balance to pick up the priority items.

Our priority is equity in our place in Canada as the First Nations and recognition of our inherent right to self-government. So, in those terms, if you can package that and put it in place and put it in the Constitution then the "stepping stone" becomes stepping stones, rather than a single article or single amendment on recognition of aboriginal and treaty rights that is so broad and can be interpreted legally in so many different ways. We'd like to have some kind of specificity in the Constitution, at least in regard to self-government.

In relation to the numbers game: "Well, you've had three now, there's only one left," I don't think the pressure of time us going to bother us because we've been here for 450 years and we're not going to go away. When I say 450 years I'm speaking in terms of relations with the Europeans. We're still here and we're still fighting for what is rightfully ours.

Where do we go from here? We've got the rest of our lives to continue fighting for what we deserve — and we claim is rightfully ours. It's as simple as recognizing the fact that Indians are here, were here, are going to continue to be here, and that's simply why we're at that table. We had a long and hard debate about even going to that table.

And that caused a great deal of dissension. In that debate we had the two sides of the situation and we had to come to the realization that Canada is made up of all its components and they've got a certain way of running their business, and that's got to be respected. And maybe by (our) respecting that, they will in turn respect what we have. Unfortunately that respect factor, that particular attitude or principle, is not being brought to the table.

See: **SELF-GOVERNMENT** p. 22

In this issue

Editorial

What type of leadership is needed?

Over the last several years in Canada, there has been much talk and valiant action favoring the development of Christian leadership within the ranks of native peoples across this land of conferences, seminars and workshops centres. There have been various outcomes and results — some successes and some failures.

Native people have always had leaders, native leaders. These would lead their people their own way, within their own structures, institutions and values.

In spending much energy on the development of leadership, it will be important to be aware of our vision or models out of which the leaders will operate. What view of Mission do we have? What are the long term hopes around leadership? What types of communities do we have in mind? What will be the focus of attention of our leaders? What issues do we see them grappling with in their communities? What relationship do we envision between Christian leaders, educational leaders, health leaders and political leaders?

It boils down to what do we see as Church and Native Church's relations to the Native peoples and Native society? What will be the Native Church relation to the traumas of history and society? In other words, what kind of leaders for what model of Church?

We could envision a Church that is almost exclusively turned in on itself. It could study the Bible, make real for here and now the redemptive acts of Jesus by means of the sacraments, organize parish or mission activities around the religious-sacred. However, without priests, nothing would happen within this community or model. It would be insensitive to human problems that arise beyond its borders, in the world or in society. More like a society beside a society.

We could envision another model: this Church is present because there is a pact or a document that says that the Church can be on a territory to perform its rituals, give teachings, hold gatherings . . . It exists because of a relationship between civil authorities and religious authorities. Ordinary people have little to do with the Church being present. Church here means priests, sisters, buildings. If the authority leaves, all falls apart. There is much generosity and good will coming from the authorities to serve the people.

Resources are from outside the community. The Church is mother and teacher and has an answer to every question. But there is a definite separation of powers here, a lay/professional split. The Church's field of activity is reduced to the sacristy and catechumenate or education and it will not interfere with the political or any other realm of activity. The struggle for human rights or justice will go on secretly between the authorities. No openly critical stance will be taken in front of oppressive powers. This is a very dependent model of a Church.

For obvious reasons these two models of Church are inadequate — firstly, these models demonstrate an unacceptable relationship between Church, world and Reign of God; secondly, Church is identified with leaders, without recognizing that the laity too, as Paul VI wrote, are also the succession of the Apostles; thirdly, faith in these models is primary, with no social dimensions nor responsibility to transforming the world.

To be faithful to the future, we must have a new and original way of living our Christian faith. Each culture will foster this new and original way (cf. John Paul II's latest encyclical). Secondly, we must have a new and original way of organizing the community around the Word, around the sacraments and around new ministries exercised by men and women.

There must be a new distribution of power in the community — more participatory communities, while avoiding centralization and domination. There must be unity of faith and life, of Gospel and justice, of the spiritual, material, political, economic. There must not be any facet of life thought to be unworthy of the saving intervention of the Cross and Resurrection. Of course, as in Vatican II, the People of God will have precedence over authority and authority will be one of service of the community, exercised for the good of the community. This is not a Church for the people but of the people and with the people.

Even though new and original, this Church must be one in communion with other Churches and the whole Church. It would be counter-productive to consider the Native Church an absolute. This would be repeating the mistake of the past when the European Middle Ages model was thought to be absolute and ultimate in form and practice for all times, peoples and spaces.

Developing leaders with such a distorted vision might be easier and more acceptable, but it does not serve the people. Being faithful means not repetition and conformity, but translating into language, signs and structures a vision and a life that is the Flesh and Blood of the risen Lord.

Alvin Gervais, OMI
St. Boniface, Man.
August, 1985

Clarification

In our last issue we published a letter to the Editor from Fr. R. Alain on Residential Schools. Two clarifications are in order: p. 22, para. 1, line 10, should read: "I can ***not*** *list doctors . . . etc.," and para. 2, line 1, should read "a recent survey across the majority of schools, all day-schools in the province of Quebec, attended by Indian children and mostly under Indian administration, has revealed that as of 1983-1984, these institutions had 516 of their former students in full-time post-secondary education.*

In these 15 villages or reserves it makes it an average of one out of 50 status Indians in the province — the eight Cree schools being omitted in the survey.

INDIAN RECORD
Founded in 1938 — Published by the Oblate Fathers (Manitoba Province)
Editor & Manager: Rev. Gontran Laviolette, OMI
Editorial Board: Rev. Alvin Gervais, chairman; Revs. A. Lacelle, Kerbrat, and G. Lavallée, OMI.
Published 4 times a year — January, April, July and October. Copy deadline: 6 weeks prior to date of publication.
Subscription rate $4.00 a year; two years $7.00. Bulk rates: 5 or more copies at same address $3.00 each per year.
(U.S. and Foreign — Please pay in US Dollars)
 # 503 - 480 Aulneau, Winnipeg, Man. R2H 2V2 2nd class Mail reg. 0062 **Telephone (204) 233-6430 If no answer: (204) 237-6943**
ISSN 0019-6282

Bridging two cultures seen possible

Rev. Carl Starkloff, SJ, shares a lighter moment with Elizabeth Gladue (left) and Maureen Pelletier.

by Sister Anne McLaughlin

THUNDER BAY, ON — An Indian elder leading prayer, to the beat of drums. A Sacred Circle ceremony for natives and non-natives. A Jesuit priest who began a journey of discovery by asking why native peoples had to assimilate cultural expressions of Christianity not their own.

These were some of the elements present in a seminar on Native Ministry held at Avila Centre, Nov. 7 and 8, 1984. The theme of "Bridging Cultures" permeated the event which brought together native people and priests, brothers, sisters and lay peopleple who minister to native communities.

In his welcome to participants, Bishop John O'Mara said that the seminar, organized by Sister Priscilla Solomon, CSJ and Rev. Robert Laroche, OMI had as its purpose "to reflect on our common objectives — our common mission." Recalling Pope John Paul II's words on the importance of people being true to their culture, the Bishop expressed hope that a synthesis might be achieved "so we can live true to our traditions and cultures."

Keynote speaker Rev. Carl Starkloff, S.J. shared with participants his own journey in ministry to Native People, a journey which began in Wyoming among the Shoshone and extended recently to the Anderson Lake Centre for Ministry Studies for Native Peoples.

"I lived with the idea of assimilation," the Jesuit priest said. But the question of a fellow-priest as to why the natives must assimilate opened up a new road for Fr. Carl. The road led him into dialogue with the native leaders in his parish, into participation in some native cultural forms of religion: such as the sweat lodges and fasting for dreams, and into experiences of rejection by both whites and natives who felt threatened by his cross-cultural attempts.

There is only one Christianity Fr. Carl says, but its expression can be varied in cultures. A year of studies in Europe gave him skills in reading cultures and their religions. But when, as administrator of an Indian mission, he wanted to sit and learn, his parishioners were unhappy. "Even the native people said 'get busy and do something.'"

When Fr. Carl held a service of anointing in the parish for the sick and elderly, an old man — a native —invited the people to come for a painting service afterwards. This native custom was performed for health reasons during times of epidemic and after a period of mourning. The wedding of the two services, one following the other, made it clear to Fr. Carl that native cultural expressions were "not a competition but a supplement" to parish practices.

As increased awareness of cultural roots leads to a resurgence of traditional native practices, Fr. Carl believes the question is how to let these develop into a true expression of native Christianity. Among the native leaders, training for ministry at Anderson Lake, he sees a spectrum from those who are at home with traditional native spirituality to those who are wholly "westernized" in their Christianity. Some are seeking to integrate the two aspects in their lives.

"From the rocks, our elders learned faith for they are always there — Mt. McKay — the Sleeping Giant — day after day. From the trees they learned honesty. Remove the bark and the tree is wood, just as it promises to be. From the grass, they learned kindness, for the grass never hurts our bare feet. And from the animals, they learned sharing because the animals give us their skin, their fur, their flesh to feed and warm us."

Walter Linklater, a teacher at Confederation College, was preparing 40 participants for the Sacred Circle Ceremony in the gym at Avila Centre. He continued:

"One of the values the elders didn't speak about was respect." He explained that respect for the person is considered so fundamental to native culture that the elders taught it by their lives, not their words.

And in the two-hour ceremony which followed, respect was incarnated in the quiet listening as each person present was invited to share his/her thoughts and feelings with the group. Preceded by the sweetgrass purification ceremony, in which each person in turn wafted the smoke of the burning grass over head and body, the sharing was a response to that experience.

Another sign of respect was the request that anyone who had to leave the circle would first come to the centre where a lighted candle, an eagle feather and tobacco was placed. The person leaving would walk once around the elements, to show respect, before leaving the group.

The eagle feather represents the great friend of native people "who carries our thoughts up to the Great Spirit where we could never journey ourselves."

After the time of sharing, Walter passed around the circle, offering each person a gift of sacred tobacco. Then Walter and his wife embraced and each person in the circle moved around to embrace everyone else.

As a participant in the Sacred Circle, I was moved by the respect offered to each person who spoke. The receiving of the smoke of the sweetgrass in the presence of a silent, supportive community was a "religious" experience for me and aroused a desire for wholeness and faithfulness, that was intense.

See: **CULTURES** p. 4

The James Bay Missionaries — a tribute

by Austin De Mello

As a young journalist in quest for the meaning of life I discovered the Oblate missionaries of James Bay in the Canadian sub-Arctic wilderness. A newspaper (Rouyn-Noranda Press) had given me a freelance assignment in 1952 to investigate the death of an Oblate missionary, Louis Raoul Simard, O.M.I., who was reputed to have been attacked and killed by wolves in the James Bay region.

An Ontario Northern Railroad train provided my transportation to the Moosonee Mission at the bottom of James Bay. Upon my arrival, I was warmly welcomed by Father Jean-Marc Houle who introduced me to Bishop Henri Belleau (now deceased) who had the responsibility of administering the James Bay missions located at Moosonee, Moose Factory Island, Ontario, Fort George and Rupert House, Quebec, Fort Albany, Central Patricia, Attawapiskat, and Winisk, Ontario.

My first night at the Moosonee Mission was not too serene. I was awakened about midnight by the sounds of gunfire and barking dogs. Added to the din were the shouts of the Indian residents of Moosonee. The noise continued for about five minutes before silence returned. But I was unable to sleep for the rest of the night.

In the morning I asked one of the missionaries the cause of the noise during the night and I was informed that a pack of wolves had chased a stray moose through the Indian camp which consisted of shacks and tents. The one-ton moose had knocked some tents down and the Indian dogs had attacked the wolves as they pursued the moose amongst the Indian village. The Indians awoke and fired their rifles to scare off the wolves.

I wasted no time investigating the death of the Oblate priest who was supposed to have been killed by wolves. The Moosonee missionaries told me that the priest had probably died of a heart attack 20 miles from Cross Lake Mission in the James Bay area, and either his sled dogs or wolves had gnawed the priest's hands. That was all. No one could supply any evidence that wolves had ever attacked anyone in that region.

During the following weeks I had the opportunity to explore the James Bay area using the Moose Factory Mission's sled dogs. The dogs thrived on oatmeal and seal meat. I learned to fish — Moosonee style and, under the direction of the Oblates, I caught a number of fine trout in a fast-flowing stream that emptied into James Bay about four miles north of the Moosonee Mission.

My fishing equipment consisted only of a wooden stick, six feet of thin wire and a lure fashioned from a bright red piece of cloth. When I attempted to sell my story of fishing with this primitive equipment, the fish and game magazines refused to believe that fish could be caught in this manner. However the missionaries, Indians and Eskimos of James Bay have used this method to catch fish for many decades. I gave the fish I caught to the nuns who cared for Eskimo and Cree Indian patients at the Moosonee Mission hospital.

I learned that caring for sick natives was the principal labor of the Oblate missionaries. I also learned that the Cree Indians had been pushed north into the Arctic by White settlers during the 19th century. As the Indians competed with the Eskimos for fish and game, the Eskimos moved further north. But both the Indians and the Eskimos became afflicted with tuberculosis, the White man's disease. The Oblate missionaries who came into the James Bay area had established a hospital to care for the seriously ill natives.

In the evenings I engaged in theological and philosophical discussions with Bishop Belleau and Father Houle. I learned that many dedicated priests and brothers as well as the nursing sisters had resided for more than 20 years at the James Bay missions. One elderly priest, Father Arthur Bilodeau, O.M.I., had devoted 35 years of his life to the care of the natives of James Bay. He lived at the Moose Factory Island Mission. It was this missionary, Father Bilodeau, who loaned me his sled dogs to explore the western shore of James Bay.

Early one December morning I took a sled dog-team north from the Mission. I was fascinated with the white landscape and was unable to distinguish between the land and the frozen bay water. Upon the return trip I discovered that wolves had left their tracks indicating that they had been circling me during the journey. Nearing the Moose Factory Mission I almost fell through thin ice and, when I approached the Mission, I observed Father Arthur Bilodeau waiting by the edge of the Bay. He said, "I was beginning to pray for you."

Bishop Henri Belleau had loaned me his warm parka and mittens to make the James Bay trek. Bishop Belleau spent many years (1929-1963) traveling between his James Bay missions. He provided spiritual motivation which sustained the missions and the Eskimo and Indian families in the area. This great man also assisted and inspired me in a special way. Two years following my departure from James Bay I was hospitalized in a distant city. I was astonished when Bishop Belleau appeared by my bedside one day. Bishop Belleau told me to have faith and find the strength to endure my ordeal. The Bishop's visit to me seemed to have a remarkable effect and I was soon released from the hospital.

Through Bishop Belleau and the other Oblate missionaries I discovered the spiritual value of life. I also gained the strength to overcome my personal ordeals through my association with the missionaries. For a time I entertained the idea of becoming a missionary but one wise missionary advised me to pursue my writing and to bear witness for the cause of gentle men and women who devote their unselfish lives to the vital work of caring for humanity in the vast wilderness of the Arctic. □

CULTURES (from p. 3)

Perhaps my Celtic roots were touched, for my forebears raised circles of stone in ancient Ireland and knew the wisdom to be learned from rocks and trees. Or perhaps, the reason I could enter into the experience is, as the Pope said, that "Christ, in His members, is Himself Indian," and, that evening, I encountered Him in the respectful presence and love of my native Christian brothers and sisters. □

(Northwestern Ontario Catholic)

The deadline for our January 1986 issue is Tuesday, November 12, 1985.

"I will never forget you, my people"

When the parishioners at Sacred Heart parish on the Gull Bay Reserve come to church on Sunday, they find a woman standing behind the altar. They respond to her leading of the Opening Prayer, to her call for them to consider their sinfulness and ask pardon, to her intoning the Gloria. The service continues with a prayer of thanksgiving, the Our Father, and the woman comes forward to offer Communion to all present. A sign of peace, a closing hymn, "I Will Never Forget You, My People," and the service is ended.

In truth, the Lord has not forgotten his people in Gull Bay. When there was no longer a priest available to serve them, he provided someone else,

Doris knows herself to be strong and attributes the strength and peace she experiences to the work of the Spirit within her.

a soft-spoken, quietly assured lay minister — Doris Poile.

The call to minister to her people came formally to Doris about two years ago when she, along with other lay ministers from Gull Bay took part in a mandating ceremony. The ceremony marked the end of a two-year study program led by Jesuit Father Brian Tiffin.

Doris acknowledges that the call did not surprise her: she had been involved a long time in working with the Church. She spent a year working with Father Tiffin, visiting the sick, giving Communion. Then, in September of last year, she began to lead the paraliturgical service each Sunday afternoon. As for her other pastoral responsibilities, they could be described as ways of being a loving, supportive presence to the people around her.

It's been three-hundred and fifteen years since the first Eucharist was celebrated beside the Nipigon River by Father Claude Allouez, SJ, for the Christian Indians. High time (if indeed God considers time) that he should raise up ministers for his people from among the people themselves. □

Native leaders favour married clergy

Twenty Amerindians took part July 9, in the ceremony of the Sacred Circle, a moving ritual of prayers addressed to the Great Spirit. It was held during the Seventh Summer Institute on Amerindian Catholic Leadership. The ceremony was held at Kahnawakbe, where Bishop Hubert Belisle, of Ottawa, celebrated Mass in Blessed Kateri Tekakwitha church.

The meetings were held in S. Jean-Vianney College, Rivière-des-Prairies, PQ. There were 5 delegates from Newfoundland, 20 from Quebec, 43 from Ontario, 28 from Manitoba, 12 from Saskatchewan, 13 from Alberta and 2 from the NWT. Bishop Peter Sutton, OMI, of Labrador-Schefferville and 13 Oblates took part in the six-day institute.

Father Carl Starkloff, SJ, of Regis College, Toronto, clarified the difference between *'faith and religion'* and *'faith and culture.'* "Reconciliation is of primary importance in the Good News," he said. "To overcome the religious oppression of the past, we must seek reconciliation between the Creator and ourselves, creation and ourselves, ourselves and the others, and within one's own self."

Fr. Stan Fontaine, of Kisemanitou Centre, Grouard, Alta., suggested an approach through faith. He emphasized that the price to pay is the true commitment of one's life and that the Sacraments must occasion a religious experience in those who receive them.

For these men and women who are questioning themselves on their role within the Church, the road to a celebration of the faith that includes their culture is full of obstacles.

The position in favor or the ordination of married native priests is not the least element to be considered. The Amerindians wish to celebrate their faith in their own way. The majority agrees to the ordination of married native priests, who would be more apt to understand the problems and the difficulties of their people.

"Some expressed the desire for a married clergy," explained Mrs. Theresa Hall, a member at the planning committee, "because in our traditions, the family life is extremely important."

According to Fr. Alvin Gervais, Provincial of the Oblates in Manitoba, the Canadian Bishops are willing "to open the door" to the integration of the Amerindian culture within the Christian rituals. The matter of the priesly celibacy, though, remains conflictual," underlined Mrs. Hall.

Since 1978, Canadian Catholic Natives have gathered each year to exchange ideas on their problems and to stimulate the emergence of an Indian leadership. These sessions are partly financed by the Catholic Conference of Canadian Bishops.

Amerindians wish, among other things, the ordination to the priesthood of a greater number of their people. In Canada, about thirty of them have been ordained deacons, but there are only three native priests. "We want to promote our culture within our Christian communities," continued Mrs. Hall. "More and more, we are becoming conscious of our identity. Our rituals are very rich and significant; we want to integrate them in the expression of our faith. It is the one and only voice that is rising everywhere in the country."

Whether they are Cree, Mohawk, Ojibwe, Montagnais, Algonquin, Atikamek, Blackfeet or Mic-Mac, the Amerindians want to speak out. They want to participate in decision making to perpetuate the native rituals and play their own role in the leadership of the church.

Pope John Paul II, at Sainte-Anne de Beaupré last year, had encouraged four thousand Amerindians, representing the nine nations who live in Quebec to become "the makers of their future."

Regional meetings of the Amerindian Christian Leadership Institute will be held in 1986. The 1987 national meeting will be held in Saskatchewan.

OBITUARY

Joseph Angus Spence 1919-1985

Joseph Angus Spence

Born July 8, 1919 at Eddystone, Manitoba, he married Antoinette Zastre. They had four sons, three daughters and seven grandchildren.

Angus completed Grade X in Eddystone. Angus was a trapper, labourer and fisherman. At 21 he was successful in cattle raising.

He became involved in politics as one of the founders of the Manitoba Metis Federation in 1968; he was its first elected President in 1970 and re-elected in 1972. He was instrumental in establishing, with the four western provinces, the native council of Canada — the first national Metis organization. He was its first secretary-treasurer.

For over a decade, Angus served on the boards of Ozawekwum Centre, the Manitoba Human Rights Commission, the Development Corporation, the L.E.A.P. Review Board, Kinew Housing, Native Alcohol Council, Native Clan Organization and X-Kalay Foundation. He worked for three years with the Canada Employment and Immigration Commission as an employment development coordinator.

Angus believed that the solution to the problems facing Native people will come from Native people themselves. He was impatient with the lack of progress often caused by people who remain part of the problem instead of becoming part of the solution. He believed in the multicultural aspects of this country, that Native people can take their places alongside other Canadians in building a better Canada, and that Native people have not been given the proper opportunity to do this.

Angus retired in 1985 from the M.M.F. at the end of his term as Vice-President of the Winnipeg Region. He has made great contribution to his people and his community and was an excellent ambassador for the Metis people and the Metis cause.

He organized an effective committee to head the 1885-1985 Louis Riel Centennial Commemoration. A cultural development program has been launched which will continue under the direction of Metis Arts of Manitoba Inc. of which he is a co-founder. The Centennial year activities, including the Metis Folklorama pavillion, will become the property of Metis Arts of Manitoba and the work begun under Angus Spence's guidance will continue.

Angus will not only live on in the hearts and minds of all who loved and admired him, his memory will be cherished and respected for the changes he has wrought — the changes he fought for. He always had time to champion the cause of individuals who suffered unjustly. He went to bat for them and he won invariably. No one was more important to him than someone who was in trouble. Helping others was a way of life with him.

Plans are underway to establish a scholarship fund in his name.

Brian N. Orvis, C.M.
Winnipeg, August 20, 1985

Monument to missionary

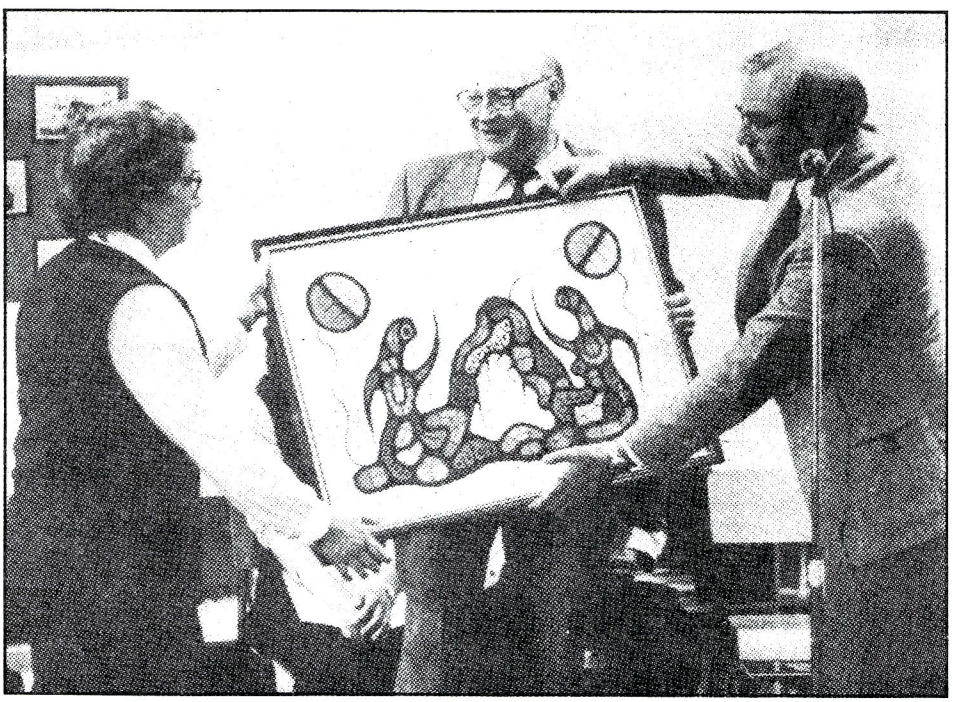
Island Lake, MB — A seven-foot stone monument was unveiled here last year in memory of the late Father Marius Dutil, OMI, who spent 32 years at St. Theresa Point Mission.

Father Dutil spoke Ojibway and Cree like a Native. He lived in a log cabin. He was held in high esteem by his people and especially by the older ones.

Order of Canada award

PUNNICHY, SK — Chief Hilliard McNab, a lifelong member of St. Luke's Church (Anglican), Gordon Reserve, was recently awarded the Order of Canada. Chief McNab was one of the founding members of the Federation of Saskatchewan Indians.

In 1977 he received the Citizen of the Year award from the Federation and in 1982 was appointed to the Board of Trustees of the Carlton Trail Community College. □



This Kakegamic painting was presented to Barbara Smith for the new Savant Lake School by Bill Colbourne, a resident of Savant Lake, ON.

Louis Riel's People

(Second of two articles)

by Paul L. A. H. Chartrand

The death of Louis Riel, on November 16, 1885, had political repercussions that the federal government of the day, the Conservatives led by Sir John A. Macdonald, could hardly have foreseen.

The cause of the "French" speaking Metis was taken up, at the rhetorical level, by the Francophone politicians of eastern Canada. The Metis were also Catholic, as were the Quebecois, and their cause naturally coincided with political opposition to the English-Protestants of Ontario. The resultant split was to change the political allegiance of Quebec for the next century. It was only with the election of Brian Mulroney's Conservatives in 1984 that Quebec voters returned to the pre-1885 pattern of Tory support. The death of Riel contributed largely to the domination of the Liberal party in Canadian federal politics in the twentieth century.

After the battle of Batoche there was to be no more Metis armed resistsistance. The plans of John A. Macdonald to take over the west by swamping it with foreigners came to fruition. Henceforth the decision-makers, who would operate in the board rooms and in the halls of legislative assemblies, were to be newcomers, not Metis, not Indian.

Dispersion

The Metis dispersed, some to out-of-the-way settlements, some to the northern parts of the United States, where today they live on reservations and are recognized as Indians by the American government. In Canada, pushed to the periphery of society, the Metis eked out whatever type of living their immediate environment permitted. In many places, the Metis ways and the Metis languages survived. Even to this day, one can still hear the unique Metis combinations of Cree, Saulteaux, French and English that make up Metis speech. Even where the language has been replaced by conventional English one can recognize the French names of the direct descendants in the male line, although the orthography may have changed to reflect the Michif (Metis) pronunciation or the preference for an 'anglicized' version.

From 1870 until the 1920's, the federal government purported to 'extinguish' the aboriginal title of the Metis by means of its purchase. The *quid pro quo* was either land or entitlements to land in the form of 'scrip' certificates which were redeemable for Dominion lands. The legal validity of this purported extinguishment has not yet been tested in the courts.

The scrip programme represented the only 'systematic' dealing with the Metis by the federal government. Once it considered that it had bought away their legal heritage, the government did not entertain any special responsibility for the Metis.

Deprived of their traditional economic role in the fur trade economy that preceded the period of immigration, and pushed aside by the alien culture that now dominated western Canada, the Metis suffered in obscurity. Occasionally, their plight would evoke a response either from a church group or a provincial government.

The turn of the century saw the ill-fated experiment of St. Paul des Metis in Alberta, where a farming settlement for Metis was established at the behest of Father Lacombe, O.M.I. and with federal and private charitable support. The reasons for its eventual failure are still being debated.

The prairie Metis were particularly hard hit during the depression years. During the 1930s and 1940s a number of provincial schemes responded to the utter destitution of the dispossessed people.

Following the recommendations of the Ewing Commission, the Alberta government enacted the Alberta *Metis Population Betterment Act* in 1938. Its purpose was to set aside lands upon which to establish farming communities for destitute Metis of the province. A number of Metis 'colonies' were established, eight of which remain in existence today. A special task force has been established to address the contemporary situation of the colonies and to recommend appropriate legislation and governmental action.

In Saskatchewan, 'co-operative' schemes were used to set up agricultural enterprises for the benefit of destitute Metis. The 1940s also saw the establishment, under existing provincial legislative authority, of a number of 'training farms' for Metis at places such as Lebret and Green Lake. In no place did these endeavours result in prosperity for the Metis.

In the 1960s and 1970s the Metis began to participate in the resurgence in political life of the aboriginal peoples of Canada. The 1960s witnessed the granting of the federal vote to status Indians by the Diefenbaker government and a concern by social scientists with the situation of Canada's first peoples. It was probably during this time that the term 'Metis' (by now anglicized to MAY-TEE) came to refer generally to all aboriginal persons who did not identify themselves as status or non-status Indians. Louis Riel's people, the original Metis of Red River and Batoche and their descendants were now counted within a larger group of aboriginal people.

Native Council of Canada

Some important judicial decisions having to do with Indian land rights in the early 1970s forced the federal government to review its assimilationist policy which had denied the recognition of aboriginal rights for aboriginal Canadians. Federal funding provided support for aboriginal political organization and research into aboriginal rights, not only for Indians but for Metis as well. The Native Council of Canada was established at the national level to represent the interests of both Metis and non-status Indians at the political level.

In the international arena, the cause of aboriginal peoples who suffered cultural disintegration and land dispossession at the hands of the European colonizers took on added impetus, particularly through the medium of the United Nations organization and certain judicial decisions of international tribunals.

On the world scene Canada gained both fame and notoriety with its ambivalent responses to aboriginal affairs. With the recent election of Clem Chartier, a Metis lawyer from Saskatchewan, as president of the World Council of Indigenous Peoples, the Metis have gained further international recognition.

In 1982 certain new constitutional enactments brought a new perspective to the status of Metis and Metis rights in Canada. Part two of the *Constitution Act* 1982 now deals with the rights of the aboriginal peoples of Canada generally.

Section 35 recognizes and affirms the aboriginal and treaty rights of the aboriginal peoples of Canada and goes on to expressly state that the 'aboriginal peoples' of Canada include the Indian, Inuit and Metis peoples of Canada. The nature or incidents of those rights are nowhere specified. However, section 37 of part two puts a constitutional obligation on the Prime Minister to convene a number of conferences to discuss the identification and definition of the rights of the aboriginal peoples of Canada that are to be included in the Constitution of Canada.

This new constitutional process has given rise to the emergence of a new political group, the Metis National Council, which was set up purportedly to represent the Metis nation of western Canada. So it is that at the constitutional conferences, the Metis are represented by both the N.C.C. and the M.N.C.

One of the matters that divides the two organizations is the definition of 'Metis' for constitutional law purposes. Essentially the N.C.C. takes the position that any aboriginal person of part-Indian ancestry is, if he so declares, a Metis. On the other hand, the M.N.C. definition includes the descendants of the historic Red River nation and other aboriginal persons who are accepted by that Metis community. Although the two organizations take different views on a number of issues, they are in agreement with respect to the demand for a land base and some form of self-government within Canada for Metis people.

Fundamental changes

Changes to the constitution of a country involve fundamental changes, and it is not to be unexpected that certain reactionary viewpoints should be expressed regarding the new constitutional guarantees for old Metis rights. Given the relative scarcity of resources, whatever benefits enure to one group of people are naturally perceived as being taken away from the pool of resources which another group would prefer to control.

Political opponents have worn thin the 'scarce resources' shibboleth and racist denials of the existence of Metis aboriginal rights have come thinly disguised as academic analysis.

Louis Riel has never been far from any debates that concern the Metis. He certainly is remembered among his people, and Canadians generally are adding tokens of recognition and remembrance. Statues have been erected in his honour; buildings on campuses and in downtown areas have taken on his name. Among the Metis, the name of Louis Riel figures prominently in lists or organizations ranging from political groups to sports clubs and teams. At the more abstract level, persons of various political stripes have called for a 'pardon' for Louis Riel. The writer prefers the view that the federal government should let history mould the Riel symbol. A pardon would provide mere symbolism, whereas the historic, rightful place of the Metis in Canada requires, indeed demands, that the federal and other governments respond with appropriate compensatory schemes to permit the survival of the nation that emerged in the valley of the Red River.

Although the Metis have suffered dispossession and anonymity for a century, it must be remembered that they are, in the history of man, a very young nation. The young Metis nation has, in the past, shown remarkable adaptation and tenacity. It is hoped that the slogan of Louis Riel, "We Are Metis," is one that will forever proudly be heard in Canada. □

New enterprises by Crane River Band

WINNIPEG, MB — The old expression, "Where there's a will, there's a way" aptly describes the Crane River Indian Band, a community of 149 Saulteux Indians who live on the west shore of Lake Manitoba.

In the past 10 years, band members have used their own initiative and a modest budget to develop a series of thriving businesses on their formerly economically-deprived reserve, 320 kilometers northwest of Winnipeg.

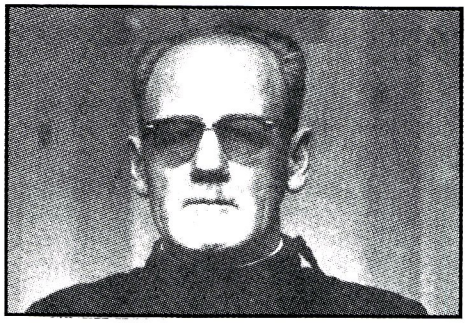
The Band had some help along the way from the federal government. But the business came into being mainly as a result of willpower, planning and co-operation among band members. "We had virtually nothing here in 1974," says Chief Julius Moar.

Back in 1974, the 8,760 acres of reserve land were essentially untilled and unharvested. The band had 70 cows, two bulls and 59 calves. Today, however, the band's assets from cattle ranching alone total almost $570,000.

Land development has progressed too. During the past nine years, band members have cleared about 2,120 acres, of which about 210 are for pasture and the rest for grain production.

Another big change in the last 10 years has been the increase in both the number and kinds of jobs available on the reserve.

"The band now has its own gravel hauling and road maintenance operation," Chief Moar says. "We employ heavy equipment operators and we have a full line of equipment for road construction, including a road grader, a four-wheel drive front loader, a caterpillar, a scraper and a large gravel truck."



IN MEMORIAM — Fr. Louis-Philippe Giroux, OMI. Born in 1903, he became a priest in 1932 and worked 45 years among the Ojibwes of Ontario, Manitoba and Saskatchewan. — RIP

To draw overnight visitors, Crane River has built 12 hydro-serviced campsites and offers another 12 unserviced sites near a central washroom.

A restaurant, built a year ago, provides two-and-a-half permanent jobs and is a major long-term asset and necessary amenity for attracting tourism and other business revenue to the area.

Expansion of the band store added 612 square feet of retail space with a full meat department and butcher station. Opening the same day as the new store was the reserve's first band-run school.

Describing the great many changes that have taken place at Crane River, Ed Chopuik, from the education division of Indian Affairs said: "The first time I was here was 16 years ago. Things look so different now. The changes are tremendous — now there are roads, houses, waterlines, hayfields and cattle. The chiefs, over the years, have shown excellent leadership. Community involvement, especially in education, is impressive."

Manitoba Business

Memorial to Fr. Pandosy erected at Kelowna

by Barbara Etter

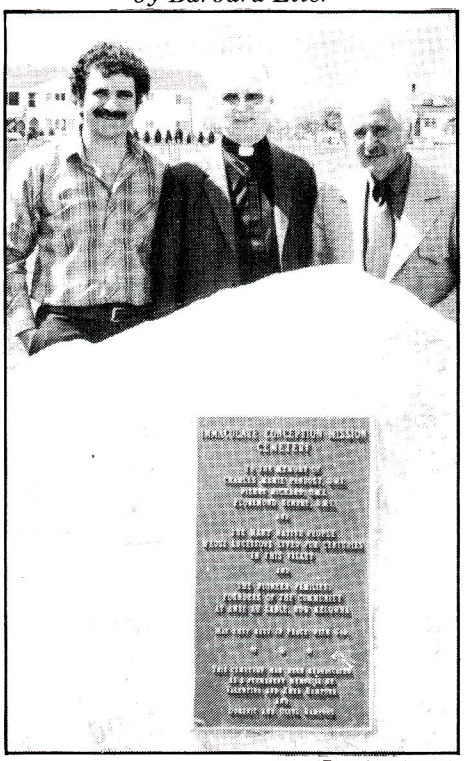
"It is a historic moment . . . His name and Mission were part of our history," a crowd of 200 were told as they gathered in a field near Okanagan Mission in Kelowna, British Columbia to watch the unveiling of a bronze plaque erected at the gravesite of Okanagan missionary and pioneer, Father Charles Marie Pandosy.

The unveiling took place June 16 in the newly designated Immaculate Conception Mission cemetery almost two years after Father Pandosy's grave was discovered near the Okanagan Mission which the Oblate missionary had established in 1859.

Father Pandosy, a remarkably successful and well-remembered missionary, not only established the first permanent mission in the Okanagan but he is credited with bringing the first fruit trees to the Valley.

When Father Pandosy died in 1891 Okanagan Mission was abandoned shortly afterwards and the Mission grounds were sold for commercial use. The original Mission buildings were restored in the mid-1950s but, by then, the exact location of Pandosy's grave was unknown.

Two years ago Okanagan Mission was declared a Heritage site and renamed the Father Pandosy Mission. That same summer an archeological dig was organized by Okanagan College archeologist Dr. James Baker in an attempt to locate the missionary's gravesite.



(Etter free-lance)

Bishop W. Emmet Doyle of Nelson, B.C. with Domenic (left) and Val Ramponi in whose vegetable field Fr. Pandosy's grave was found two years ago. The plaque marking Fr. Pandosy's grave in Immaculate Conception Mission Cemetery.

Following local leads, Baker's crew readily located the boundaries of the original graveyard in Val Rampone's vegetable field near the Mission site. Several months later Father Pandosy's body was also located buried with two other priests within the graveyard boundaries.

"The graveyard was on agricultural reserve land and had to be taken out of the reserve and separated from Rampone's land as well," says Dr. Walter Anderson, chairman of the Father Pandosy Mission Committee, explaining the twenty-two month delay in designating the site as a permanent memorial.

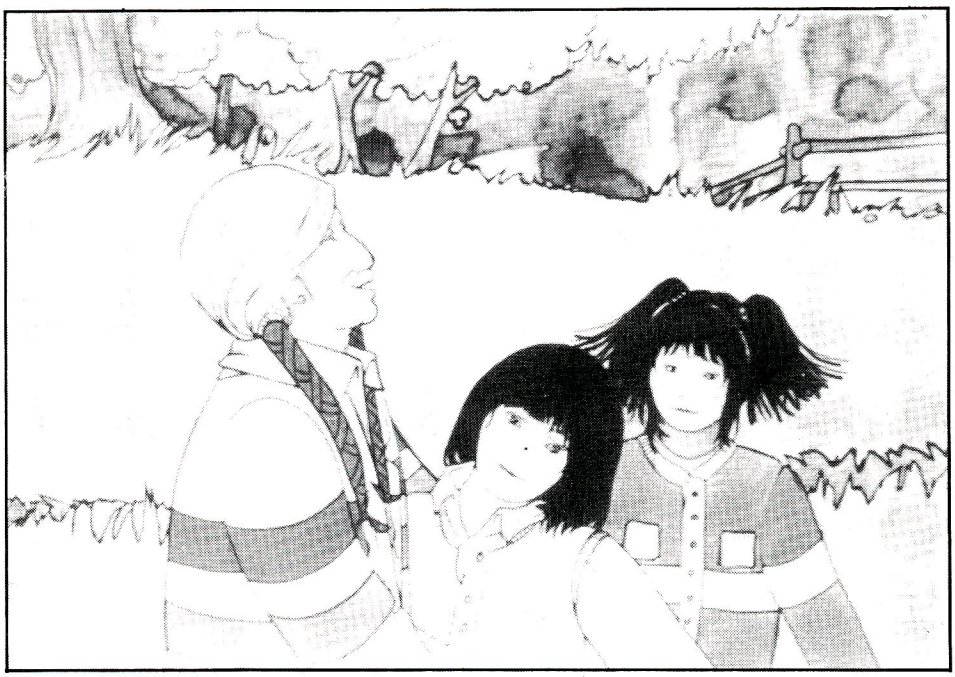
"Funds from the Father Pandosy Heritage Fund will be used to restore the fence which marked the original boundaries of the Mission's graveyard," Anderson said during the memorial ceremonies which were attended by Bishop Emmett Doyle, Roman Catholic Bishop of Nelson, as well as local dignitaries and government representatives.

To date only a bronze plaque, mounted on a large rock, marks the historic site. Erected by the Knights of Columbus, who also spearheaded the restoration of Okanagan Mission, the plaque is dedicated to the memory of Charles Marie Pandosy, OMI, Pierre Richard, OMI, Florimond Gendre, OMI, and to the native people "whose ancestors lived for centuries in this Valley" and to the pioneer families, "founders of the community at Anse-au-Sable, now Kelowna, BC." □

Native film series wins award

An animated film series based on stories by Phil Lane Jr., a professor in the University of Lethbridge Faculty of Education, won the top award in its category at the ninth annual American Indian Film Festival held Nov. 2 and 3, 1984 at the Palace of Fine Arts in San Francisco, California.

The 26-minute film series, featuring two related stories entitled "Walking With Grandfather" and "The Great Wolf and Little Mouse Sister," was selected from six entries in the animated film category. Other entries came from the southwest United States, the northeast United States and South America. □



Patricia Lucas illustrated both films in water color. Above: walking with grandfather.

Mr. Dowden — a biographical sketch

by Connie Wright

He had no real reason to love me when there were so many cherub-faced girls around, but he did. He loved me, brown-skinned half-breed that I was, alone in a school of blue-eyed, blond-haired kids. I sat next to his desk, right at the head of the class, but he passed over me when the auditions for the play were being held. He first gave a try to the beautiful Diana, the beautiful lithe Diana, even her name reminds me of wealth and privilege. She read the part . . . he smiled, nodded approval and she sat down. I began to fidget in my chair and my wishing almost broke into a sigh as I waited for my turn to come up.

The part was that of Mrs. Abe Lincoln, and the play was a Canadian spoof on American historical figures. The role demanded the actress to be cool, outspoken, with a commanding stage presence. As I see myself then, sitting next to his big wooden desk, I hardly stood a chance at being such a forbidding temptress, but there I sat, in the green plaid skirt my mother had bought me at the beginning of the school year, hoping for my turn to come up.

The skirt was wool and I wore it along with a white wool sweater — my outfit for the year. They both stank as I seldom washed them or me, but now I can blame that all on my mother as she worked and never supervised my dressing in the morning. She had too much to think about, getting ready to face a busy supermarket to wrap meat until her hands were numb and cold. Besides, I guess I was just too lazy to change. It didn't matter everyone always called me squaw woman and ignored me for the most part.

But I was an eager student and I loved to please my teachers. I sat next to Mr. Dowden just aching to try out for the part, but I had to wait and wait and wait until all the well-dressed beauties of the class had their turn. Before he got to me Mr. Dowden had everyone open their books and begin a reading assignment while he went on to audition the rest of the young hopefuls, those least likely to win the part, I might add.

At the very end of the recitals he gave me my chance. When I could have been nervous, faced with the task of being a figure larger than life, I was relaxed and at ease with myself. As far as I was concerned no one was listening. It was just the two of us alone, reading the part. The play itself was quite silly: it showed the Lincolns just before Abraham's assassination. They were fighting and Mrs. Abe blurted out: "Oh I wish somebody'd shoot you." The play did reflect a rather anti-American bent but no one noticed as we were just grade eight students having some fun with American history. There was no hostility intended.

When I arrived at those famous lines a chameleon-like presence took over. I really did forget myself, and when I spoke those lines every student in the room stopped reading and looked up to see who was wishing what upon whom. Mr. Dowden stared at me in awe and said: "Well I never . . . ." My face started to burn red and I smiled sheepishly back at Mr. Dowden. Everyone started to laugh and I was an immediate success.

From then on I kept struggling to win his heart over and over again. I was still ostracized by the other more popular students. The fellow who played opposite me, Tim Clark, the gun runner who killed Lincoln and ran off with his wife, hated my guts. Tim would never have chosen to run off with me had he not been one of the "chosen" of the class.

But it was Mr. Dowden who was my prize. He directed the play and we spent many days rehearsing our parts for him. A year, which otherwise would have made this ugly duckling quite sad, turned out to be a success. We performed the play before our parents and school chums.

It was Oak Park's annual school play and we became the artistic darlings of the school. Offstage I still kept up my mousey and non-descript imagery but on stage I was freewheeling as the wild and rebellious First Lady. The only one who could see through me was Mr. Dowden. He thought I outshone the other girls with my energy and spunkiness. The following year he wanted me to star in another one of his satires but I had into my own world, and I had to give up being his leading lady.

You might think that I would have outgrown my attachment to my grade eight teacher but as I grew older and left junior high school my love for him grew more intense. When I got to grade ten I began to long for my lost childhood. One day I surprised my grade seven science teacher by knocking on his door looking for Mr. Dowden.

Ode to my grade eight teacher

A deep longing opened my eyes
This morning
Startled by the question
I awoke to wonder:
"Are you still living yet?"

As my son called me to my
Daily tasks, I arose
Went among the chosen of the world
Wondering about you
Your warm, ashen smile
Your overpowering height.
Yet, these weren't the qualities
Which pulled me to your being.

What held me tight
Were our warm September afternoons
Sharing cakes and tea
Our rides home in your big
Beige station wagon
Those long father-daughter talks
We shared.

Those moments still mean to me
A rare gift in a world which is fast growing cold.
I still wonder what you found in me
Dirty browned skinned girl that I was.

I became a woman before your eyes,
But before there was Beauty
You loved, the Me which repulsed
The world.
You loved me deeply, sweetly, tenderly
You never violated our trust.

Life had taught you to be gentle
To not shame me into being.
I already carried the guilt of
Nations round my neck, like
The proverbial albatross.

I knew my father's nights of rage
His drinking himself into stupors
Too bleary eyed to see me
Standing waiting, learning of him
Learning how not to live among men.

But I sought to find the truth
Hidden in your heart
About earthly fathers and their loves
I sought you out to find the deep
Cravings of my heart for a father
Who would love me as You
Really loved me.

CONNIE WRIGHT

He opened the door, took one long look at me and said: "Connie! How you've grown!" Indeed I had become a lady. I was taking better care of myself now that I looked the part. I found Mr. Dowden in the teachers' lunch room, after school, having tea with some of the other teachers. He invited me in, and I opened the box of cakes I had brought along and we had tea.

The privilege of sitting in the teachers' lunch room burned through me. I swelled up with the pride of a person who has finally made it in this world.

We would often meet for tea and I would tell him all about high school, my skating career, my burgeoning interest in boys. He would listen closely, gently giving me advice about life's larger issues.

When we were finished he would offer to drive me the two blocks to my home. In order to prolong our time together I would eagerly agree. We would get into his big beige station wagon, drive those two blocks and sit in his car for another hour enjoying the warm afternoon sun.

I woke up this morning in a start. I wondered where he was. It has now been twenty years since we had tea and cake together. His loving memory still echoes in my mind. I'm glad now that God gave me a substitute father who had time for all my small concerns.

Mr. Dowden filled a niche in my dark life that is still empty. I sought after him because I needed an earthly father to love me, guide me, and appreciate me. He willingly gave me all those things once he had made his discovery that even an Indian girl can be a First Lady.

April 3rd /84

The great pow-wow of 1901

by Marjorie MacDonald

In September, 1901, an assembly of Western Indian people prepared a colorful welcome for a party of royal visitors. In England, the new king, Edward VII, carried out plans made by his mother Queen Victoria just before her death, to have the Duke and Duchess of York tour Canada from coast to coast. The Duke, later King George V, before reaching Canada had presided at the opening of the first Australian parliament.

The Canadian scene offered some unique experiences for the royal tourists. One of the most memorable took place at Shagannapi Point a few miles across the prairie from Calgary. In ancient times this historic plateau, lying in the foothills west of Calgary, had served as a meeting ground for the Blackfoot and Cree nations.

On this September day in 1901, two thousand representatives of Western Indian tribes assembled to greet the royal party. This proved to be the largest gathering of the Indian People since the day twenty years before when the Governor General (by 1901 the Duke of Argyll), met Crowfoot and his braves at the Blackfoot Crossing.

The 1901 tour lies documented in a book by Joseph Pope, then Undersecretary of State for Canada and tour organizer, who was present to record most of the functions. He reported that these Indian planners had erected a splendid marquee bearing the legend in the Blackfoot tongue, KITAISIMATSIMPMON, meaning "We greet you."

Their Royal Highnesses, showing great interest, were led to special chairs by the Indian Commissioner, Hon. David Laird. He then presented to the duke and duchess all the head chiefs. These men had waited quietly and proudly, standing in front of their various supporters, junior chiefs, braves, children from industrial schools plus a large group of wives carrying their infants. In a half circle beyond this group ranged a company of mounted braves wearing brilliantly colored, intricately decorated costumes.

The head chiefs presented the duke and duchess included White Pup, Running Rabbit and Iron Shield of the Blackfoot people, Crop Ear Wolf and Day Chief of the Bloods, Running Wolf of the Piegans, Bull's Head of the Sarcees, Jacob Bear's Paw, John Cheneka and Jonas Big Stony of the Stonies, Joseph Samson and Mr. Jim of the Crees.

To read their prepared speeches the chiefs had chosen a Sarcee boy, David Wolf Carrier. Then each chief in turn made a short personal speech, the main focus of each one being a plea for more good for their people, now ever hungry since the buffalo were gone and wild game was no longer available in sufficient quantity.

The royal couple were quite aware of this need, for on a previous occasion Lord Lorne experienced a similar situation and noted it for the record. On that visit his Lordship's French Metis interpreter, who had no great facility with the English language, had nevertheless brought the main message across clearly with a few forceful words — "He say he 'dam' glad to see you, but he say he 'dam' hungry." — then pleaded for fatter cattle, larger horses and more basic foodstuffs.

But on this day their Royal Highnesses heard a dignified, polished speech from the new, young Chief of the Crees, Joseph Samson who spoke for all in his summation. "I am grateful to the Great Spirit for bringing us together on this occasion and for giving us this brightening day and all that is peaceful and blessed. The sun above is now breaking through the clouds and gladdening us with his beams, as you, Great Chief, have gladdened us by your presence this day. This is the first time that I have beheld such a number of people assembled peacefully together, and the sight makes me rejoice."

His speech continued at some length in a sincere, cordial manner and the Duke appeared deeply moved. He responded to the Chief's final pledge of loyalty to the Crown with his own address of appreciation for their hospitality, along with a prayer for their future peace and happiness. When translated by an Indian interpreter his words triggered a wave of sound, happy shouts of satisfaction at the Duke's closing promise of an abundance of provisions for all those present.

This promise indeed was kept. After watching a demonstration of riding by the mounted braves, singing and dancing by children and adults and meeting with Crowfoot's widow the royal party returning to Calgary passed huge carts laden with beef carcasses and other edibles going into the Indian encampment. Thus ended in gladness and goodwill the great Western Pow-Wow of September 28, 1901. □

Wanda and Lorne Lester on the shores of Hole River

by Tanya Lester

According to legend, Hole River, Manitoba, got its name because the area's best divers could never find the river's bottom at its deepest point. The Indians, recognizing this mystery created by their gods, called the river, for years their only means of transportation to the outside world, Wanipigow. Translated, the word means hole in the river. Their reserve is known as Hole River. But the Indian affairs department, preferring a more refined name, called the reserve Hollow Water Indian Reserve.

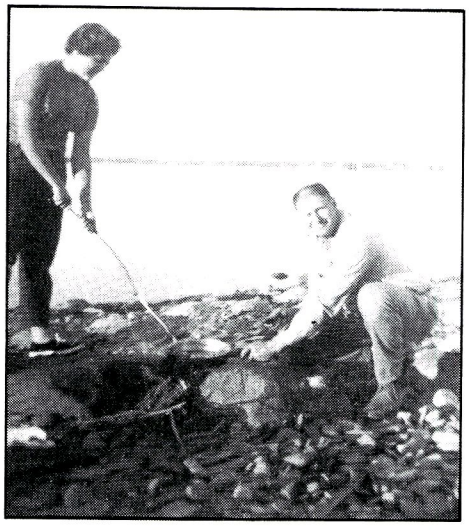
Geographers, government officials and the natives do not think Hole River is a northern Manitoba community. It is located on the imaginary borderline to the North. But when we moved to Hole River, I was only eight years old. I had never before been so far north and it seemed to be very far up north indeed.

My parents decided the family would live in Hole River for a year in the fall of 1964. The move was made because my father had a job at the then-producing Bisset gold mine and my mother had just landed a teaching position on the reserve.

In late August, we packed our belongings in a red and white trailer and left our log house at Victoria Beach on the southern tip of Lake Winnipeg.

School started a few days after we moved to Hole River. With our trailer set up in the schoolyard and a few other distractions, our lives revolved around school events. Louella and I, being only two years apart in age, were in the same classroom. We were the only white kids in the class but were accepted immediately by the others. They seldom teased us about our skin color but bugged us mercilessly concerning our naivety about sex. They, sometimes sleeping in the same room with their parents, knew all about it.

We sometimes had arguments with our friends like any other children do. Those fights were usually about religion. For the last half hour of each school day, we were separated, according to religion, for religion classes. The Catholic teachers taught the catechism while the Anglican teachers taught hymns and prayers. It was a tradition that stemmed from the days when missionaries of different faiths competed to win converts among the Indians. It was a daily reminder that one faith, depending on which religion a child's family practiced, was better than the other.



Most of the time, Louella and I idolized our Indian friends. Other kids wanted to be nurses or teachers or policemen or astronauts. I wanted to be an Indian. If that was not possible, I, at least, wanted to marry an Indian and be like them. Louella and I picked up Indian accents and slang.

We also picked up many of their habits. Some of the kids did not have mitts because their parents could not afford to buy them. They would pull their coat sleeves over their hands to keep them from freezing as they huddled around our trailer schoolroom before the door was unlocked in the mornings. I had mitts but, not wanting to be different, I stopped wearing them and pulled my sleeves down over my bare hands when I was outside. It did not help my posture any and, in later years, greatly hindered my chest development.

There was an Indian custom I could never get used to. They never knocked on the door before entering someone else's house. I do not know if this habit was passed on from the days when Indians lived in tents with no wooden doors to knock on or whether Indians are just not overly concerned about privacy.

Baths were not taken very regularly on the reserve in the winter. We did not enjoy being dirty but we really did not have much of a choice. Water was a precious commodity. No one had running water so it was sometimes hauled from the river by hand or for miles in huge oil barrels on sleds pulled by horses. Also, with no hydro, our houses were usually too cold to take baths in. I remember crouching in a washtub in front of the propane stove's open door while taking my weekly bath.

In a lot of ways, that winter at Hole River tested my family's pioneer spirit. The trailer we lived in was equipped with a propane stove that kept the kitchen, at least, warm all winter but it stank like rotten cabbage. Also, the heat did not penetrate into the other end of the trailer where our cubbyhole bedroom was located. Louella suffered the most from the cold drafts.

At first, she slept in the bathtub on a makeshift mattress. Without running water, there was no other use for the bathtub, anyway. Then, Dad fixed up an extension to the top bunkbed for Louella's use. (Wanda, my older sister, slept on the bottom bed and I had the top). Louella's sleeping area was right by the window. Many a night, I would wake up from scrunching sounds Louella made as she pulled her blankets away from the icy mildew around the plastic-covered window.

When my father was away at work, it was Wanda who hauled up water from a hole in the ice of the river. She would plow back up the hill with the water and my mother would take it, and boil it. The boiling killed the germs. We knew that there were lots of germs in the water because more than once we saw a dead horse floating in the river.

Since I lived in Hole River, I have never again been able to eat bologna or tomato soup. Those two foods were our staples while we lived on the reserve. With no refrigerator, we seldom bought perishable items, although we sometimes used the wooden porch on our trailer as a cache for keeping meat frozen.

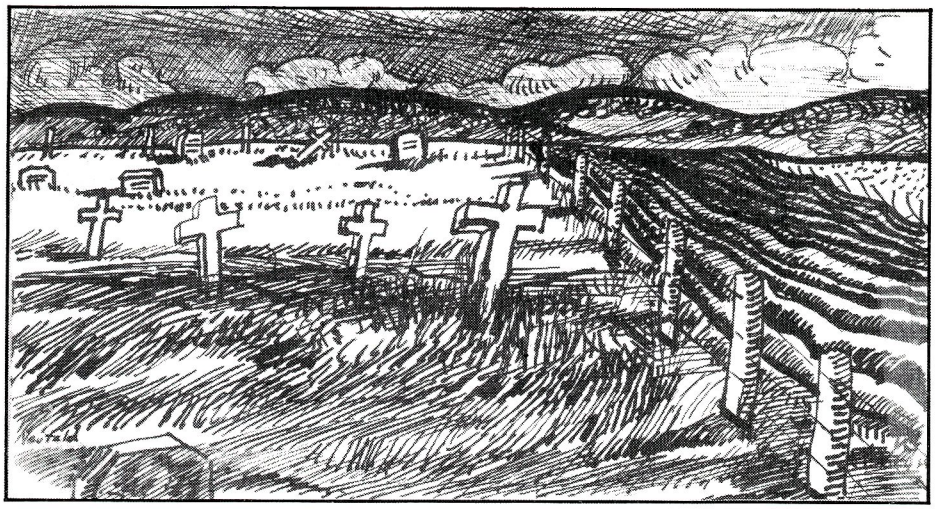
In the spring, we left Hole River. I have not been back there since but I will never forget what it was like living on the reserve. That year in Hole River taught my family and I never to be afraid of adventure.

(Western People)

South Quill: Feuding with a White man

(seventh in a series of eight articles)

by Dr. Peter Lorenz Neufeld



sketch by Verna Neufeld

Indian cemetery in the Rolling River, Manitoba, district

It's not known exactly when Desjarlais House on Rolling River northwest of present Minnedosa was built, but it was there by 1832. Traders Joseph and Noka Desjarlais operated it for years; their son Baptiste (married to Chief Picheito Tanner's granddaughter Vitaline Tanner) was a member of the Rolling River band of Saulteaux-Cree led by chief South Quill (Shawenequawape). By 1875, other band members included the chief's wife with five younger children, his son Misquswanas with his wife, Kasastogan with his wife and eight children, Blind Man's son with his wife, Keshain with his wife and three children, Mapingan with his wife and one child, Marie, Kakoiawapaonin with his wife and three children, Napoosewapan with his wife, Kooneosekeediquape with his wife, Sasschinini with his wife and three children and an aunt.

At the annual treaty payments, South Quill continued pressing for a reserve on Rolling River, his band having lived "there for years, and had houses and gardens there before the Treaty." Baptiste Desjarlais corroborated the claim. On 26 June 1881, agent Archie McDonald of Fort Ellice (near the present St. Lazare) agreed and so recommended to Ottawa, suggesting "a surrender for exchange be effected from Lizard Point reserve to accommodate South Quill's band," especially because it didn't get along with chief Waywayseecappo's people.

Though the reserve wasn't immediately granted, Indian Affairs acknowledged the houses and gardens owned by band members. Inducements to get South Quill's people to rejoin Waywayseecappo's band on their reserve failed.

Meanwhile, beginning with the arrival of the large Cameron clan (after whom the church and school still standing on Highway 10 were named) in the mid-1870s, white settlers had steadily moved into the Minnedosa-Rolling River district. From 1875 to 1879, South Quill's band was forced by Ottawa to live at Lizard Point, then "17 families under their chosen chief South Quill opted to have their own reserve at Rolling River."

In 1882, recently married 'Big John' Cameron filed for settlement on the very quarter section on which the recently married chief's son and a friend were cutting logs for their cabins near gardens their band had long planted before its briefly enforced removal. The band now numbered about 135, some 20 families.

In fairness to newcomer Big John, he didn't know the band's history or that reserve negotiations were in progress — only that the quarter was open for homesteading and that two Indian couples were "illegally squatting" on land for which he's just been issued a "legal document." Bully-type man that he was, he simply confiscated the logs and used them to build his own cabin. Thus began a feud that would last eight years, throw a whole community into turmoil, and all but engulf Manitoba into a bloody Indian-white war.

Predictably, in late '83 matters came to a head and a violent fight ensued. The chief's young son, no match for Big John in rough and tumble combat, drew a knife — and for a while things got interesting. He was arrested, tried, convicted and lodged in Brandon Jail where, bitter and depressed, he attempted suicide. Though soon released, the deep hostility generated against Big John for shaming the chief's son while getting off scot-free can't be overemphasized. In '84, the land was acquired by Ottawa and added to Rolling River reserve with compensation paid to Big John for improvements made.

It's to the credit of the white community and the rest of the Cameron clan in particular, as well as to Ottawa officials, that they sided with South Quill's people in this dispute instead of with Big John. Cameron was a huge incredibly powerful man, a tremendous athlete forever challenging Manitobans to feats of strength and endurance. Perhaps this factor played a role in molding public opinion here. The facts that an Indian cemetery lay on the disputed quarter and that John refused entry to the band definitely turned public opinion against him.

Big John was granted a new homestead near Minnedosa. Straddling western Canada's major highway, the Carlton Trail, Minnedosa was a typical lawless frontier settlement in which its first police chief had immense difficulty keeping order. The newly-incorporated town saw the answer to its dilemma. Because "he would be a terror to wrong-doers," Big John was hired as chief. Overnight, the town became a Sunday School class. But, within a year the Northwest Rebellion erupted in Saskatchewan — a former popular Minnedosan was killed in the first skirmish, a brother of one resident was captured by rebels and most Minnedosans were ready to fight.

Angry friends of South Quill's bitter son saw a heaven-sent opportunity to get even. Should the war expand, they'd wipe out the police chief and his entire town. Fortunately not all band members favored quite such drasic action because the plot leaked out and a Winnipeg daily broke the story to a startled nation.

Cooler heads prevailed. Retired to Minnedosa, Mountie founding commander Ephrem Brisebois quickly organized a white-metis Home Guard to keep the two factions apart. South Quill sent headmen Wappiness and Aaschemin with two others down to assure citizens the story was false, pledge loyalty to the government and

express the desire for peace. Several unpleasant incidents were nevertheless precipitated, mostly by whites. Years later, a reserve councillor confirmed the near uprising.

In '86, recuperating from a drinking bout, Chief Cameron punched a town councillor who reprimanded him, was fired and charged. Enraged, he chased everyone from the courtroom and flung the stove out after them. Soon after, he released two men from the local jail, fought with special constables and a justice of the peace trying to arrest him. The provincial police were called in, and John submitted to arrest and fines.

Lacking police protection, financially-plagued Minnedosa reverted to its former lawless state. Indian-white enmity, shrunk to simmering Big John-South Quill's son proportions, flared anew when agent Markle hired unemployed Cameron to police Indians drifting into wild and wooly Minndeosa searching for entertainment. One band member, Long John (so named because of his beautiful long hair), was arrested and confined in Brandon Jail, returned with shorn head to the great amusement of his friends, died shortly after, "from a broken heart," claimed his wife; suicide was suspected. The eight-year-old feud flared in earnest and Big John, fearing for his life, headed northwest along the Carlton Trail to homestead near Edmonton. He panned for gold in the Klondike and settled down to become a good citizen until his death in 1915.

South Quill's request to Ottawa had been for a 30-mile square reserve (576,000 acres). He received only 13,920 acres. Ottawa rated his band as totalling only 109 persons when there were about 120. Not only was South Quill's band short-changed about 1,400 acres because of a government official's incorrect headcount, but two other factors were involved which made even this figure too low. The two quarters on which Big John Cameron and another settler filed inadvertently because local officials failed to take into account prior Indian claims of permanent residency as clarified by the 1880 Indian Act actually belonged to the chief's son and his wife and to Mr. and Mrs. Baptiste Desjarlais respectively. Clearly the Act suggested that such individual claims were to be treated as being over and above regular treaty grants. It would seem, therefore that Rolling River band should have received an additional 320 acres, or a total of 1,700 acres more than Ottawa had set aside.

Chief South Quill had always made it very clear that his band in no way was part of Waywayseecappo's people. Officials soon condeded that they had made an error and, from that point onward, treated the bands as separate. At no time were South Quill's band members ever consulted or allowed to vote on the release of property from the original large reserve.

I'm simply an historian, not a lawyer or judge. It seems to me that even though somewhere along the line the TOTAL group of bands originally lumped together on one large reserve by Ottawa did receive the TOTAL correct acreage of reserve land, the South Quill band was definitely short-changed. It's just not good enough to shrug it off with: "Oh well, obviously someone got more than his share." Maybe so! But that's an entirely different matter which doesn't apply to, or in any way help the South Quill band. That's like saying that it's quite alright if the Smith family was cheated out of 40 acres of homestead because 100 miles down the road the Jones family was granted 40 acres more than their homestead rights called for. Great if you're a Jones but not so hot if you're a Smith!

I don't know when Chief South Quill died. Chieftains who succeeded him included Yellow Calf, Keesikoowenin, Wapapeness, John Huntinghawk, Kamnukan (Jim Wilson), Jim and Lionel and James Shanacappo. The current one is Dennis Whitebird. A university graduate and former teacher, he's a most capable and personable young man. His attractive wife Eva was a most pleasant former school trustee colleague of mine who has just graduated as a registered nurse. □

Native nurses can play better role in delivering health care on reserves.

by Jeannette Watts

How is the Indian Nurse involved in the health care of her people? What is the role of these nurses in regards to Indian people's need for improved health care? And, perhaps more importantly, how do Indian people perceive the nurse's role? Let me illustrate by way of anecdote.

Both times I had gone into Eva's room, she had been in in bed. The first time, she stayed there and we talked. The second time, she sat on the edge of the bed, and the third time, we went for a walk. Eva moved ever so slowly down the hallway, her walker edging forward barely an inch at a time, slippered feet shuffling along, her huge body bent over the walker.

The chart says she is about 85 years old, but she says she is 91. "They didn't take care of the Indians back then, that's why I don't really know my birthday." The chart says she lacks motivation, sleeps too much, is obese, and must be dealt with firmly.

She lifts her head up and spots someone she seems to know. "That nurse is an Indian, I like her so much," she tells me about one of the practical nurses. Then, as this nurse walks toward us, Eva lights up completely. She is transformed from someone old and bent over, into a smiling, laughing Indian woman. Her face breaks into a wonderful smile, she stands more erect, eyes twinkle and she begins to laugh out loud! The practical nurse and Eva exchange a private joke, and the laughter continues. What a transformation! How wonderful to have that Indian nurse light up the life of this old Indian woman.

This is an example of bedside nursing, but I believe that the nurse's role is much more than that. Unlike some people's understanding of nurses, their political involvement is necessary. A nurse working on a reserve says that the nurse "does not meddle with the tasks of other disciplines. She does not criticize other government departments. She does not get involved in politics."[1]

Nurses do not get involved in politics? And yet the number one issue in Indian health today revolves around the urgent political need to return the control of the health system to the Indians. It is firmly believed that only when this is accomplished will the health of the Indian people improve. Indian nurses need to be

more deliberate about seeing their role in fulfillment of the need to help this change occur. Indian nurses need to be, and are, involved directly in the political arena addressing this issue.

The first nurses in contact with Indian people were European nurses brought overseas by Medical Services. These nurses were hired to travel to reserves during epidemics. Their role, to provide vaccinations, was a limited one and reflected what nurses' roles were at that time. The emphasis of nursing was on disease and treatment. The nurse was thought of by Indian people as the one that gives the needle.

Shift in focus

As the epidemics were brought under control, the nurse's focus shifted to maternal-child care. Medical Services hired Canadian nurses to visit reserves. These nurses brought immunizations to prevent further epidemics and to ensure a new generation of healthy people. Eventually these nurses were provided with housing and clinics on the reserve.

The role of the nurse on the reserve evolved from sporadic visits during the epidemics to year-round, 24-hour coverage. Nurses provided 24-hour emergency medical services, as well as a year-round comprehensive public health program. The emphasis of nursing changed from disease-orientation to health promotion. But even with full-time nursing coverage, the health of the Indians remained far below that of the rest of Canada. Why was this happening? What was yet missing? And, how do Indian people feel about their health and health care?

Indian people need to be involved in the health care system. For far too many years, the Indians have let non-Indians decide what is best for their health. Indian nurses represent the largest single group of professionals in the health field among their cultural group. These nurses have an unrealized potential, a versatility, and a sound knowledge-base of the health care system. However, the people they serve do not realize the extent of their activities, nor do they appreciate the measure of services performed.

Indian people do not understand the expanded role of the nurse. A nurse, to them, remains the one who gives the needle. The European nurses that pre-dated Indian nurses on reserves were of an older school of thought. Their emphasis was on treatment and they felt that the Indian was totaliy ignorant and incapable of providing health care. These nurses had trouble communicating with Indian people and were seen almost as tyrants to run and hide from. Indian people were frightened of this nurse, but would follow her orders or suffer consequences.

Indian nurses are having trouble explaining their role to the people they serve partly because they may carry the burden of mistakes other nurses have made in the past, but also because Indian people have a limited understanding of the health care system. The reason for this limited understanding is that Indian people have not had a part in the decision making process of the health system, and also because there are not enough Indian people educated in the health field. The introduction of the Community Health Representative has helped somewhat in addressing the need of including Indian people in the health system, but the education level of the CHR is limited and does not enable them to make critical decisions that are being demanded of Indians who desire control of their health system.

Assert professional role

The time is long overdue for Indian nurses to assert their professional prerogatives, and with confidence, communicate and demonstrate the nature and value of their contributions. Nursing education has undergone tremendous change since the early hospital diploma programs. Today, nurses are receiving a Bachelor of Science in Nursing after at least four years at an approved school of nursing in a college or university. In days past the nurse received her "training," today the nurse is "educated" and performs as a professional.

Nurses will have to struggle long and hard before the stereotyped nurse image can be changed. The public relies on stereotyping nurses because in reality, their role is so confusing. In the past, nursing used a medical model that emphasized disease and treatment. It has been traditional for nurses to emphasize perceptual and motor skills rather than cognitive skills. They focused primarily on seeing and doing rather than thinking. The nurse was reaction-oriented. In the present age, there is increased concern to promote health and prevent illness. Modern nursing emphasizes cognative skills as well as perceptual and motor skills. Nurses realize that they do more than care for the sick and are attempting to identify this.

The first step nurses must take to change the stereotyped image is to change from "reaction nursing" to "action nursing." Indian nurses have begun this process in the challenging and changing arena of Indian health. The Indian-Inuit Nurses of Canada is the first professional association for Indian people in Canada. This association is made up of professional Indian and Inuit nurses from across Canada who believe that they have a vital role in the improvement of health care for their people. The Indian nurse not only has the education required of the nursing profession, but she also has the cross-cultural sensitivity so vitally imporant in the effort to promote better health care of the Indian people.

Decision-making factor

Indian nurses are involved in all aspects of health care from bedside nursing of the sick, to the health education needs in the community, to the planning and development of health clinics, to the decision-making functions of the administrator. Indian nurses are making the critical decisions related to the development of health care on the reserve, and to the future education of Indian health professionals.

The need for more Indian nurses cannot be over-emphasized. There are presently 300 Indian nurses across Canada and the need to increase this number is an effort all Indian people must understand. Jean Goodwill, President of the IINC expressed this need in the Newsletter of the Association.

"As Indian and Inuit health professionals we have a major responsibility to assist as role models to motivate the youth to take an interest in a career that requires a life-long commitment, dedication and hard work. At the same time we need the support of the Indian and Inuit leadership of this country, particularly now as we approach a very important turning point in our history actively seeking ways of achieving self-government. Communities will need all the expertise among them to take on the various roles in this process. What is more basic than aiming for the best of health services and programs, using our resources while maintaining the viability of our nations?"[2]

It is clear, as I have shown, that Indian nurses must become involved in the political ramifications of health care because our professional responsibility and our cultural viability depend on it.

1. **The Canadian Nurse,** October 1978, p.11.
2. **Indian and Inuit Nurses of Canada Newsletter,** 1, No. 1, (Winter, 1985).

(Ha-shilth-sa)

Optimism renewed for a Native clergy

by Marcel Lamarche

As Canadian Catholic Church leaders continue to press for actions directed towards the establishment of a Native clergy, a move which would finally bring to life the vision of the early Canadian missionaries, the Most Reverend Alexander Carter, bishop of the Diocese of Sault Ste. Marie, has broached the issue with the Vatican. He has sought dispensation from existing Church rules to ordain some married Native deacons to the priesthood.

Bishop Carter, approaching retirement following 25 years as bishop of the diocese, has played a pioneering role in the development of Native ministry on Canadian soil.

"When I first came here, I was full of admiration for the devotion of the Jesuit Fathers who lived with the Indian people, looked after their spiritual needs, and really shared the life of their people," he recalled.

However, two things were obvious: the Jesuits could not continue to provide the manpower necessary to maintain this form of missionary work; but more important, the Native people were getting extremely dependent upon the missionaries.

"There was a point where they simply listened and responded well, they had a great affection for their priests," said Bishop Carter, "but there didn't seem to be an inner growth in the tribal sense, something that would correspond to the Indian sense of belonging, particularly in a community sense."

Bishop Carter noted that he was not alone to notice this situation. The Jesuits were also beginning to realize it themselves. At that time the development of the whole movement of Indian self-definition and of self-determination was beginning, and it didn't take a genius to see the spiritual implications of this development. The Church, therefore, started in a spiritual way to encourage the Native people to work among themselves. It had a two-pronged approach.

In the early days of Bishop Carter's tenure, an attempt was made through the Legion of Mary to foster vocations among the Native population. At the same time, the diocesan administration sought to help Natives express themselves more clearly in a democratic way within the tribe, to teach them not just to come together and accept whatever was told to them, but rather to debate and to discern where they wanted to go.

This development occurred over a period of 10 to 15 years during which time work was started towards a greater participation of Indians within the Church. It became more urgent in the last six to seven years, however, because there was now a movement among the Native people to rediscover their traditions and their origin. Also, the Indian leaders were becoming more conscious of the need to assert themselves on a political level.

As these changes were making themselves felt within the country, major changes took place within the Church through Vatican II, Bishop Carter observed.

"Having enunciated the rights, privileges and duties of the people of God, we could hardly not apply some of the fundamental theology of Vatican II to the Native people," said the bishop. "If we wanted to be consistent among ourselves, we could not only start with the development among the White people, but we had to also strive for new spiritual depth among the Native people."

This approach, said Bishop Carter, would lead quite logically to spiritual leaders within their own Native communities, a move which would see the Native community of the diocese start to shed its dependence upon the White people generally, and upon the Jesuit Fathers specifically for their spiritual leadership.

"This was quite a change because they had not been used to taking spiritual leadership," said the bishop. They had been content with their situation, although there were already signs that the Native leaders were beginning to question the spiritual dimension of Native life.

As all these diverse influences made themselves felt, Bishop Carter, Bishop John O'Mara of the Diocese of Thunder Bay, and Father William Ryan, the then-Provincial of the Jesuits in English-speaking Canada, came together. "We had already experimented with Fr. Mike Murray, Fr. Dan Hannin and others in trying to lead the Indians to accepting their own leadership and forming their own leadership," said Bishop Carter. It was now decided that a centre was needed where the Native people could learn more of their own traditions and culture.

According to Bishop Carter, this was really the launching of quite a movement among the Native people, a movement to take part in and to initiate some items within the liturgy that would be perfectly within the scope of liturgical celebrations and reflect the character of the people. "That's when we also founded a school for deacons — for ministers actually, but for deacons particularly — and the deacons began taking over the spiritual leadership of their people," said Bishop Carter.

However, it wasn't easy because the Natives had not been used to this. "It was difficult at first to bring the tribes around to the acceptance of a spiritual leader from among their own," said the bishop. "This was quite a psychological development. It had to be done very patiently, and it had to be done realizing that we were breaking new ground.

The transition has been great," continued Bishop Carter. And now they are proud of their leaders, and they do have excellent leaders. Some of those deacons are very, very fine men. They could easily be the total spiritual leaders of their people if we could get them ordained, but they are married.

In some parts of Western Canada there has been pressure directed towards having the Church provide the Indian population with a Catholic rite other than the Roman Rite which would allow the Natives a married clergy. Such a position could be supported also by Indian tradition, indicated Bishop Carter.

"I have no doubt at all in my mind that we should, as an experiment at least, try out a couple of married deacons as priests," said Bishop Carter. "In that particular situation where they have already proven themselves

as deacons, it would take very little preparation now to give them whatever might be lacking to prepare them for a full priestly role.

"But we are up against a rule in the Church, and I have already asked the Holy Father to think about it in my report this year," said the bishop. "In the history of my last five years in the diocese, I have mentioned this, that it (the rule) seems to be an impediment right now to the progress of our movement of giving to the Native people their self-determination."

Bishop Carter noted, however, that he was not suggesting that the Native people do not have the grace or the strength to have a celibate clergy. "I am not saying that," he underlined. "But that (celibacy) is not within their customs so that at the present time it is impeding our work.

"To have a Native clergy that would be anywhere near sufficient in number, I think we have to have a look at the question of whether or not (celibacy) is conformable to their own state of mind, their own psychology, their own tradition," said the bishop. He added that the Church does have a few celibate Indian priests across the country, so that such a lifestyle is possible to some degree.

The Jesuit Fathers, meanwhile, have been very perceptive, noted Bishop Carter. The Jesuits are willing to step back and to bring the Native leaders forward, to encourage them and to train them, and to give them all the help they can. Although the future is always difficult to predict, he said that it is the intention of the Jesuits to withdraw from the Native communities once the Indian leaders are in place.

"We are marking time on some things in the diocese but on others, we are pushing ahead more and more," said Bishop Carter. "And I must say that there has been tremendous progress."

That gradual progress has brought the Native community closer to that original vision which the first European missionaries held. Fr. Jean de Brébeuf, the Jesuit priest martyred in 1649, saw the need and had already talked of a Native clergy. "Those great missionaries always see that need," said Bishop Carter. "But it was a very intricate development." □

Home Missions

Marcel Lamarche is a freelance writer living in Subury, Ontario.

Kispiox Band wins employment battle

© by David Skrypnyk

The 500-member Kispiox Indian band is located on a 3,000-acre reserve at the confluence of the Skeena and Kispiox rivers. Their village is abruptly downstream from Hazelton, B.C.

Unemployment here amounts to a stark seventy percent of the band's workforce.

Most band members inhabit weather-beaten shacks and old houses strung along the riverfront. Here, where it's common for as many as fifteen individuals to live in one household, the occupancy rate for single family homes averages five persons.

While recession severly hurt many Canadians, the Kispiox community was nearly crippled by the economy's downturn.

Community leaders guided by George Muldoe, the band's chief councillor, bank on self-reliance to overcome their people's desperation.

The band took over its own affairs from Canada's government three years ago. Since then they've started a fish hatchery and nursery project. Indian contractors have built some new buildings and dwellings on the reserve. Besides these efforts at self-sustenance they've initiated a tree farming operation that's presently stalled by government red tape. A bitter controversy is occurring between the Kispiox band and B.C.'s forests ministry over official bidding procedures.

Muldoe is a well-built man with dark, wavy hair and a precision-trimmed moustache. The handsome Indian leader has a gleam of optimism in his eyes. Responding to bureaucratic problems in getting the tree farm under way, he shrugs his shoulders and holds his arms out in a gesture of puzzlement.

"We're trying to find jobs our people can do," he emphasizes.

The band is trying to evolve from a background of broken homes, children born into alcoholism and rebellious youths who quit school because education couldn't guarantee jobs for them.

Its best achievement yet is the community's elementary school. The band took it over from the department of Indian affairs three years ago. Whereas before, declining enrollment had turned it into a near-empty shell, now the school has become the village's focal point.

Along with photography and video equipment, it houses a rapidly growing library of recorded stories and events. These are circulated to adults whose lack of education prevents them from being able to read more than a few words.

A bank of computer terminals was installed in the school by its principal, Keray Wing. Highly computer-literate, Wing has provided the new technology for everyone; including junior graders who learn communications in addition to English and their native Gitskan language.

The school set up a large aquarium where coho eggs are hatched and class members observe the salmon breeding cycle.

Classes here are small. A lot of individual attention is given the 107 pupils enrolled in the school. Secure in the informal atmosphere of their scaled-down learning groups, students accelerate in the new environment, which provides them with an adventure playground, field trips and monthly swimming lessons in the neighboring city of Terrace.

The school is so successful, 23 non-Indian students from outside the community attend its classes. Indian students here are free of the rejection experienced by native children in other villages who face uncomprising routines in regular public schools.

The Kispiox school presently incorporates grades one to seven. Its future expansion plans include a new swimming pool.

It also operates a day-care centre where pre-schoolers obtain exposure to learning processes many of them lacked during infant years.

Most evenings the school is a meeting place for village elders. Serving community concepts after classes, it becomes a centre for arts and crafts that is accessible to everyone from the surrounding area. □

Read "Seven Generations," by D. Blanchard: The true history of the Mohawk people at Caughnawaga. Created for use as a textbook by the Caughnawaga Survival School. $19.50.

Pope John Paul's Fort

Outdoor shelter intended for use by the Holy Father at Fort Simpson, N.W.T. This talk was not delivered there because heavy fog prevented the Pope's aircraft from landing.

Dear Brothers and Sisters,

"Grace and peace to you from God our Father and the Lord Jesus Christ" (2 Co 1:2).

From the bottom of my heart I want to tell you how happy I am to be with you, native peoples of Canada, in this beautiful land of Denendeh. It is, indeed, an honor for me to be invited to join with you in this deeply moving spiritual celebration in which many of you taking part are not Catholics.

In you I greet, with esteem and friendship, descendants of the first inhabitants of this land, who have lived here for centuries upon centuries. To greet you is to render respectful homage to the beginnings of human society in this vast region of North America. To greet you is to recall with reverence God's plan and Providence as they have unfolded in your history and brought you to this day. To greet you in this portion of your land is to evoke the events of human living that have taken place in the scene of God's original creation of majestic nature in these parts. At the same time my coming among you looks back to your past in order to proclaim your dignity and support your destiny.

I realize that many of you have made this pilgrimage from all parts of Canada — from the frozen Arctic and the prairie plains, from the forests and the lakehead regions, from the great mountains and coastal water — from East and West, North and South. I am very pleased that nothing has deterred you from coming to this meeting.

I understand that the major aboriginal organizations — the Assembly of First Nations, the Native Council of Canada, the Inuit Tapirisat of Canada, the Metis National Council — collectively decided to plan this spiritual event in this northern homeland setting. This kind of cooperation, given the diversity of cultural and religious traditions that exist among you, is a sign of hope for building solidarity among the aboriginal peoples of this country.

You have chosen as your general theme for this celebration: "self-determination and the rights of aboriginal peoples." On my part I am pleased to be able to reflect with you on issues that so closely touch our lives.

My presence in your midst today is intended to be another expression of the deep interest and solicitude which the Church wishes to show for the natives peoples of the New World. In 1537, in a document entitled *Pastorale Officium,* my predecessor Paul III proclaimed the rights of the native peoples of those times. He affirmed their dignity, defended their freedom, asserted that they could not be enslaved or deprived of their goods or ownership. At the same time my presence marks yet another phase in the long relationship that many of you have had with the Church. It is a relationship that spans four centuries and has been especially strong since the mid-nineteenth century. Missionaries from Europe, not only from the Catholic Church but from other Christian traditions, have dedicated their lives to bringing the Gospel message to the aboriginal peoples of Canada.

I know of the gratitude that you yourselves, the Indian and Inuit peoples, have towards missionaries who have lived and died among you. What they have done for you is spoken of by the whole Church; it is known by the whole world. These missionaries endeavored to live your life, to be like you in order to serve you and to bring you the saving Gospel of Jesus Christ.

Whatever faults and imperfections they had, whatever mistakes were made, together with whatever harm involuntarily resulted, they are now at pains to repair. But next to this entry, filed in the memory of your history, is the record, with endless proofs, of their fraternal love. Jesus himself tells us: "A man can have no greater love than to lay down his life for his friends." (Jn 15:13).

The missionaries remain among your best friends, devoting their lives to your service, as they preach the word of God. Education and health care among you owe much to them, especially to devoted women such as the Grey Nuns of Montreal.

That marvellous rebirth of your culture and traditions which you are experiencing today owes much to the pioneering and continuing efforts of missionaries in linguistics, ethnography and anthropology. Indelibly inscribed with gratitude in your history are names like Lacombe, Grollier, Grandin, Turquetil. The list is long.

Today I wish to pay a special tribute to Bishop Paul Piché, who celebrates this year his twenty-fifth anniversary as Pastor of this vast Diocese. Bishop Piché, the Church thanks you and your confreres — as do your people — for the communities that you have built by the word of God and the Sacraments. Through you I thank all the heroic Oblate missionaries whom the love and grace of our Lord Jesus Christ inspired to serve the peoples of the North.

Yes, dear Indians and Inuit, the missionaries have always shared in your cultural and social life. In keeping with the teaching of the Second Vatican Council, they have striven with greater awareness to show you, as the Church earnestly desires, ever greater respect for your patrimony, your language and your customs (cf. *Ad Gentes*, 26).

It is in this context of esteem and love that they bring you the Gospel of our Lord Jesus Christ, along with its power to solidify your traditions by perfecting them and ennobling them even more. Their evangelization brought with it the proclamation of "the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God." (*Evangelii Nuntiandi*, 22).

It was the Church herself who sent the missionaries to you, so that you might receive the life-giving and liberating message of Jesus. This message has taken root in your hearts and become incarnate in your society, just as Christ himself has become Indian and Inuit in you, his members. I spoke about this important topic last week, both at Ste-Anne-de-Beaupré and at Midland.

Simpson address to the Native Peoples

As they preach the Gospel to you, the missionaries desire to remain close to you in your struggles and problems and in your rightful striving to obtain the full recognition of your human and Christian dignity as aboriginal peoples, as children of God.

On this occasion, as I extol the missionary contribution that has been made over the years, I appeal to the whole Church in Canada to be ever more sensitive to the needs of the missionary North. The Spirit of God is calling the Church throughout this land to exercise the full measure of shared responsibility for the needs of God's people in the vast regions of the North. The power of Christ's Paschal Mystery that has sustained the missionaries of the past and present in total generosity will not desert the young people of today. It is the Lord Jesus himself who is asking the whole Church of Canada to be faithful to her essential missionary character — without which she cannot exist as the Church of God.

I appeal to youth among the native peoples to be open to accept leadership roles and responsibilities. I likewise appeal to the Catholic youth among you to be open to God's calling to the priesthood and religious life, and I ask all their Catholic elders, leaders and parents to look with honor upon these special vocations and to support and encourage all those who freely wish to embrace this way of life.

Today I have come to the beloved native peoples to proclaim anew the Gospel of Jesus Christ and to confirm its requirements. I have come in order to speak once again about your dignity and to renew to you the Church's friendship and love — a love that is expressed in service and pastoral care. I have come to assure you, and the whole world, of the Church's respect for your ancient patrimony —for your many worthy ancestral customs.

And yes, dear brothers and sisters, I have come to call you to Christ, to propose again, for you and all Canada, his message of forgiveness and reconciliation. It is clear from the historical record that over the centuries your peoples have been repeatedly the victims of injustice by newcomers who, in their blindness, often saw all your culture as inferior. Today, happily, this situation has been largely reversed, and people are learning to appreciate that there is great richness in your culture, and to treat you with greater respect.

As I mentioned at Midland, the hour has come to bind up wounds, to heal all divisions. It is a time for forgiveness, for reconciliation and for a commitment to building new relationships. Once again in the words of Saint Paul: "Now is the favorable time; this is the day of salvation" (2 Cor. 6:2).

My predecessor Paul VI explained very clearly that there are close links between the preaching of the Gospel and human advancement. And human advancement includes development and liberation (cf. *Evangelii Nuntiandi,* 30-31). And so today, in speaking to you, I present to you the Gospel message with its commandment of fraternal love, with its demands for justice and human rights and with all its liberating power.

Saint Paul wanted us all to understand the importance of Christian freedom — freedom from sin and from whatever would enslave us. It is Saint Paul who continues to cry out to the world: "When Christ freed us, he meant us to remain free" (Ga 5:1). At the same time both he and Saint Peter propose to us the principle that freedom must not be an excuse for licence (cf. Ga 5:13; 1 P 2:16).

Today I want to proclaim that freedom which is required for a just and equitable measure of self-determination in your own lives as native peoples. In union with the whole Church I proclaim all your rights — and their corresponding duties. And I also condemn physical, cultural and religious oppression, and all that would in any way deprive you or any group of what rightly belongs to you.

It is clearly the position of the Church that peoples have a right in public life to participate in decisions affecting their lives: "Participation constitutes a right which is to be applied both in the economic and in the social and political fields" (*Iustitia in Mundo*, 1; cf. *Gaudium et Spes*, 75).

This is true for everyone. It has particular applications for you as native peoples, in your strivings to take your rightful place among the peoples of the earth, with a just and equitable degree of self-governing. For you a land-base with adequate resources is also necessary for developing a viable economy for present and future generations. You need likewise to be in a position to develop your lands and your economic potential, and to educate your children and plan your future.

I know that negotiations are in progress and that much good will has been shown by all parties concerned. It is my hope and prayer that a totally satisfactory outcome will be had.

You yourself are called to place all your talents at the service of others and help build, for the common good of Canada, an ever more authentic civilization of justice and love. You are called to responsible stewardship and to be a dynamic example of the proper use of nature, especially at a time when pollution and environmental damage threaten the earth. Christ's teaching of universal brotherhood and his commandment of fraternal love is now and for ever part of your heritage and your life.

Dear friends, dear native peoples of Canada, as you reflect on your history and work, in collaboration with all your brothers and sisters, in order to shape your own destiny and contribute to the total common good, remember always that your dependence on God is manifested by your observance of his commandments. These are written in your hearts and are summarized by Saint John when he says: "His commandments are these; that we believe in the name of his Son Jesus Christ, and that we love one another as he told us to. Whoever keeps his commandments lives in God and God lives in him. We know that he lives in us by the Spirit that he has given us" (1 Jn 3:23-24). It is the Spirit that enables us to believe in Jesus and to love one another.

Your greatest possession, dear friends, is the gift of God's Spirit, whom you have received into your hearts and who leads you to Christ and, through Christ, to the Father. With great love for all of you, my Indian and Inuit brothers and sisters, I bless you in the name of the Father and of the Son and of the Holy Spirit. Amen. □

The Pope's address given at Yellowknife, N.W.T., September, 1984 will be published in our January 1986 issue.

Self-government

concluded from p. 1

In the same way that we decided that it was in our best interests to be at the table to at least protect what we have now, then there are provinces that are participating in these discussions along the same lines only to protect their own interests. There's not the broader outlook of realignment of the relationship between the First Nations and the rest of Canada, and having that relationship identified in the law of the land. So we've got a great deal of difficulty to overcome, a great deal of education to provide to those people that are at the table.

In doing that we are using a lot of valuable time that could be spent in the political negotiations so we are continually educating people about who we are, why we are and where we're going.

And we're continually answering the question, "What is it you want?" And we tell them in 14 different ways and in two different languages, and we still get the same question thrown back at us.

Question: How would you like to see the relationship of the native people with the rest of the country?

A.G.: Mutual respect, equality, coexistence.

Question: Trudeau promised self-government, but said that it can't be something separate from Canada.

A.G.: He laid out the two extremes. He disavowed assimilation and he disavowed total sovereignty, separation. So anything within those two extremes was acceptable to him.

Question: How about you people? How did you react to that?

A.G.: It opened the door for us. It was the biggest step that was ever taken since 1973 when the Prime Minister, again Trudeau, finally recognized that there were aboriginal rights in this country.

Question: What happened in 1973?

A.G.: Well there was the court case, the Calder decision in British Columbia and there was the whole political uprising of the Indian people of Canada — the formation of the National Indian Brotherhood in 1969 — against the White Paper on assimilation. So in 1969 he said there are no special rights. There is no special status. Five years later he changed his mind. That was a dramatic leap; then another dramatic leap when he talked about recognition of self-government. So — the education that it took to get him that far in 1983 — you can imagine the kind of work that had to go on to educate them to that level. And now we're starting off with a new regime that will probably be around for another eight years or so and we've got to re-educate them because their attitudes and their philosophy are a little bit different. Their approach to things is a little more programatic and by-the-book as opposed to making political decisions.

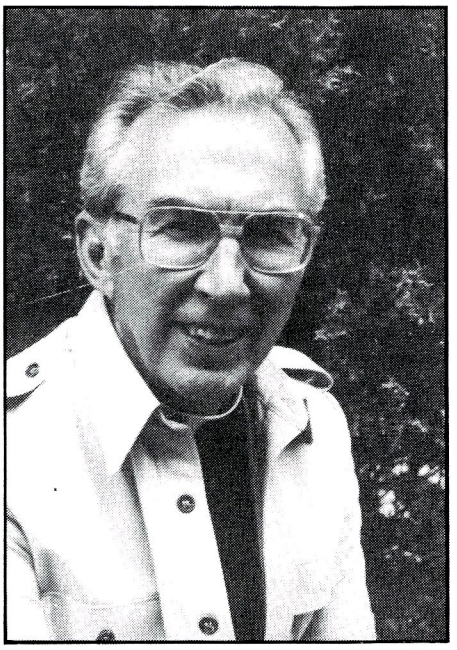
So when you come down to it, we've got another stage or phase of education that we've got to go through with this particular government. Governments, too, are changing provincially. As we come to get support from some particular governments at the table, we see a changeover. We don't know what's going to happen. We don't know how Peterson is going to handle it. Hatfield, we don't know how long he's good for this situation. There are elections coming up in Saskatchewan. There are rumblings in British Columbia. There are all kinds of things that change the nature of the discussions on a day-to-day basis.

There is the leaked document of Neilson that changes the flavour of our attitudes at the table. I mean how can you trust this government on the one hand saying that they support entrenchment of self-government and on the other hand are passing cabinet documents that are saying it will be on this basis though — on the basis of decentralized delegated authority. It's a non-recognition of the self-determination of the First Nations. They're doing it in a very pragmatic way as opposed to the political recognition that we're seeking.

So it's devolution. It's nothing more than what has been suggested by past regimes. As a matter of fact they're trying to get off the hook financially even more so by transferring, decentralizing some of their programs that are federal responsibility to the provinces — and we have an aversion to dealing with provinces. We feel that they have no place in our discussions.

Question: What about the spiritual future of the native people?

A.G.: In that context we are ever cognizant, in the background, that whatever we do, whatever we agree to is going to have an impact in some way on our culture, on our language, on our economy, on our social structure. And that includes our spirituality. And in that spirituality, we have a cultural revival — that's happening right now among the First Nations — reinstitution of the ceremonies and cultural and political backdrop — because religion and politics are very closely linked in the Indian world — and just to give you an example of what I'm saying in a very short form, when we were debating the issue of sexual equality one of our very real concerns was that that would undermine those systems that are in place right now that rely on the matriarchal system. We had a very real concern that someone could take a case to court and say in the Iroquois system there are only male chiefs (they're selected by the clan mothers), and someone could take that to court, a woman, and say "I want to be a chief." And the court, not knowing, could go in favour of that particular person because they are following their law, but imposing, infringing on the cultural backdrop of the matriarchal society.



Rev. Fred Miller, OMI, Canadian Martyrs Church, Ottawa.

Question: Are you familiar with what the Pope said about native sovereignty, land base, native spirituality, native values, native ceremonials?

A.G.: Well it's certainly a step in the right direction after so many years of domination by other denominations or the Church at large, whether it was for educational purposes or whether it was for civilization purposes. The Church has been a dominant figure.

Question: How do you feel about the Church's position in regard to the native people now?

A.G.: Now I think they're taking the right attitude. We've had talks with them. They understand that they are not doing this as a matter of any guilt trip or anything like that. They're doing it as a moral responsibility for a situation that has evolved over time. Whether they claim to be part of

the problem or not, they now want to be part of the solution. And that's good.

Question: What would you want to say to the readers of Indian Record, both Indian and other Canadians? What would you want to say to them about what's happening now as a part of this process that's going on? I know you are very interested in educating Canadians to the Indian position and I know that a lot of Canadians just don't understand it.

A.G.: Those people have to understand that we're seeking our rightful place in Canada. And if that translates into finally entering Confederation on terms that we can agree to, then that's the way we want to go. We want to be a part of Canada. We want to be an assistance. We want to be able to participate in Canada. It's ours. We have nowhere else to go. We can't go back to the old country because this is it.

I think the message that we want to give is that there is nothing to be feared by some of the approaches that are being put forward, because they are certainly not new. They've been around; all of these values, Indian culture, the rejuvenation of that, the reinstitution of our governments. Now all we need is that mutual respect. We can respect the Constitution of Canada.

Let me use a quote from an old chief (the late Dick Pine from Serpent River, Ontario): ***"At this moment I cannot respect the Canadian Constitution, but if you put my rights into that Constitution I'll defend it to the death!"***

* * *

AFN objectives in relation to the Canadian Constitution

AFN's Constitution Working Group, 3 May 1985.

(1) Deletion of the word "existing" from S.35(1).
(2) Explicit recognition of First Nations' title (an aboriginal right) to land.
(3) Explicit **guarantee** of aboriginal and treaty rights.
(4) Explicit recognition of First Nations' right to self-government (an aboriginal right).
(5) Commitment to a process to clarify jurisdictions of First Nations' Governments.
(6) Provision for fiscal resources to First Nations' Governments.
(7) Commitment to treaty renegotiation at option of First Nations' Government.
(8) Provision for the democratic right of First Nations to consent to amendments affecting:
  (i) aboriginal rights, especially transfer or extinction;
  (ii) treaty rights; and
  (iii) governmental relationships.
(9) Provision for enforcement and remedies.

NOTE: Objectives (1) to (7) are already embodied in the AFN's proposed Composite Amendments (Doc. 830-160/008)

A secret document

Virtual dissolution of the D.I.A.N.D.

At the request of many readers we publish a Canadian Press release on Indian Affairs administration.

OTTAWA, April 18, 1985 — "A confidential cabinet document recommends dramatic spending cuts on native programs, the transfer to the provinces of some federal responsibilities for natives and the virtual dissolution of the Department of Indian Affairs and Northern Development.

"A task force appointed by Deputy Prime Minister Erik Nielsen to find ways to cut unnecessary spending has concluded it can save $169 million and "redirect" 3,500 of the 5,000 department employees through "a major and substantial shift" in responsibilities.

"These changes which the task force compares to "the post-war phenomenon of economic readjustment" are bound to anger native groups, who generally see the federal government as a better ally than the provinces. It may also disrupt the delicate constitutional process leading to native self-government."

The group's 395-page report, a copy of which was made available to The Canadian Press, says federal native policies are "inconsistent, uncoordinated and, in too many cases, rooted in the anachronisms of the Indian Act."

"Cabinet is scheduled to consider the report today.

"The task force urges the transfer of many department responsibilities to other federal departments and the creation of a "memorandum of understanding" with each province.

"Over an unspecified period, the provinces would assume responsibility for native health care and almost all duties in native education and economic development programs — a strategy similar to one that enraged native groups when it was proposed in a 1969 white paper by the former Trudeau government.

"Federal decision-making should be decentralized, as far as practical, to the provincial-regional level," the report says. "The new strategy rests on the assumption of closer federal-provincial co-operation."

"The strategy may take years, but the task force has a short-term suggestion. It says $100 million in native job-creation funds in the coming year might be better spent on school construction or youth recreation than on "artificial economic activity on reserves with no long-run economic potential . . . training for training's sake."

Among other things, the task force wants to create a national heritage trust company to manage Indian assets, introduce a user-pay principle to partly fund "any community infrastructure that is built above minimal standards," accelerate the settlement of specific land claims and defer settlement of comprehensive claims until aboriginal self-government takes hold.

"Specialist services to natives should be provided by specialist departments," says the report, titled Overview of Indian and Native Programs. Measures affecting the 5,000-employee department include transfers of responsibility for:

- Management of trust monies to a non-governmental trust company.
- Social assistance and child welfare programs to natives to administer.
- Business support activities to the Department of Regional Industrial Expansion and business loan activities to the Federal Business Development Bank.
- Public service training to the Public Service Commission.
- Policing programs to the Solicitor General.

"The report also recommends a review of the department's northern program activities "to eliminate overlaps and modify its role accordingly."

"The federal government provides services for the country's 350,000 status Indians, especially those on reserves, and nearly 20,000 Inuit in the Northwest Territories. Provinces generally serve 25,000 non-status and 100,000 Metis, while federal-provincial agreements cover the nearly 7,000 Inuit in Quebec and Labrador." □

Book reviews

A poison stronger than love

By Anastasia Shkilnyk, Yale University Press, New Haven and London, 275 pages. $14.95

Review by Rev. F. Miller, OMI

Anastasia Shkilnyk begins this superbly written but profoundly disturbing account of Grassy Narrows, a community in ruins, with an apology to those who are the subjects of her book. She says, *"However painful this portrait may be to a people seemingly disfigured and broken in spirit by historical circumstance, it is the price they have to pay to make us understand their case for social justice."*

She admirably succeeds in making that case through painstaking research, not the least part of which was living at Grassy Narrows and interacting with its people. What emerges is the story of a beaten and broken people who have lost their purpose and will to live.

The book builds upon accumulated statistical evidence to which she has added the voices of many authentic witnesses. The first overwhelms the reader with the extent of the human disaster. The second allows us to see and feel it in all its human pathos.

Excerpting from her diary five consecutive days and nights at Grassy Narrows she uncovers a nightmare of horrors involving the reserve's children. We are permitted to see beyond the statistics a number of cases of abandonment, of children screaming in agony after sniffing glue while their parents spend the weekend drinking in town, of a child left alone in its vomit and feces, another abandoned in an empty house with a bottle of sour milk, still another left to the mosquitoes in the woods, a twelve-year-old girl subjected to gang rape. *"For the entire week, there was hardly a single night unbroken by the sounds of children crying in the dark."*

The writing gets its power from its scientific objectivity and deliberate restraint. At the same time she refuses to let the reader distance himself from the pain.

The story of Grassy Narrows is connected in the popular mind with the poisoning of the English-Wabigoon River system with mercury from the effluent of the Reed Paper Company at Dryden, Ontario. That is Part III of the book and, as one Indian put it, only *"the last nail in the coffin."* It was the final injury in a long list of cultural shocks and governmental bungling that had destroyed the traditional trapping and fishing culture that held the community together. It was a major blow. But by the time the possible effects of Minamata disease were getting nightly airing on the national networks in 1974-75, the people of Grassy Narrows were a community demoralized and destabilized.

The most significant moment seems to have been the move in 1963 from the old reserve to a new site chosen by the federal government. The move which, to the government seemed *"not . . . important enough to warrant documentation,"* had the most destructive effect on clan organization, family life and morale. The purpose of the move, it seemed, was to facilitate the delivery of government services. What was delivered instead was a death blow. *"Their tribal institutions, customs, beliefs and values simply ceased to be relevant or useful in the new circumstances."*

Among the forces working toward the disintegration of the community was an internal one, namely the presence among them of *"bad medicine,"* a real or perceived sorcery which their own clan medicine men used against members of other clans within the community. According to Shkilnyk, even the suspicion of such bad medicine kept the tribe in a state of internal feuding and suspicion.

Shkilnyk avoids what so many demographers tend to do: namely to blame the Church for disrupting native religious belief patterns as if this were the root of all the troubles. Unfortunately such a gratuitous and blanket accusation is thrown out in the Forward by Kai Erikson. No notice is given to the strong integrative values of love and family life proposed by the Christian Church. For her part, Shkilnyk shows that she recognizes the importance of spiritual values.

It will be of added interest to his many friends and fellow Oblates that Father Antonio Lacelle, OMI, who spent several years as a missionary in that part of Ontario, is quoted throughout the book because of his special knowledge and long experience.

This is not just another book written by an outsider. It is a book written with intelligence and insight which takes full account of the complexities of the situation at Grassy Narrows. It is written with great sympathy for a people who have suffered incredible assaults on their way of life and human dignity. It deserves to be read widely, especially by native people and anyone who has anything to do with native people.

Rarely does one find language used with so much skill or applied to clarify with so much effect that one must say, *"Ah, this is what we have been waiting for!"* □

The rebirth of Canadian Indians

— Harold Cardinal, Hurtig Publishers, pp 222. Paperback reprint of the 1977 edition, $4.95

Review by Beatrice Fines

Harold Cardinal raised his voice in anger with the publication of his first book, *The Unjust Society,* in 1968. In this second volume, that angry tone has been somewhat modified, but he is still pointing the finger of blame at government agencies and political leaders, past and present, for the problems of Indian society today. He does say, near the end of the book that ". . . it is not enough to put the finger of guilt on Ottawa; that finger points at us as well," and sounds a faintly optimistic note in describing the ". . . rebirth of the Indian pride, the rediscovery of a sense of importance in Indian culture and tradition."

Understandably, much of the book is based on his own experiences as president of the Indian Association of Alberta, a post he held for nine years and his solution to many problems of Indian life lie with the acceptance of a new Indian Act under guidelines proposed by that body. There is, in the book, considerable emphasis on Indian spirituality. Cardinal maintains that the Indians' concept of the Great Spirit and their relationship with the land is the reason why they interpret the terms of the treaties in a way entirely different from the white man's interpretation or intent. He attempts to explain this difference in philosophy which, he says, accounts for much of the misunderstanding that has existed for over a hundred years.

Cardinal begins his book by advising Indians to ". . . make love, not war" and says it is wrong to place ". . . those people . . . the white invaders, in opposition to the Indians" and ". . . this is not the relationship our forefathers saw when they entered into treaty with the white man . . ." He often has, and in this book still

does, take an adversarial position himself, however. He tackles the educational system, the Indian Act, the treaties, and politicians with equal vigor.

The changes in the educational system which he advocates are easily understood. He points out that text books to emphasize the Indian's role in Canadian history are a priority, and talks of the inability of non-Indian teachers to cope with the cultural differences they encounter in teaching Indian children. Besides documenting the changes he advocates in the Indian Act, Cardinal mentions the fear many Indians have of these changes: ". . . they suspect that any changes will be used by the government to wipe out the treaties" and ". . . there is a psychological fear of being cast adrift." He examines aboriginal rights from a 'philosophical and religious viewpoint' and says of the Indian elders: ". . . initially we understood the treaties to be legal bonds between two nations" and ". . . we did not, by treaty, surrender our sovereignty, our water, our mineral resources; we did not surrender our way of life. The only thing we agreed to was to live in peace with the white man."

Finally he says "The most important of all our rights, without which there can be no rebirth, is the right of our elders to define their centuries-old perception of our Creator, and to perform the centuries-old religious rituals from which all the true values of our Indian society stem. Only then is our right to follow the path shown to us by our Creator sacrosanct. Then, and only then, will our rebirth be complete."

Cardinal was raised on the Sucker Creek Reserve in Alberta, and educated in Joussard and Edmonton schools before attending Carleton University in Ottawa. He has written this book in a style that evokes the image of a lecturer on a platform, compelling this audience to listen with a fiery eye and a pointing finger. He uses an excessive amount of 'street language' in what appears to be an attempt to lure the less-educated reader toward the more complex machinations of his mind. In this reviewer's opinion, this robs the book of the dignity it deserves and tends to put the Indian into that stereotyped position Cardinal abhors. □

Moon of Wintertime

John Webster Grant
University of Toronto Press
1984 - 315 pages, $15.00

by Connie Wright

John Webster Grant, professor of church history at Emmanuel College, Toronto, has written a fair, well documented study of the encounter between missionaries and the Indians of Canada since 1534.

This scholarly text (*Moon of Wintertime*) analyses the work of Catholic and Protestant churches in the various regions of Canada where European immigrants were making their first impact on native cultures.

The Christian missionaries, not free from the cultural attitudes of their time, brought along with them to the mission field all the accoutrements of their own civilization. They sought to tame the native peoples, settle down the "noble" savages, and transform them into replicas of their own white culture. To do this they sought to indoctrinate Indian people, forcing them to abandon their values and adopt European customs. Once Indian people had made their contribution to the taming of the land through the fur trade, they found themselves a nuisance and a burden to the Canadian state.

Church and government felt obligated to work at the "Indian Problem" and so the church, with inadequate government funding, set up schools. They felt that if they could get to Indian minds young enough they would be able to civilize and educate them. Yet what was lacking was a vision of what these Indian people would do once they graduated. As a result of this system Indian students would often return to their reserves, as they had nowhere else to go, and they would feel alienated from both family and kin.

Grant exposes the weaknesses of this system of Christianizing native peoples, yet he provides reasons for the lack of understanding and cultural bigotry which often hampered their development. He presents an optimistic theory that the church which has touched the minds of native peoples over the past four hundred years, could still fill an important place in native communities once native people gain more power and respect within the church, and society at large.

Grant writes: "The reassertion of Indian pride and self awareness . . . is a necessary condition of achieving reciprocity without which the transmission of Christianity is bound to be sterile and insecure."

It is an excellent text, often suggesting ideas beyond the scope of the book itself. It is worth reading.

In our next issue

Huronia's Historic Challenge
by Bishop Alexander Carter
Catherine Gandacteua and Huron Carol
by John Steckley
Forgotten Chiefs
by Dr. L. Neufeld
Pope John Paul's Yellowknife address

Cana press

Harry Daniels (right), gave the Pope the coat off his back at Yellowknife.

exc

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

ADDRESS:

Native priests, deacons, ordained in the U.S.A.

Newly ordained Deacon Condon, Bishop Dimmerling and Harold's wife, Geraldine.

CHERRY CREEK, S.D. — Harold Condon, a Lakota, was ordained to the diaconate May 10, 1985 at St. Joseph's church by Bishop H. Dimmerling.

Many of Harold's immediate and extended families were present. Harold said that the popular song "Hitting the Road" explains his vision of a deacon's lifestyle. In attendance were Indians from the Northern States and Canada.

Another Lakota, Rev. Collins P. Jordan, was ordained to the priesthood by Bishop Dimmerling, June 12, in O.L.P.H. Cathedral, Rapid City, S.D.

BROWNING, Montana — Bishop Elden Curtis of Helena, Montana, ordained Robert Bremner, Melvin Rutherford and Charlie Thomas to the permanent diaconate on June 4 in the Little Flower Parish church.

Robert and Rita Bremner have nine daughters and three sons, Melvin and Geri Rutherford have seven daughters and four sons and Charlie and Doris Thomas have two daughters and one son.

The ordination of these three deacons was a historical event in the life of the Blackfeet Catholic Community.

Deacons Robert Bremner, Charles Thomas and Melvin Rutherford

Your 1985 subscription expires with this issue

INDIAN RECORD SUBSCRIPTION ORDER FORM

In Canada: 1 year $4.00 - 2 years $7.00 - 3 years $10.00
5 or more copies at the same address — $3.00 each ($15.00)
U.S.A. and Foreign: please pay in U.S. dollars.
All subscriptions begin with the 1st issue of the calendar year.

NAME: _____

ADDRESS: _____
Street City Prov. Code

Enclosed cheque or M.O. $ _____
Please do not send dollar bills or cash.

Please mail to: **INDIAN RECORD**
503 - 480 Aulneau St.
Winnipeg, MB R2H 2V2

Recent books

North American Indian Design Coloring Book by Paul Kennedy. Designed to show the richness of Indian art. $1.75.

Tales from the Longhouse of British Columbia by Indian children of British Columbia. $1.95.

The Bird in the Sugarbush. Excellent for children. $1.25

Classified advertising $5.00 per column-inch

Save your stamps for the Missions of the Oblate Fathers Send to: Oblate Missions in Africa 307 - 231 Goulet Street WINNIPEG, MAN. R2H 0S1

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