INDIAN RECORD

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

Fr. Roche jailed with Innu hunters

Eight members of the Innu people of Labrador, accompanied by an Oblate priest, were found guilty April 30 of practising their traditional lifestyle: possession and hunting of caribou.

The Innu and Father Jim Roche were charged in early March with violating Newfoundland game laws by hunting caribou in the Mealy Mountains of southeastern Labrador, according to Lois Kunkel of Project North. The inter-church project on northern development has been involved with the Innu struggles since 1976, Kunkel told the WCR in a telephone interview from Project North's Toronto office.

The eight Innu of the hamlet of Sheshashit, and their Oblate pastor refused to appear in court March 23, Kunkel said. "They don't believe that law would have any jurisdiction over them" and in declaring their caribou hunt illegal.

Six were arrested on March 25, while two were attending the First Ministers' Conference on aboriginal rights in Ottawa, March 26-27. In a statement presented at the conference, the Innu pointed out that "to judge our hunting of caribou as illegal is to judge our whole way of life illegal."

The statement continued: "As a people, we have been made to feel as foreigners on our own land. We

See page 3: Innu hunters

Fr. Jim Roche, an Oblate priest, ministers to the Innu people of the Labrador-Schefferville Diocese.

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Pope to visit Fort Simpson Sept. 30, 1987

OTTAWA — Pope John Paul will visit Fort Simpson, N.W.T., Sept. 20, fulfilling a promise he made to native people three years ago after bad weather forced him to cancel during his tour of Canada.

The Vatican conveyed the news to the Canadian Conference of Catholic Bishops, which issued a statement yesterday about the one-day visit.

The trip to Fort Simpson will follow the papal tour of the United States, which concludes in Detroit on Sept. 19.

Details of the sidetrip to Fort Simpson will be confirmed in Rome.

In May, the Pope indicated to a delegation of native leaders that he wanted to postpone the Fort Simpson visit, probably to the summer of 1988. Vatican officials attributed the decision to unspecified technical reasons.

In March, the Pope was invited by the Metis council to visit Batoche, Sask., an important historical site for the Metis. Ninety per cent of Canada's 250,000 Metis are Roman Catholics. The church statement did not mention Batoche, where a Metis uprising was put down by the military in 1885.

Native leaders said the Pope's earlier decision not to come was probably based on reluctance by the Canadian government to pay for security for another papal visit to Canada.

For many native people, Fort Simpson is considered sacred ground with a special spiritual significance. Thousands of people made the trip to Fort Simpson in 1984 over long distances only to find that the Pope's aircraft could not land due to fog. □

Natives have right to entrenchment

In the wrong forum, using the wrong process, Canada continues to grapple with aboriginal rights.

Instead of negotiating a new official relationship among aboriginals and other Canadians, culminating with entrenchment in the constitution, we are trying to start with entrenchment — of what? A principle so broad — the inherent right of aboriginal self-government — that its meaning is inherently obscure.

The constitution is no place for obscurity in defining the structures of Canadian federalism. As Ontario Attorney-General Ian Scott said last month, "The worst thing that can happen is that we draft a bad amendment" — the lesser evil being a meaningless amendment to satisfy symbolic needs. Neither is desirable; we have not done our homework.

No Canadian legislature, parliament or aboriginal group has considered and ratified any new structure of government for Native peoples in this country. Why, then, will they all assemble at another First Ministers Conference on March 26 seeking constitutional clarification and entrenchment? Because, in the heat of the patriation process in 1981, a promise was made to define existing aboriginal and treaty rights through another constitutional forum (this will be the fourth since 1981, and presumably the last). That was a triumph of wishful thinking over labor in the fields, of elitism over democratic process. With good intentions, we are upside down in the quest to advance aboriginal rights and status in this country.

Just how upside down was illustrated by the visit to a Manitoba Indian Reserve by South Africa's ambassador to Canada. How perverse was the photograph of Peguis Indian Chief Louis Stevenson honoring Glenn Babb as a champion of minority rights — a ludicrous and naive manoeuvre disowned by most of the Indian leadership across Canada (and celebrated across the front pages of South Africa's government-controlled press). How aggravating to see Canadians' widespread desire to recast their relationship with aboriginal peoples mired in constitutional mud and international mischiefmaking.

The four original provinces came together in 1867 after several years of intense and emotional negotiations. Distributions of power within a new nation resulted from those negotiations; they did not predate them.

As self-government extended to new provinces, it was carefully defined through debate — then entrenched in the constitution. Should Alberta's legislature be officially bilingual? No, decided the Laurier government during debate on the Alberta Act in 1905. Should Alberta and Saskatchewan enjoy ownership of natural resources within their boundaries? No again, an anomaly that survived until 1930.

The point is, self-government within Canada has always been defined through the democratic process before constitutional entrenchment. And that is what we should be doing now with the Indians, Inuit and Metis who seek it. In fact, that is just what we are doing in the Northwest Territories, where land claims, new boundaries, government powers and processes are the object of intense constitutional talks. Entrenchment may follow these talks. In what meaningful sense could it predate them?

Prior entrenchment of a principle of self-government invites definition by the courts of Canada's political structures in the event of frustrated negotiations. This is the backstop that aboriginal groups are seeking. It is not consistent with historic practice or democratic tradition. What is consistent is successful negotiations. Canadians have made the laws by which they live together, not the other way around. Let's get down to business in doing it again.

(The Globe & Mail)

Church backs Fr. Roche

by Lianne Laurence

The situation of Oblate Father Jim Roche, charged and found guilty last month, along with eight Innu, of illegal posession and hunting of caribou in Labrador, underscores the reality of the church in the North.

According to the Oblate bishops of the eight northern dioceses: "We are a church constantly faced with problems of differing cultures in confrontation: a white population, often very transient, and Native peoples who among themselves are very diverse, isolated and scattered throughout a vast territory."

This 1985 statement, entitled "Missions of the Canadian North," was updated and reflected on during a recent Edmonton meeting of the Oblate provincial superiors, the bishops and administrative assistants of the eight dioceses, said Father Roy Boucher, president of the Oblate Conference of Canada.

The Oblates meet regularly with the northern bishops in order to share the "many common concerns we have in terms of mission," Boucher said, noting that many of his order serve in the North.

The bishops point out in their statement that they identify closely with the thrust of the church since Vatican II "insofar as it emphasizes: the building up of local churches, the promotion of local leadership, the inculturation of the Gospel, the preferential option for the poor . . . (and) the necessity for re-evangelization."

The Edmonton meeting, held during the last week of April, was also the regular annual spring meeting of the eight Oblate provincial superiors.

The Missionary Oblates of Mary Immaculate are an international mission institute, with 1,300 men working in Canada in approximately 450 parishes, missions, schools, universities and institutions in most Canadian provinces and territories. □

(Western Catholic Reporter)

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Innu Hunters . . . from page 1

believe deeply that this foreign law is not our law, and the right claimed by others to govern us and to dispose of our lands and our resources is not legitimate."

Five Innu and Roche were jailed since April 13, having refused to accept conditions set for bail. One Innu did accept these conditions for family reasons, while warrants for the other two Innu who attended the First Ministers' Conference were changed to summonses for the trial, Kunkel noted.

At the April 28-30 trial, Roche stated that "what is at issue here is one way of life in opposition to and threatened by another way of life." The Oblate pointed out that there has been "a long history of injustice and oppression" of the Innu people.

As a missionary priest, Roche commented: "I do not believe it is my role to impose a foreign way of life or foreign laws upon these people. I do see it as my role to enter their way of life and to share in it according to their ways and traditions. This I have done, and I shall always be thankful for the privileged opportunity I had to share in Innu life."

The priest's words had a noticeable effect on the Innu present, Kunkel said, adding that they were "very moved" by Roche's statement.

His support of the Eastern Arctic natives was endorsed by the Canadian Oblate provincial superiors, in Edmonton recently for an annual spring general meeting.

According to the president of the Canadian Oblate Conference, Father Roy Boucher, the Oblates are ready to stand by Roche, even though civil disobedience is not something for which the Oblates "go looking," he said.

While "we don't recommend to Jim Roche, as one of ours, to break the law," the order realizes that he is supporting his people, Boucher told the WCR. The Oblates "question very much if the law should be" applied to the Innu people, he added.

Boucher, superior of St. Peter Province which is administered from Ottawa, said that the superiors had sent letters to both Prime Minister Brian Mulroney and Newfoundland Premier Brian Peckford.

The letters state that the order is "in solidarity with the Innu in their pursuit of justice." The Oblates point out to Mulroney that "the right of a people to their traditional way of life is an inherent right supported by many, including John Paul II in his statement intended for Fort Simpson in 1984; more recently, in Australia in 1986."

Inuit Judge Iglolorite who presided over the trial was "respectful of the Innu and their position," noted Kunkel. He allowed the Innu flag and banners in the courthouse.

However, because the Innu had refused to co-operate in any way, and had not sought redress through the Constitution or entered a plea of any kind, the judge pointed out that he had no option but to find them guilty, Kunkel said.

However, he sentenced them to less than the minumum for the offence, as all received 30 days in jail but no fines, Kunkel told the WCR.

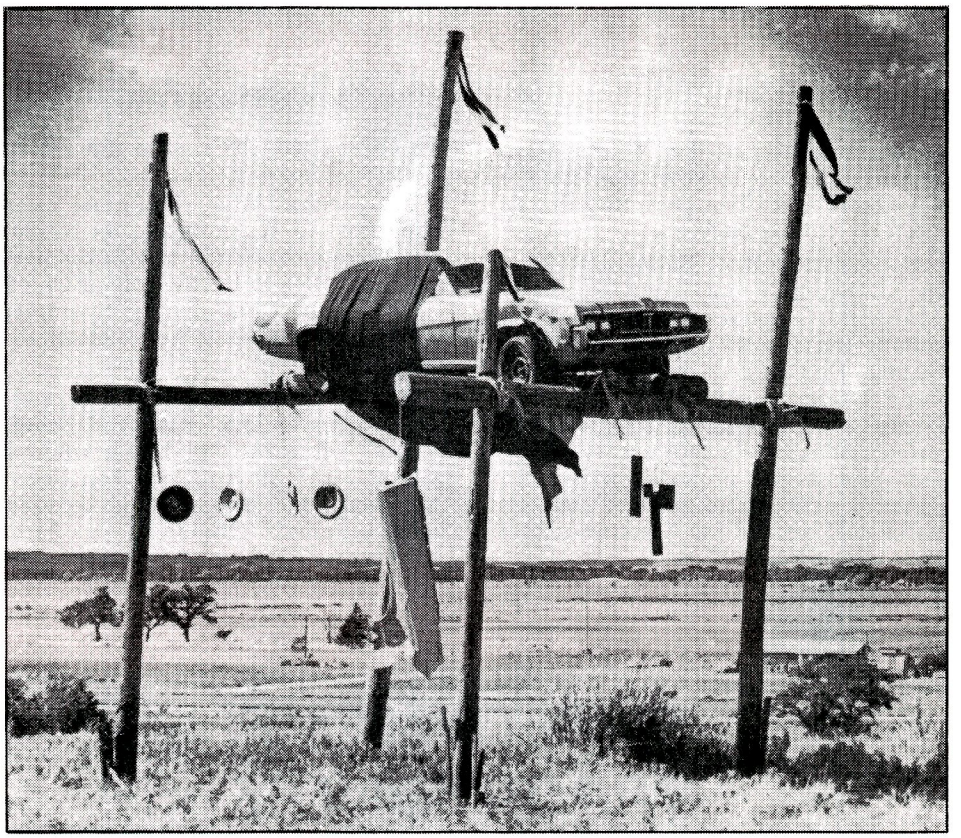
Roche and five Innu had already served their sentence while awaiting trial; the remaining three Innu men are presently serving theirs.

Under the Canadian Constitution, Kunkel said, aboriginal peoples have treaty rights which include the right to hunt, fish and trap. The Innu have been hunting caribou at Mealy Mountain for years, even though the herd is protected by Newfoundland game laws. This year, rather than hunt surreptitiously, she said, the Innu decided to go public.

In their March 25 statement, the Innu noted that "to practise our way of life is not a crime; however, if Canadians choose to judge it criminal, then the responsibility for our imprisonment is on their conscience."

On May 6, the Innu held a 24-hour vigil in front of the Rural and Northern Development office in nearby Goose Bay, and on May 7 held a candlelight prayer service in front of the correctional centre where the three Innu are being held. □

(Western Catholic Reporter)



Although both the prehistoric and historic design of American Indian kivas, ceremonial sites, and village layouts were in a sense environmental sculpture, few Indian artists were known as environmental sculptors.

A work such as Ron Anderson's Car Scaffold Burial is unique. The Mercury Cougar, wrapped in a funerary blanket and hoisted on a traditional Plains burial scaffold, was Anderson's private car.

It was destroyed by a drunken driver whose insurance company refused to replace it. For Anderson, this was tantamount to stealing a man's horse and leaving him footbound out on the prairie. From this predicament came a piece of protest art.

First Cherokee woman chief

by Connie Wright Kucharew

In the winter of '85, Wilma Mankiller became the first woman chief of the Oklahoma Cherokees, and there's been no looking back.

Former Chief Ross Swimmer remembered being deeply impressed by Mankiller's performance working among the tribe's large community of 60,000. She had been an excellent fund raiser during the 18-month occupation of Alcatraz in 1969, had proven herself as a community organizer and grant proposal writer. In fact, he was so impressed that he supported her bid for Assistant Chief which she won by a slim margin in 1983.

Two years later, Swimmer was appointed to Washington, as Assistant Secretary of Indian Affairs, leaving Mankiller to fill the role of Chief. If anyone had had doubts, Swimmer dispelled them — "She's one sharp businesswoman!"

Wilma Mankiller, a large, chunky lady with shoulder-length hair, said: "I had left rural Oklahoma when I was eleven." Moving into San Francisco with her parents, she recalled being stunned: "One day I was here, next day, I was trying to deal with the mysteries of indoor plumbing, neon lights, and elevators."

She studied sociology, married a wealthy Ecuadorian accountant, bore two children before 1969. With the rise of civil rights consciousness in the States, Mankiller jumped into the heart of the action — she raised money to support the young Indians occupying the island of Alcatraz. More people began to recognize her work.

In 1975 after divorcing her rich husband, she returned to Oklahoma to raise her two kids and build a home for them on the reserve.

Although Ms. Mankiller has always felt she had to do extra well because she's a woman, her drive and determination have paid off. The same year she won the election for Assistant Chief, the States praised her organization of Bell, a rural slum in Oklahoma. With the help of others, she managed to turn slum into a model community.

Although her shelves may sport books like Chaucer, Plato, and Tolstoy, she keeps a membership in traditional Cherokee society, and has said she's as likely to go to a medicine man as a doctor.

Ms. Mankiller oversees 45,000 acres of Cherokee land and tribal industries which boast a sale of 12 million a year. "It's like running a tiny, tiny country," Mankiller said.

Her hero is still Chief Joseph Nez-Percé, who resisted overwhelming white forces before making his final peace.

"He was eloquent, poetic, brave," she said. "That's a tough combination to beat." But we know Mankiller will do her best. □

NATIVE ARTIFACTS WILL BE RETURNED

VICTORIA (EPS) — A 65-piece collection of native artifacts owned by the Anglican Cathedral here are to be returned to native representatives or organizations. Earlier, a decision was taken to sell the collection to help pay a debt of $1 million incurred when part of the cathedral building was completed. However, following protest, Ronald Shepherd, the diocesan bishop, announced the artifacts would be returned to native people. The monetary value of the collection is said to be at least $300,000. □

Native spirituality respects all forms of life

The original instructions direct that we who walk about the earth are to express a great respect, affection and gratitude toward all the spirits which create and support life. We give a greeting and thanksgiving to the many supporters of our own lives . . . the corn, beans, squash, the winds, the sun. When people cease to respect and express gratitude for these many things, then all life will be destroyed and human life on this planet will come to an end. — **John Fadden, a Mohawk artist**

by Nancy Birks

WINNIPEG — The Creator taught faith, honesty, kindness and sharing, and the animals were the first teachers of humans, Native student Bob Smoker told a recent Winnipeg gathering on native spirituality. The meeting was sponsored by Networking for Needs, an interdenominational group that addresses educationally the needs and situation of Winnipeg's inner city.

The event was held at Core Area Recreation and Education (CARE) offices. CARE assists Native youth, particularly young offenders, and includes in its programs information on spiritual awareness, human development and traditional lifestyles, and their importance to everyday life, said CARE worker Clair Lafreniere.

The Creator, Smoker said, gave us two eyes to look at ourselves twice, to think twice in order to resist negative temptation. He said there are two ways to find truth: by listening (with both ears), and by reasoning (with both eyes). Too many people listen only with one ear and see only with one eye, he said.

The unseen spirit gives four directions. One is honesty (symbolized by the straight forest tree that experiences serenity, peacefulness and freedom). The stem of the wooden peace pipe is always straight; "we don't want to be crooked in our lives."

Sweetgrass symbolizes the second direction, kindness, and is braided in three to represent the family unit. This grass is burned as incense symbolizing the physical body dissolving into spirit.

The mountain or stone represents another direction, faith. Rocks are heated in the sweetlodge ceremonies, that purifies the mind, body and spirit and allows the participants to begin to understand creation. The rock is also used as the bowl of the peace pipe.

The fourth direction, sharing, comes from the animals who still remain in family units and understand the gift of creative life. Animals protect their young. Honesty lies at the heart of the mountain of faith, Smoker said.

Dennis Easter, a youth worker at Broadway-Optimist community centre, said society's competitive environment makes difficult the realization of what "the Creator intended us to be."

The extended family is the Native people's way of relating to and living in harmony with the animals. At one time, Native people were able to communicate with animals. During ceremonies, Natives have asked their "grandfathers" or spirits to calm storms and they feel their requests have been answered.

The elders are mainly responsible for teaching about the spirituality. Most teachings have to do with the land. The indigenous people are going through a spiritual rebirth in an attempt to walk in harmony with others and to carry out a responsibility of custodianship of the land, Easter said.

He said the pipe is more than a symbol of peace. "It shows the path for us. We won't start a ceremony without it. It teaches us how to conduct our lives and we pray with the pipe," Easter said. □

Chiefs recruit British lord in fight for rights

by Jane Armstrong

A British lord has vowed to raise the constitutional plight of Canadian Natives in his country's two parliamentary houses, a Manitoba Indian chief says.

Lord Michael Morris, a Conservative member of Britain's House of Lords, met for three hours with Dakota Tipi Chief Dennis Pashe and Chief Oliver Poile of Gull Bay, Ontario, in Geneva, Switzerland.

The two leaders left Canada March 14 for a two-week European trip to rally international opposition to Canadian constitutional talks on aboriginal rights.

Pashe said Morris told them British MPs are concerned Canada's Constitution will not protect Native rights.

Pashe said Morris also told the chiefs it would be a black mark on England if proposed amendments to the Constitution ever "extinguished Indian rights."

The chief said Morris promised to distribute a number of Native position papers to MPs in the British House of Commons and raise the subject for discussion in the House of Lords.

Morris visited several Canadian reserves six years ago and, at that time, predicted a number of sections in the Constitution would likely meet with opposition in the British Parliament.

Pashe said he and Poile were in Geneva for meetings with United Nations officials.

He said he hopes the trip, which a Dakota Tipi councillor estimated cost the band $6,500, will encourage leaders abroad to pressure the Canadian government to back down on certain amendments opposed by Natives.

Pashe is co-chairman of the Brotherhood of Indian Nations, which represents nine Manitoba bands. □

A matter of trust

Native leaders at the Constitutional Conference called for trust between themselves and Prime Minister Brian Mulroney and the provincial premiers. The concept of trust was of particular interest to the delegation of leaders from the Catholic, Anglican, Mennonite and United Church who were present. Said Karmel Taylor McCullum, director of the inter-church organization Project North, "One of the roles of the churches is to ask governments to trust Native people."

George Erasmus, chief of the Assembly of First Nations, pointed out that when the original treaties were signed, churches were present to get the Indians to trust the government. "Now that must be turned around," he said.

The churches, working in concert, have responded with a 17-page document "A New Covenant." Published by Project North, it contains a pastoral statement by the leaders of Christian churches on aboriginal rights and the constitution and attempts to deal with some of the common fears and misconceptions Canadians might have about self-government. It provides answers to such questions as "Do aboriginal people want to separate from Canada?" "Are they really capable of governing themselves?" □

dioc. Arch.

Bishop Robidoux's crozier was sculpted from caribou antlers

The flying Bishop Omer Robidoux, O.M.I. 1913 - 1986

by Charles Choque, O.M.I.

Reprinted from Eskimo, Spring/Summer 1987. Translated by Raymond Durocher, O.M.I.

I would like to sketch at this time a preliminary image of Bishop Omer Robidoux during his early family life, then as a student, priest and bishop. I base my facts on frequent direct contacts with the Bishop, but also on confidences of his confreres and the Grey Nuns who worked alongside him and graciously shared with me. Also my thanks to Miss Lorraine Brandson, custodian of the Eskimo Museum of Churchill and author of an article written for the Association of Manitoba Museums. My deepest gratitude to all of them.

I also gleaned from the vast number of articles published by the Winnipeg newspapers about the accident and from Oblate News Bulletins which quoted extensively from the various funeral orations.

CHILDHOOD

Omer Robidoux was born in a charming little village of Manitoba called Saint Pierre Jolys. "Saint Pierre" because it was on the octave day of the feast of the leader of the apostles that colonists coming South from St. Norbert took possession of land along the east bank of the Rat River, a small tributary of the Red. "Jolys" in turn honored the memory of the first resident pastor of the parish, Jean-Marie Jolys, appointed to that post by Archbishop Alexandre Taché, in 1880. Builder of schools and churches, Father Jolys gave memorable leadership to the parish, attracting a continuous flow of entire families from as far as Quebec. In fact, the Robidoux family arrived in 1913 from Saint-François Xavier of Brompton, P.Q., a short while before the birth of Omer on November 19, quickly followed by baptism.

Alas only six years later, during the terrible and historic epidemic of influenza, he lost his father, Joseph, his brother, Oscar, and his sister, Alice, leaving him with his younger sister, Maria (who died in 1984), and older brother, Albert, still surviving the family.

Fortunately, his grandparents on his father's side came to live with them to take charge of the farm, while Mme Robidoux (née Jeanne Tanguay) courageously watched over the education of the three children. The family atmosphere was deeply religious, in spite of the hard and absorbing work, God was served first.

According to Father Charles Ruest, whose parents came from Quebec to settle in St-Pierre in 1920, the Robidoux were peaceful, affable, and very charitable neighbours, who left the gate to their property open so that people would not hesistate to come in, laying the ground for firm friendships.

As soon as Omer's legs could carry him a mile at a time, he accompanied his brother Albert to the village school directed then by the Sisters of the Holy Names of Jesus and Mary, who had arrived in 1886. Under their guidance, the young scholars continued to grow in appreciation of the French language and of the practices of religion. Although somewhat timid, Omer's tact and intelligence soon won him good friends, whom he kept in good humor by his jokes and gentle teasing. When one small neighbor began to simmer, he said simply "You are getting angry, go home and come back when you feel better." Half an hour later the young disciple returned to school as if nothing had happened. Peacemaker, Omer would remain all his life. Even as Bishop nothing disturbed him more than to see positions hardening between missionaries who were otherwise generous and dedicated without limit.

In 1928, Omer applied for admission to the Juniorate of the Holy Family in St. Boniface, operated by the Oblate Fathers. A steady pupil, pious without showing off, he grew visibly, physically, intellectually and spiritually. The virtues planted under the family roof matured into a serious missionary calling.

He entered the Novitiate at Saint-Laurent, Manitoba, and took the religious habit on August 14, 1933. One year later, he made his profession as an Oblate, with temporary vows of poverty, chastity and obedience. Then it was off to studies for the priesthood at the Oblate Scholasticate (Seminary) located across Qu'Appelle Lake from Lebret, Saskatchewan. "The most wonderful years of my life" he frequently recalled. Philosophy, theology, and manual labor were undertaken with enthusiasm and an ever ready helping hand for others in the community. But he was always alert to add a piquant touch of humor. Once, for example, after offering to go to the station to pick up a "young Father" known for fastidiousness, he hitched up two half-trained calves who insisted on pulling every which way, much to the terror of the innocent passenger. A steady and quick worker, he found others a little too slow. One day when repairing shingles on a roof he noticed that his partner was lagging behind. Dropping back a bit, he deftly nailed the laggard's overalls to the undergirding, producing total immobility. The delicate hint produced hearty laughter, at least, from the jovial prankster. While assiduous at study and prayer he also enjoyed sports, playing hockey with skill, strength without roughness, and not seeking to shine or downplay defeat.

He received the tonsure and minor orders in 1937, pronounced his perpetual vows on September 8 (Nativity of Mary), while mourning his mother who died on February 1.

Of a happy temperament and well balanced, he was ready for ordination to the priesthood. Because four classmates and co-parishioners received the sacrament at the same time, the ceremony took place in Saint-Pierre, presided by Mgr. E. Yelle, P.S.S. One of the four, Father Hilaire Gagné, would eventually write the Bishop's Obituary with tact and affection. Another, Father Thomas Paradis, would recall the story of the nailed trousers, which, it may be presumed, he himself was occupying at the time. Even in those days of adequate numbers of vocations, the ordination of the "Quintuplets" as they were familiarly known, highlighted the generosity of the parish and the diocese.

MISSIONARY AND EDUCATOR AMONG THE INDIANS

Father Robidoux, when asked during his last year of theology, had expressed a desire to be a missionary to the Inuit, or as they were then better known, the Eskimo. The authorities however, consulting the needs of the Order, decided to have him specialize in specific Indian ministry, requiring use of the language. At Fort Alexander mission in Manitoba, he therefore plunged into Saulteux under the wise and experienced guidance of Father Joseph Brachet.

A year later found him at work in the Indian Reserve of Lestock, Saskatchewan, rapidly winning the natives' friendship with his affability and linguistic capability. Anticipating later developments in the Church, he humbly allowed himself to be evangelized by the reactions of those to whom he brought the Good News.

In 1947, he took over the direction of the Reserve Indian School and in 1951 was transferred to Lebret, Saskatchewan as principal of the famous residential school there, and superior of the Oblate community. The direction of the Lebret missionary district was added to his tasks in 1957, including responsibility for the new residence for Indian boarding school students.

Father Robidoux's blend of firmness and goodness was perfect for his youthful charges. His authority was evident but not frightening, because he understood youthful outbursts of frustration. Once when some of them had sneaked out at night, he told the Sister in the morning: "Once in a while I feel like escaping myself." In fact, however, his singleness of purpose, without seeking self-interest, attracted the confident rapport of everyone, teachers, pupils and nuns, housekeepers and disciplinarians. During summer holidays it was his pleasure to take the sisters on excursions to visit other convents in the environs, sometimes pretending to be lost en route, or joining them in prayer and song.

His extensive experience and success finally led to his departure, as he was called on to organize the Assiniboia Residential School in Winnipeg offering secondary education to Indian adolescents of Manitoba. As principal he brought with him a certain young-heartedness that remained all his life, putting himself at ease with them and they with him. Blending authority and moderation, he was the perfect educator. Combining perspicacity with an air of innocence, he quickly discovered the talents and inclinations of the students and spurred them on to self-development.

Today, many of his pupils, graduated from Universities, hold important positions in the evolution of the Reserves. He supported the impact of the school by visiting their families during summer holidays, the better to understand them, and to instill in them pride in their origins and culture.

In spite of his full-time preoccupation with the 150 students, he took on the pastoral ministry to 512 Indians at Roseau River, about fifty-two miles south of Winnipeg, near the American border. It was customary there to say Mass in private homes. Father Robidoux soon realised that the natives secretly wanted a chapel of their own. No sooner said than done. They found a Canadian customs hall out of use, and transported it to the reserve. Family and friends of the missionary rallied around and provided funds to restore and transform the edifice into a suitable temple, which is still in service today.

Father Robidoux did not give himself exactly to his educational and missionary duties. Every morning, quite early, he renewed his energies in the school chapel, keeping spiritual goals and needs foremost in his mind and program. Once when a confrere visited him during a three-day holiday period, too short a time for the pupils to go home and return, Father Robidoux pressed his friend into service to preach a three-day, off-the-cuff retreat to the stranded youngsters. His policy of total dedication pressed him to take advantage of all opportunities to do good. At the same time he was completely at the disposition of his superiors.

MEMBER OF PROVINCIAL COUNCIL

In September, 1966, he was named a member of the Oblate Provincial Council, with special responsibility for its Commission for Missions and Indian Schools, residing in St. Norbert. A year later, promoted to vice-provincial, he moved to the Provincial House, Eastgate Street in Winnipeg, from which he commuted to the missions, bringing joy and encouragement to the personnel.

Entering into the spirit of Vatican Council II, he organized biblical and theological study sessions for the priests, taking into account the modern methods of spiritual animation. Best of all, he gave example by participating with the "learners" according to his habit of never asking of them what he did not do himself. Speaking of similar meetings later in the Arctic, Father Lechat says: "It was edifying and encouraging for us to see our Bishop sitting among us like a school boy, sharing our concern for a renewed pastoral style, better adapted to our time and milieu."

It is said that, one day, during a meeting of the Provincial Council, Father Robidoux suggested to Father Arthur Lacerte, Provincial: "We must do something for the Hudson Bay Vicariate." If nothing more, he himself at least could take an interest in the Inuit missions.

After all, he was chairman of the Executive of the Canadian Oblate Regional Commission for Missions, since November 1969. He was also chosen delegate of the Canadian Oblate Interprovincial Conference to the Missions Conference convened at Rome for April 1970. In accepting participation in these Roman sessions, Father Robidoux had no idea he would go there as Bishop of the Diocese of Churchill-Hudson Bay!

BISHOP OF THE INUIT

After leading the See of Churchill for twenty-six years, Most Rev. Marc Lacroix resigned on November 9, 1968. The search for a successor began. The choice settled on Father Robidoux, who had unconsciously prepared for such a charge over a long period of time. Named March 21, 1970, he received the episcopal ordination on May 21 from the hands of His Eminence Cardinal Flahiff, in St. Mary's Cathedral, Winnipeg. Archbishops M. Baudoux of St. Boniface and Paul Dumouchel of The Pas assisted. Shortly thereafter, the new Bishop was received at Churchill by Father Robert Paradis, diocesan administrator and enthroned by Archbishop Dumouchel.

The great episcopate of the "Flying Bishop" began for the Inuit, who bestowed on him the native name "Ataatatsiarsluk" or "Grandfather". Emphasizing the Eskimo theme, his crozier was carved by Pierre Karlik of Rankin Inlet. The upper part, of caribou material, was encrusted with lovely figurines of ivory and steatite. At the center, a cross. Nearby, standing, an Eskimo family, the husband, the wife carrying her baby on her back, another child. Close up, an igloo with porch, a kayak and a sledge. In the upper left corner, the midnight sun streams over the tops of mountains; in the middle, the North Star and, at right, three geese northward bound. On the other face may be seen a walrus, a caribou, a wild goose and arctic salmon. The bishop's pectoral cross was also of ivory, from a walrus tusk, the work of Marc Tungilik, Repulse Bay artist. Bishop Robidoux wore it proudly while accompanying Pope John Paul II during the papal visit to Canada in 1984. It gave him a sense of belonging to the Inuit race which he rapidly learned to esteem and love.

He arrived early in the morning on Sunday, July 12, for the first time at Chesterfield Inlet, accompanied by the Minister for the North, the Hon. Jean Chretien, with the latter's wife and other guests. Unchanged by the episcopal dignity, it was easy for him, since he was unknown, to be presented to the sisters at the hospital as the Twin Otter mechanic!

He was quickly transformed to sing the High Mass, leaving the reading of Eskimo texts to Father Meeus. With the mighty and the poor he remained the same, at ease and a bit of a tease. Signing the official visitors' book immediately after Mr. Chretien he added after his name in parenthesis (First Sighting). The first would not change during 16 years, a dedicated shepherd, with solid practical judgement, grasping situations in the blink of an eye, yet always cautious in his decisions, mostly taken after consulting his missionaries in whom he placed total confidence.

Four years later, after cris-crossing his vast diocese many times from Churchill to Pond Inlet, South-North, and from Frobisher Bay to Baker Lake, East-West, that is within the limits of the missions, Bishop Robidoux, flanked by his Oblates, the Grey Nuns and catechists, attended a missionary congress of the northern dioceses, at Fort Smith. The title of his conference: "The role of the bishop in a diocese of Northern Canada." Not abstract considerations but precise observations which the eight dioceses concerned could find useful.

"The Great North no longer exists," he declared. "That pile of rocks and snow worth nothing, inhabited for centuries by people faced with extinction from the face of the earth, is now a region rich in natural resources, with an indigenous population determined to survive.

"The bishop must be seen there in the context of the Church established by the missionaries and redefined by Vatican II, the people of God, a community of Faith, Hope, and Charity, celebrating its spiritual and visible unity in the Eucharist. The bishop in turn will be seen as the principle of communion between the Church confided to his care and the Universal Church. The bishop will be there as a shepherd knowing how to adapt to present times in close cooperation with his priests. He is not the Church, he is a passing tool used by the Great Architect to build his Kingdom. The missionary Church is not an end product, a fruit, but a milieu apt to give fruit, a fruit to be continually re-evaluated. The bishop has the duty also to keep his faithful aware of present realities to better prepare the future. He will take decisions of importance at the risk of passing for conservative or legalistic, or as too liberal, keeping his sense of humor and remaining a man of God."

What better way to sum up his own years of pastoral service to the Hudson Bay!

MAY ALL BE ONE

As his episcopal motto, Bishop Robidoux had taken his text from the prayer of Jesus at the Last Supper: *Ut unum sint.* May all be one.

Conclusion inspired by the same interior fire which had animated his predecessors. *"Ut convertantur"* as Mgr. Turquetil phrased it: "That they be converted." *"De tenebris ad lucem"* as Mgr. Lacroix worded it: "From Darkness to Light." Different interpretations of single hope: That all may be one.

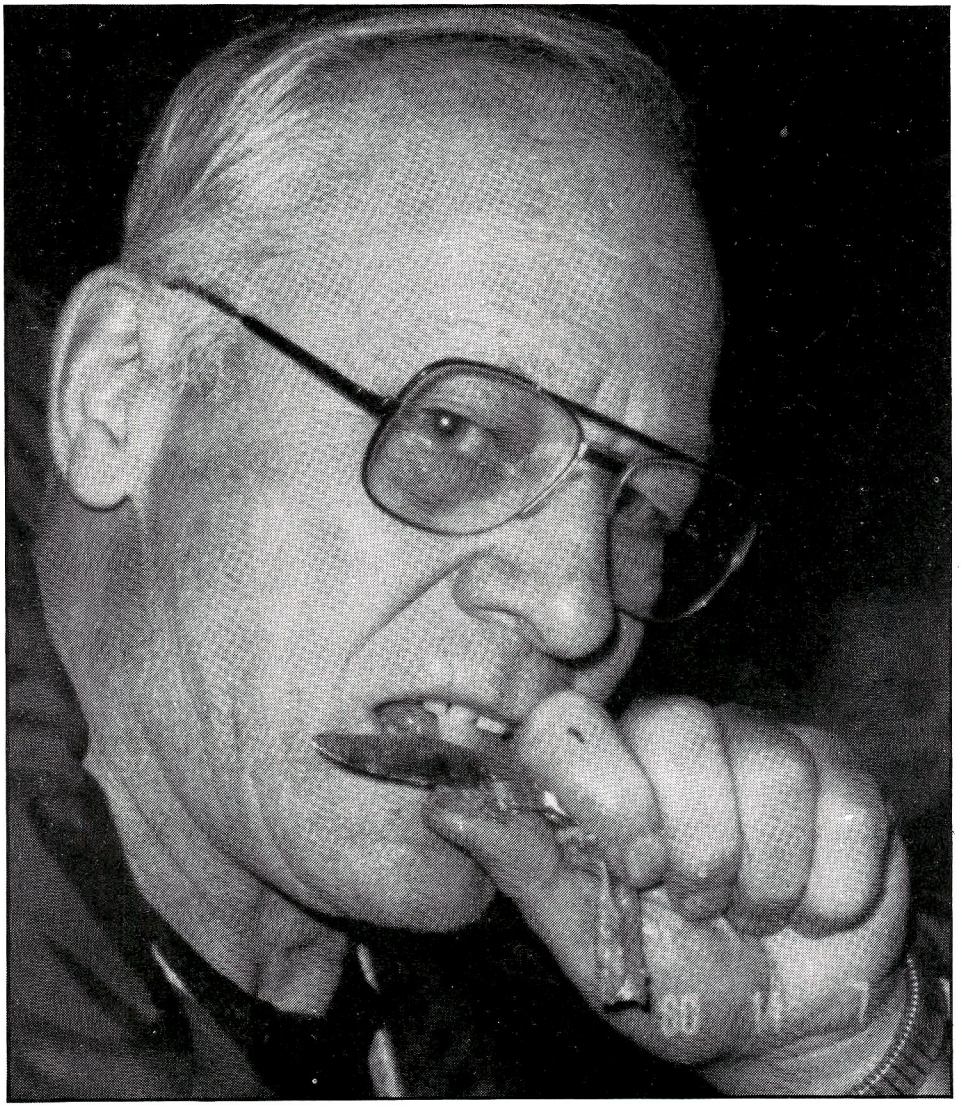
Bishop Robidoux was totally absorbed in "Unity". For him, the word "reunion" was not an empty title, a noisy cymbal; it was a profound reality, whether bringing together parochial pastoral councils or diocesan, plenary gatherings of Oblates, both brothers and priests, or for families of catechists. Whatever the goal, liturgy, catechism teaching spread throughout the diocese through the coordination of expert Sister Lise, translation by Father Didier and Father Fafard, to mention only the recently deceased, whatever the motive, the reunion had to lead to life, life of the Church, life of the diocese, life of the parish, the Christian life or every person, including not only the practice of religion but every human activity which the Gospel must penetrate like a powerful leaven. How often the Bishop insisted, by word and by writing, on the importance of the family, the formation of adults, the responsibility of parents as first educators in the Faith for the children.

From the first moment of his arrival in the See of Churchill, the Bishop followed the work of the catechists with great interest. Without hesitation he approved the formula of leadership by couples (husband and wife) as leaders of Christian communities. The more he delved into Inuk culture, the more he appreciated that marriage was integrated into it because of the special role of the wife. He was aware of some pressure in favor of the ordination of married Inuits, somewhat like the Anglican Church exampled. He felt it too soon to decide, while realizing that native priesthood posed many cultural questions, including celibacy.

The Bishop saw the problem as part of a broader vision, that is, the local Church taking responsibility for itself, with more autonomy and less and less dependent on the intervention of whites into their business. In a letter dated September 7, 1982, he told his "beloved in Christ" that from then on they, the catechists, would be mentioned in the Canon of the Mass (the part where the Pope, Bishop, priests, etc., are referred to. What better sign of his esteem for their persons and their role?

When he visited the missions in Latin America, in Africa, or in Alaska with Bishop Leguerrier (instead of holidays), he kept thinking of the Inuit and especially the catechists. "He was most interested," wrote Bishop Leguerrier, "not in the great cities, or historical monuments, but the missions, the Third World, poverty, etc., meetings with the missionaries of every congregation. With short and pointed questions he threw light on new precise situations, at the same time he was such a charming and patient fellow traveller, remained calm, good humoured and easily approachable to everyone."

From their ad limina visit (Official visit to the Vatican) on March 16, 1975, the two bishops brought back this precious encouragement from the lips of Pope Paul VI: "Tell your missionaries that we love them. They are in solitude perhaps, but not in isolation, for the Church is with them."



Dioc. Arch.

Bishop Robidoux tastes frozen fish at Pelly Bay

Bishop Robidoux did not travel as a tourist but as a pastor, clear-eyed and clear-minded, anxious to relieve the great misery which loomed before his eyes. For that purpose, he launched a charitable enterprise in 1984 (registered as "The Call of the Poor") which brought in that year more than $600,000. All of it was sent to the Third World without touching the funds of the diocese. The latter obligation was taken care of by another organisation, ESQU-OMI, confided to M. Raynald Lavack of St. Norbert and supported very largely at home and abroad.

Bishop Robidoux never spent money carelessly but he did believe that if God wanted a project to succeed, He would provide the required funds somehow. He preferred to invest money in people rather than in buildings, without neglecting the latter. He had to erect several missions, replace churches ravaged by fire, modernize the Chesterfield Hospital and the Priests' Residence. The last named works were being completed by Joseph, the Bishop's competent nephew who had come to Chesterfield with his wife and three children, just when "Uncle Omer" died.

The Bishop will always remain a loved and dedicated "uncle" for his numerous nephews and nieces. He was happy to visit them in their homes or Albert's, to enjoy the family atmosphere. During our meetings at St. Boniface or St. Norbert, he happily brought us along to share in the corn husking after taking part in the pilgrimage in honour of Our Lady of Lourdes at St. Malo, a few miles from St. Pierre. He took us with pleasure on sightseeing tours on the Manitoba Prairies, visiting a Hutterite settlement, a Mennonite Museum, while between stops, the vehicle vibrated with song and laughter.

Almost always on the road, the Bishop stayed very little at Churchill. Letters piled up on his desk sometimes to the annoyance of his correspondents. Besides being bishop, he was treasurer of the diocese and kept the books up to date. Just as he did for the apostolate, he trusted his missionaries in the domain of money, his only occasional reproach being that they did not take care of their health and overworked themselves. So on Sunday afternoons he would insist on a little outing on the river by canoe or a pick-up supper at the "Nanuki" chalet, on the shore of a little lake sitting amongst the pine trees, just beyond Fort Churchill. Throughout his life he loved nature.

Excellent administrator, he played a leading role in many organizations. Soon after coming to Churchill he accepted the presidency of the Society for the Community Development of the city. He was one of the promoters of a Nordic Studies Centre, serving university researchers and giving the local population a better idea of the regional potential. He was president from 1976 to 1984 and as a result was named honorary member of the Manitoba Naturalists in 1985.

PRESERVES THE PAST

Strongly oriented towards the future and progress, he did not belittle the past, watching carefully over the preservation of the deeds and achievements of the first missionaries and over the evidences of an earlier culture. This lead to the writings of Lorraine Brandson about Church and its history. Also the biographies of Fathers Henry and Buliard, which I was privileged to write. Father Mary-Rousselière's archeological research and the publication of this magazine "Eskimo" were also encouraged. He attached special interest to the development of the Eskimo Museum of Churchill, founded humbly in 1944 and source of pride for the city and pleasure for tourists. He admired the remarkable collections of Inuit art as much as the persistent devotedness of Brother James Volant who was Conservator, with éclat, until 1986. The Bishop served as President of the Association of Museums of Manitoba for two terms, 1971-74 and 1974-76. He was a member of the Council of the Canadian Museum Association, representing Manitoba. He was a vigorous champion of small community museums and lobbied for government grants in that sense.

From his modest office in the same building as the Museum he kept in contact with his Arctic missions by telephone. At Christmas, Easter, New Year's, he sent greetings to all the faithful of the diocese, based on Scrip-

ture, also expressing thanks for the graces of the old year or announcing a theme for study: the family, Sunday observance.

One of his most important circular letters was published April 2, 1986, on the subject of "Hunting and Trapping in the North", supporting his colleague of the Arctic, Mgr. John Sperry, Anglican bishop, in defense of the rights of the natives. He spelled out incisively the importance of the fur trade in the Inuit economy, refuting the counter-progapanda of the rich and active associations pretending to protect animal life. He pointed out that not one furbearing animal of the region was in danger of extinction, not even the polar bear, who frequently dropped in on Churchill, to scavenge. He pointed out that both hunting and trapping were subject to strict regulations and that powerful local and national organizations protected the interests of the animals, as well as that of the Inuit. Christian principles, he pointed out, were involved in these activities, requiring the wise management of the renewable resources of the North.

The Bishop was an enthusiastic supporter also of the official organizations representing the Nunavut. I remember in particular a visit to the head office of Nunasi in Ottawa, the economic sector of the Inuit Tapirisat of Canada. He was carried away by the quality of the products made from caribou skin and still more pleased at the prospect of such contribution to the Inuit economy. Spontaneously at the end of the visit, he invited John Hickes, a Churchill Inuk, to a friendly bowl of soup at a modest restaurant of the Capital.

Reacting to the news of the Bishop's death, John made the following comment in an interview with the Winnipeg Free Press: "The Bishop was most remarkable by his friendliness. You could take up any subject with him; he always had time. He always framed his comment constructively and straightforwardly. not behind your back. He was forceful but never seeking to impose his viewpoint. When we parted we always felt encouraged in promoting the welfare of our people."

That testimonial is echoed by the Reverend Claude Pagé, member of the White Fathers, at the National Commission for Missions in Ottawa: "Bishop Robidoux was a straightforward man; he would say things that others would lack the courage to say, so much so that at times he would be disagreeable during meetings. His was a common sense voice which made him sound rude at times, but he also had the gift of arousing sympathy. He loved the Inuit but he regarded with suspicion projects, even proposed by the Church, which in fact would only serve political ambitions. He also had a deep concern for ecumenism and a high esteem for his Anglican colleague from the Arctic."

The Bishop remained strongly attached to the Congregation of Oblates of Mary Immaculate. Even though he was reluctant to see his vice-province (religious) of Hudson Bay annexed to the Oblate province of Manitoba and become a delegation with certain distinctiveness but under one provincial superior in 1983, he accepted the change for the overall good. Eight years previously he not only assisted at the beatification of the Oblate Founder, Bishop Joseph-Eugene de Mazenod in Rome, but took along Father Courtemanche and Brothers Tremblay, Paradis and Parent. At that time he wrote to the faithful of his diocese: "Let us rejoice and thank the Lord for the blessings brought down on our diocese because of the missionaries and other persons dedicated to the announcing of the Good News."

Among those "persons" were the Grey Nuns, who cared for the handicapped in Chesterfield and catechetics in Rankin, as well as sisters of other Congregations: Holy Names of Jesus and Mary, Sisters of Service, Sisters of Holy Mary, etc., working now and then in the diocese. Not to overlook the lay volunteers, young men and women coming up from the South to give several weeks, months or more working with the young Inuit. Among his own natives there were also catechists, members of parish councils, professors of religion, the persons responsible for the preparation for the sacraments, etc. He never refused the help of any sincere person of good will, willing to work for the advancement of the Kingdom.

Father Jean Dufour (later to be administrator of the diocese vacated by the death of the Bishop) was named Vicar General in October 1975, thus sharing the burden for better administration. In January, 1986, the Bishop announced by letter the re-establishment of the Bishops' Council, the creation of a Diocesan Pastoral Council and of a Council of Priests, the latter composed of all the priests of the diocese. The Pastoral Council included priests, Inuit catechists and representatives of Parish Councils. All this was done in this way, as he explained in his last Easter pastoral message, that Jesus Christ might be strongly present and active in our midst, in our needs, in our weaknesses, in our poverty, in our hopes and our joys.

One weak point which the Bishop considered harmful to his flock, whether white or Inuit or Indian, was alcoholism. Its continuous spread throughout the North, causing strife and violence in families, as well as murders, and especially overwork for the local nurses, strained his patience to the limit.

He insisted on the need for adult education and impressing upon youth conjugal faithfulness. He did not shrink from calling abortion, used as a method of "birth control", as murder pure and simple, unacceptable in a Christian community, as was also

Dioc. Arch.

Bishop Robidoux meets Pope John Paul II

sterilization, frequently practised on Inuk women. All these and similar topics were thrashed out at the many meetings.

Although Bishop Robidoux had the largest diocese territorially in Canada and perhaps beyond, (approximately 1,000,000 square miles), his "flock" was relatively small. In an indigenous population of 10 or 11,000 Inuit, about 2,500 were Catholic. More than two thirds are less than 25 years old. At the time the Father called him, he had sixteen priests to work with, all Oblates. During his episcopate, death had taken sixteen priests and two brothers at work in the diocese or retired elsewhere. Seven other Oblates left for reasons of health, to take up other assignments, etc. On the other hand, he was happy to ordain three Oblates now working among the Inuit: Patrick Lorand (Jan. 7, 1978, at Ottawa), Eric DeJaeger (May 28, 1978, Belgium) and Louis Légaré (June 8, 1984, St-André de Neufchatel, P.Q.).

Regardless of the circumstances, sad or glad, the Bishop became part of the family in mourning or rejoicing and the memory of his passage remained graven in all hearts. Perfectly bilingual, he regretted only one thing during his voyage to Belgium, that he could not speak Flemish. Having settled for the closest possibility, English, to celebrate Mass, he learned to his surprise, at the meal which followed, that everyone spoke French fluently. He laughed with delight.

I think that he may have appeared before St. Peter still laughing because he, Father Didier and Sister Lise were a joyful trio, well-balanced, ready to serve anyone and particularly the Inuit, joyfully subject to the will of the Father.

When I said I hoped to see him again soon, the Bishop replied: "We will meet again next June but if Providence wishes otherwise, may His will be done." Mark Ingebrigtson, mayor of Churchill says he often heard the Bishop say when embarking for flight . . . "I am not afraid to fly . . . either I will get where I should . . . or I will go back home." On November 12, 1986, Bishop Robidoux "went home." □

Charles Choque, O.M.I.

Native employment far cry from success

by Monika G. Feist

Despite all the Manitoba federal, provincial and municipal hoopla about target group equal opportunity and affirmative action employment and training programs during the past decade, lip service still seems to play a major part in the lack of sincere implementation of these programs.

The target groups — Natives, women and the disabled respectively make up approximately 10%, 52% and 8% of Manitoba's population. Yet, because of their disadvantaged position in society, only public pressure and media attention has kept their cause for economic and social justice in the limelight.

Although senior government bureaucrats claim they are doing all they can under the circumstances, they blame the lack of results on a period of restraint, economic downturn, and budget cuts with the resulting downsizing of the public and civil service. And when there is opportunity to hire, then their traditional excuse is that the target groups "just aren't there in the numbers, education, training or experience required."

For the Native people, it is particularly disheartening when in spite of the odds, few have broken into the ranks of employment with the various governments and the axe falls on them. All because there are no guarrantees to ensure that those target groupings who came in last will be protected to ensure that there will continue to be a steady growth.

But hasn't all been bad, says Jerry Martin, Manitoba Region Native Employment Consultant for Canada Employment and Immigration Commission. According to him, four or five years ago, managers at Canada Employment Centres had a hard time finding native students for their Commission's Native Internship Program and were hiring white students.

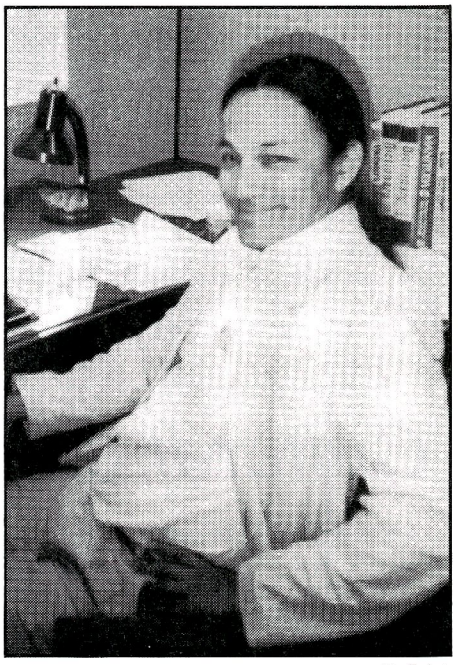
He remembers, "I could not believe that, and said what is wrong?

"I played a role in changing the situation by saying 'let's get out there, and let's not procrastinate.' As a result, last year we had 58 Native NIP summer students working in the Commission and this year 59."

Although there is a federal staffing policy requirement of having a Native person sit on the interview selection board, he notes "you'd be surprised of the number of managers and people who are not aware of it."

Martin says that in the past two decades he has seen a lot of changes. Where there were only one or two working in any kind of meaningful job, there are now up to a dozen in a community. Looking at the situation demographically, with Manitoba Natives at 167,000 about 10 percent of the Native community is now upwardly mobile. That is a change from what they used to be, only one or two percent.

But it is still slow progress. There are so many more left who need to gain work experience, guidance, a chance to get the first job to prove themselves, who still suffer cultural bias and barriers, with those who are older, having severe social problems, and problems with language.



M. Feist

Jerry Martin

The time is now coming to test the affirmative action and equal opportunity employment programs by Native people, because the traditional excuses of the past no longer hold water. Accountability for results in government bureaucracies, just as in the business sector, will be the watchwords of the future. □

Defining self-government

Negotiators for Native people give rather vague answers when they are asked what they mean by a right of self-government. It means something more than a right to let contracts for paving reserve roads. It means less than raising an army and declaring war on Canada. Where the limits are between those extremes no one will quite pin down.

The provinces want to know some specifics before they sign anything. Specifics, however, are hard to provide. Status Indians and Inuit are quite certain they have far-reaching rights and have no interest in signing any of them away by drawing lines. Metis and non-status Indians have more tenuous claims to rights handed down from ancestor to descendant. The one that is mentioned most often, a claim on land now occupied by farms and cities, is extremely difficult to honor.

While the metaphysical discussions among government and Native negotiators have gone round in circles, others elsewhere have been doing the hard work of creating Native self-government. Peguis Chief Louis Stevenson did not wait for the permission of Prime Minister Brian Mulroney and the premiers before inviting South African Ambassador Glenn Babb to visit the reserve. He simply did it. If he had waited for a certificate from a federal-provincial saying he is allowed to invite South African diplomats to the reserve, he would be waiting still.

Manitoba bands decided in the early 1980s that they needed to take a larger hand in running their own child welfare services. With the co-operation of federal and provincial authorities, they have established child welfare agencies which have been finding Native adoptive parents for native children who would formerly have been raised outside the Native community. The Awasis Agency, serving northern reserves, has been severely criticized for its handling of one recent case involving a 14-year-old girl brought unwillingly back to the reserve from adoptive parents in Alberta. That appears to have been an exceptional and not a typical case. For the most part, child welfare service in band communities has been improved by the Native-run agencies.

The chiefs and councils of band communities need not pay much attention to the constitutional discussions. They are too busy building Indian self-government to worry about finding the form of words that will define it. Practice will define it and practice evolves with needs. For Metis and non-status organizations, the expiry of the constitutional process, if it produces no agreed definition of their rights, threatens to leave them no further ahead than they were five years ago. □

(Winnipeg Free Press)

Cultural differences noted

REGINA — Many of the problems Natives face in a white health care system stem from the different approaches the two cultures have toward health, says the director of a Native counselling program in the Regina General Hospital.

Speaking to participants at The Expressive World of the Child Conference here May 1, Lillian Isbister said Natives take a wholistic approach to health.

"To Natives, health is not just a physical thing. It is very much spiritual and mental and has to do with attitudes," she said. "You have to deal with the whole child, the family, the home identity as an Indian.

Most non-Native health care professionals fail to understand and that's where the problems start, she said.

"Many times, we haven't looked at where people are coming from, their culture and their value system," said Brenda Peekeekoot, a social worker with the program.

"Health starts from the mind," Peekeekoot said. If all children receive is negative feedback about who they are, that will have an affect on their overall health.

Children are especially vulnerable to attitudes, body language and eye contact, Isbister said. "They pick up the biases people have and develop a poor self-image."

Education about Indian culture is an absolute necessity for both health professionals and Native children, she said. □

(Prairie Messenger)

Natives continue to hunt and trap

by Chris Guly

MONTREAL — It's an issue which has placed Canada in a position of criticism and condemnation in some international circles, but the debate surrounding this country's fur industry doesn't appear to be subsiding.

Thomas Coon, a spokesperson for a Canadian native survival lobby group, told the recent annual conference of the Centre for Investigative Journalism that this country's indigenous people would continue to hunt and trap "no matter what."

"We are the protectors of the last gift from the Creator," he said. "Those who criticize us are saying that their society is better than (ours)."

Anne Doncaster, president of the National Animal Rights Association, said traditional native society, based on a hunting and gathering system, at times used small animals but existed mostly on a diet of wild berries and nuts.

The notion of hunting for furs, she said, was introduced by the Europeans when they came to Canada.

Alan Herscovici, a Montreal writer and supporter of the industry, dismissed Doncaster and her group as being the byproducts of "animal rights eco-fundamentalism." He accused animal-rights groups of being extremist and hungry for media-staged events.

Citing the work of the Federal-Provincial Committee for Humane Trapping, Herscovici told the conference that Canada is the third largest researcher into the use of humane traps, just behind the United States and the Soviet Union. He said new underwater methods (used with beaver, mink and otter), lethal injections and electrocution have reduced the level of cruelty in trapping.

In challenging this claim, Doncaster said studies indicate that it takes a beaver an average of 9½ minutes to drown and a muskrat three minutes. She also cited reports that animals have been found with their paws chewed off to escape, with broken bones and teeth and suffering from infection.

While recognizing that 100,000 Canadians are employed in the fur industry, Doncaster said that with a changing society, "new priorities and directions must be outlined."

The Canadian Fur Institute contributes about $600 billion annually to Canada's economy. □

(Prairie Messenger)

Wood Buffalo National Park

by Libby Gunn

In the north-east corner of Alberta, straddling the Alberta/Northwest Territories border, is Wood Buffalo National Park, over 44,000 square kilometres of boreal forest, lake and inland delta, by far the largest park in Canada, and one of the largest in the world. The park was established in 1922 to save the few hundred remaining wood bison in the world from extinction, and the park's present herd of 5,000 - 6,000 hybrid and pure wood bison is the largest free-roaming herd of bison anywhere in the world.

The tale of the buffalo, however, is really only half the story of Wood Buffalo National Park. The relationship between government and local native people has determined the direction and character of the park almost as much as has protection of the buffalo.

The relationship began in 1899 when Treaty 8, which encompassed what was later to become the park, was signed with the Cree, Chipewyan and Beaver tribes. The terms allowed treaty Indians to hunt, fish and trap in the area, subject to government regulations. Despite this, when Wood Buffalo Park was established in 1922, officials of the Northwest Territories and Yukon Branch, which was responsible for the park, tried to have the Indians relinquish their rights in the park area.

The branch met opposition, however, from another government department and from the Roman Catholic Church. In a letter dated December 29th, 1923, the director of the branch, O.S. Finnie, wrote, "When the question of creating a reserve was first brought up, considerable opposition developed. The first was from the Department of Indian Affairs who pointed out that the Indians had always enjoyed hunting and trapping rights within this area and unless we allowed Treaty Indians to continue this privilege, they would oppose the creation of a park.

"Opposition also arose from the clergy at Fort Smith. It was found, however, that if we allowed Treaty Indians to hunt and trap, that the opposition would disappear . . . it was decided that Treaty Indians, having certain immemorial rights under the Treaty, should be given the privilege of hunting and trapping, subject, of course to the Game Regulations.

Wood Buffalo National Park straddles border — Jeff Thompson

"As there are comparatively few Treaty Indians in the district, it was not thought that their presence in the park would have much effect on the game. . . ."

Interestingly, neither Bishop Breynat, the Fort Smith clergy, nor Gerald Card, from the Department of Indian Affairs, interceded on behalf of Metis. Another government memorandum, dated 1928, states, "if we permitted half-breeds to (hunt there) we might just as well not have a park at all. My own feeling is that we should get even the Treaty Indians out of there just as soon as we can and give them in lieu an area of their own somewhere north of Lake Athabasca."

When the government added 7,000 square miles to the park in 1926, to include the area into which the buffalo had wandered, Indians, Metis, traders and missionaries protested, and this time succeeded in securing hunting and trapping access, not only for Treaty Indians, but for Metis and whites who trapped and hunted in this section of the park before. Only buffalo could not be hunted.

Although the Branch authorities tried for years afterward to have all animal harvesting banned in the park, they also wanted to ensure that local natives had sufficient resources to provide for themselves. They envisioned Wood Buffalo, not just as a sanctuary, but as a game reservoir. O.S. Finnie wrote in 1926, "I hope that we may be able to make the Park a sanctuary . . . . It is wonderful game country and, if given an adequate amount of protection, will stock the adjacent country with all kinds of game. Unquestionably, it would benefit the Indians as well as all others living in the vicinity." Ironically, the government began an annual bison hunt in the park a few years later, to provide meat for the destitute local native communities. Park officials, assisted by Roman Catholic clergy, slaughtered up to 25 buffalo a year, and the meat was distributed to Roman Catholic mission hospitals and schools, and to the Indian agent, who distributed it to the needy.

This was a radical departure from a national park, even in the 1920's. The annual slaughter continued, however, right up until 1966; in fact, buffalo meat from the park was sold at Expo 67. The slaughter had become a commercial enterprise after 1951, when an abbattoir was built in the park. As many as two to three hundred buffalo were slaughtered each year, and the meat was marketed in the north and south. The slaughters provided a cheap source of meat for the North and employment for local natives. This was the beginning of a policy of limited economic development in the park — a policy which was intended ostensibly to benefit local natives, and which always distinguished Wood Buffalo from other national parks.

In the 1930s, the park's top economic priority was management of fur resources. Falling fur revenues meant a larger relief burden for the government so, beginning in 1938, the government built a series of small dams in the park, hoping that high water levels would encourage a resurgence of muskrat and beaver. The

See page 14: Wood Buffalo

— Jeff Thompson

Buffalo grazing peacefully

Bilingual programs benefit children

by Peggy Durant

SASKATOON — Native children can be empowered in a bilingual program, says Jim Cummins, associate professor with the Ontario Institute of Studies in Education. "This means that children of Indian ancestry benefit from instruction in both their native language and in English."

Cummins was addressing 400 indigenous delegates from various parts of North America attending the seventh annual Native American Language Institute in Saskatoon May 19 - 22.

Cummins has conducted extensive research to prove that bilingual programs can improve the education of native children.

"A striking pattern has emerged," said Cummins. "It proves that children of Black, Hispanic or Indian ancestry in the United States experience more difficulty learning than do children from the dominant culture or from recent immigration families."

This pattern is repeated in Canada and in other parts of the world, he said, adding that Franco-Ontarian children and Finnish children in Sweden suffer from low self-esteem, lag behind their dominant peers and aim low in the job market.

He said there is historical evidence to prove that negative feelings or ambivalence in native and other minorities about their own culture is brought about by overt efforts to eradicate minority cultures and languages, by racism, by discrimination and by forbidding minorities to speak in their native tongues," said Cummins.

He said these same tactics were used in Wales when the English didn't think that God's Word could be carried to the Welsh in their own language.

Cummins said often Indian children lack an understanding of the English language and fail to do well in culturally and linguistically biased tests. "However, instead of giving these children language enrichment in both their own language and in English, these children are classified as learning disabled and are placed in special education classes.

But Cummins added, "There are ways to help Indian and Inuit children develop their academic, critical and creative thinking and thus empower them." He said this can be done by "talking to people who can implement immersion programs, bringing native parents into the school and encouraging children to take their books home."

"Challenge the status quo and involve teachers and administrators to re-evaluate their roles," he concluded.

Wood Buffalo

(from p. 13)

government went so far as to restock the park with beaver imported from Prince Albert Park in 1948.

In the 1940's the government also set up a system of group trapping areas, after considerable discussion with the trappers. The park wanted the trappers to pursue their own fur management practices (although they had in fact done so for years). According to park historian Barry Potyondi, the government, through programs like these, was "attempting to create a stable economy." Native welfare had become as much a concern as protection of the bison.

In spite of some success with fur management, the 1940's were tough times for the local native people. The government tried another approach. In May, 1948, it granted a license to McInnes Fish Products, to take fish, primarily goldeye, from the park's largest lake. Local natives had argued that there was not enough goldeye in the lake for the allowable take. The government, with a paternalism that was characteristic of its relations with natives at this time, went ahead anyway, saying that the fishery would benefit the natives. The government, to its credit, required that McInnes hire at least 75% natives, and train them for a week prior to the fishing season so that they were assured a good catch, and so that they had skills which were marketable elsewhere should the venture fail.

The fishery continued intermittently until 1966, but the natives had correctly assessed the lake's fish population, and the catches were much smaller than anticipated. The government remained committed, however, to providing some wage employment for the natives, and in 1951, a small timber industry was established in the park. There is still a commercial timber berth in the park, a legacy from the era of development, which does not expire until 2002. Although the industry provides only a handful of jobs today, it provided significant income for natives in the first decades. The mill at Sweetgrass Landing, for instance, until it closed in 1974, provided about 22.5% of the resident income in Fort Chipewyan, a native community just outside the park.

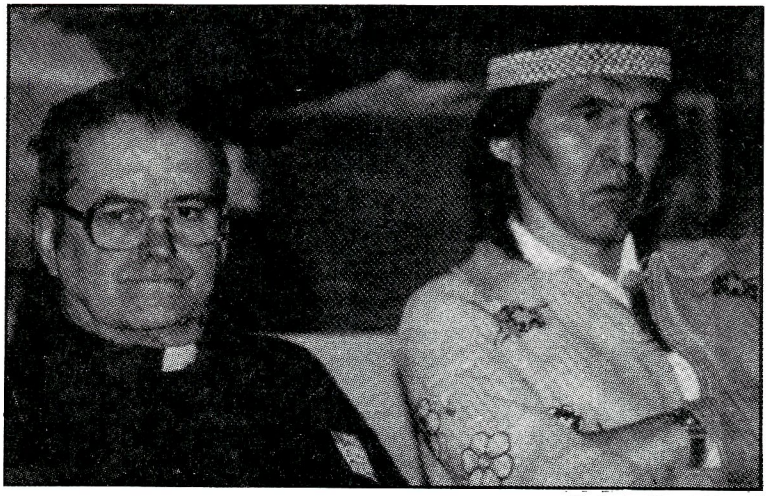
In 1964, authority for the park was assumed by the National Parks Branch. This marked the beginning of a change in the role of native people in the park, which will be the subject of next issue's article.

(To be continued)

Natives, non-natives promote understanding

by Myrna Lakshmi Godfrey

'We're crying out to our white brothers, but we cannot make them understand'



(Photo by Bro. J. Heysel)

Bishop Hubert O'Connor, O.M.I., and Alec Thomas, Chief of the Stuart-Trembleur Band.

"In our own country, we are watched like fugitives." These words were said, not in some distant war-plagued nation but right here, in peaceful Canada.

"The women in my reserve set nets out at night; in the morning the nets are gone, removed by the game warden." Elder Celena John, 75, spoke at a three-day gathering of about 80 natives and non-natives at Camp Morice.

The dialogue was sponsored by Development and Peace under the initiative of Bishop H. O'Connor of Prince George, who invited the Carrier Sekani Tribal Council to speak on their issues and concerns. Bishop O'Connor was supported by Our Lady of the Snows Parish of Fort St. James.

Elder Celena recalled stories of the Fathers who had mediated between her people and the government, such as Bishop Bunoz and Fr. de Coccola, whom she said were "the first who brought kindness to our people."

"We're crying out to our white brothers, yet whatever we're talking about, it seems we cannot make them understand. They cannot understand us unless we have a gathering such as here where we're given time to listen."

Carrier Sekani Tribal Chief Edward John stressed the importance of dispelling fears in this interchange of understanding.

"People become afraid of us when we speak of land claims. Yet we are only five per cent of the population with no military hardware. The land is so huge, the resources are abundant. By land claims we do not mean to take away, but to share."

John said "there's no understanding of our attachment to the land, our language. When we were given this land by our Creator, we were given the responsibility. We've left our marks along Stewart Lake . . . everywhere you can see the pictures of our people on the rocks, on the ground, marks which signify our ancestry. 4000 years and back — that's how long we've been here on this land and how we have survived."

The powerful video 'On Native Land', prepared by the Gitksan-Wet'Suwet'en Tribal Council showed that the Indian culture is very much alive. It portrayed an Indian government being practiced among those who oversee the land tenure system, traditional laws, house authorities and powers of individual chiefs.

The question is often asked why natives have been unable to ensure implementation of their right to self-government. Section 35(1) of the Constitution Act, 1982, states that "the existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed."

During his 1984 visit to Canada, Pope John Paul II stated "For (the native peoples) a land base with adequate resources is . . . necessary for developing a viable economy for present and future generations. (They) need likewise to be in a position to develop (their) lands and (their) economic potential and to education (their) children and plan (their) future."

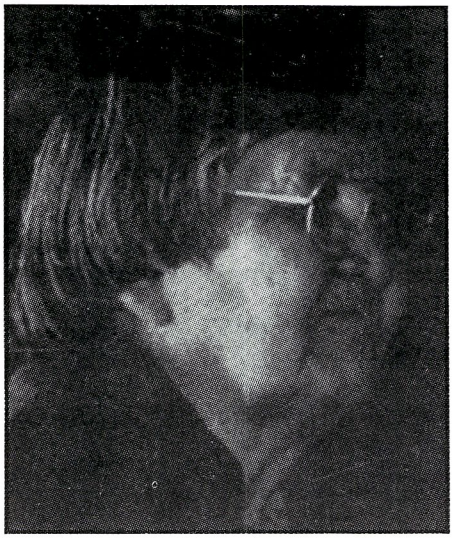
Also in that year, Prime Minister Trudeau said "There is nothing revolutionary or threatening about the prospect of aboriginal self-government."

There have been other spokesmen for natives, yet the struggle continues to be great. As Tribal Chief Ed John reminded the audience, the B.C. Indians have no historical treaties, only government programs. Pre-1952 meetings such as the one held now were illegal; people would have been carted off to jail. Not until 1962 did they get voting rights. The struggle has been long because the obstacles are still fresh in the mud.

Chief Alex Thomas of the Tlazten People hoped that "history is going to be rewritten from the Indian point of view."

Several elders emphasized that their ancestors were land and wildlife conservationists who worked with the seasons and their own natural calendar. As Dr. Douglas Hudson, an anthropologist from Fraser Valley College in Abbotsford noted, the Carrier had precise and scientific terms for their fish and "information about them had been given 100 years ago and just re-invented by the Fisheries Department now."

They all believe that not only do they have the right to the land and its resources and to self-government of that land and their people, but that they have always known how to govern themselves until the Indian Acts dehumanized them.



Celina John, elder, recalled stories of priest 'mediators'.

Edward John, Tribal Chief, Carrier-Sekani Council.

"According to the season, we had our freedom. But not today . . . We're not trying to pull the rug off anybody. Since the white men have come to settle, there's no way we can change that," said elder Celena John. "The places between loggers and miners, we want our freedom. I want my freedom to my lake without being afraid to set my nets; not to be afraid to kill the moose that comes my way without the game warden coming down my back . . . it's very hard for our people to be fenced in."

On his way to one of the morning sessions, Ed John saw four natives loaded down with empty beer bottles on their backs heading for the liquor store. He said that he felt sad.

"We are down to the gutter. Why? There is confusion. How do we get our people to stand up? They were once proud but now something is wrong.

"Too many of our young people are being taken away from us. The use of alcohol and drugs tears apart our communities, our families. Sometimes we're violent to each other but we love each other. I don't understand this contradiction. The fabric of our community has to be understood."

Child welfare must be settled by the community instead of the Ministry of Social Services and Housing.

Elder Celena said: "My people are down in their faces — people who live on $175 a month. Those four men could have been out in the bush, trapping and hunting, and would not need $175 a month. We don't want to have hands out — begging."

The policy to rebuild their people is so hard. Ed John said that "it's torn families apart that leaders turn to alcohol, that we lose friendships. White friends who turn against us and say we don't think what you're doing is right. And yet, we all came with nothing and when we die, we'll take nothing with us. But while here, we shared. In the end, the Creator will know if we shared."

The plea for understanding and respect, sounded in the beginning of the dialogue by a Pipe ceremony, an Honour song and Friendship dance, was reinforced by Bishop O'Connor's recollection of the gathering at Fort Simpson for the Papal visit which was cancelled because of bad weather.

The people had kept a fire going all night which they tended and protected, even as the feelings of expectation turned to disappointment. There had also been a Friendship dance, which became larger and larger until there was hardly room to move. In the morning, some people took home ashes from the fire — a special symbol of their generosity of heart. □

(B.C. Catholic)

Self-government is Sechelt pride

by Marianne Hamilton

When the Sechelt Indian Band won the right to self-government last fall the victory brought a renewed sense of pride and dignity.

Today, the thriving community spread on the shores of the Sunshine Coast is set on building a better life for band members.

"When you have pride in yourself, you want to achieve things," says former band chief Stan Dixon, who played a major part in more than 15 years of self-government negotiations with the Federal Government.

"You can't be proud of yourself if you don't have self-respect or respect for others," he said, "and that comes with the help of the Lord."

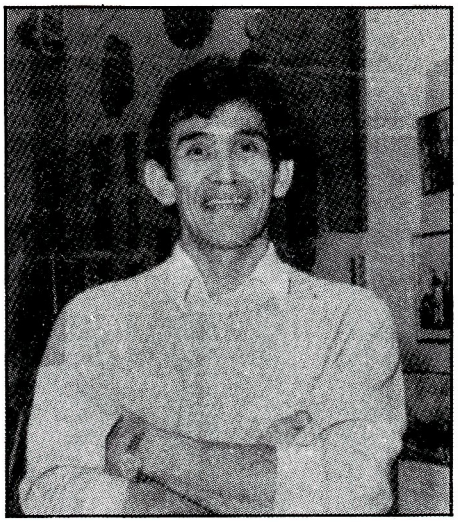
The Sechelt Band, which was at one time scattered across the coastal inlet, began to assemble at Sechelt after the Oblates of Mary Immaculate settled in the area and established a residential school and church.

While the school has since been closed, the band has remained Catholic. The native mission is part of the ministry of Fr. Angelo De Pompa, who serves the Sunshine Coast communities of Sechelt, Gibsons and Pender Harbour.

Dixon, along with newly-elected band Chief Thomas Paul, predicts the optimism sparked by self-government will lead to a revival of interest in the Church.

Signs of improvement

"When you become self-reliant, you get rid of apathy, which is what self-government will bring for us," said Dixon. "With people working and being responsible for themselves by looking after their families, things will begin to happen for the community and revivals of culture, heritage and our Catholic faith will all take place."



Recently-elected Chief Thomas Paul — agreement will bring better life for his people.

Already, says Chief Paul, improvements are beginning to appear.

"The young people are doing better in school," said Paul. "I think they're starting to realize they have to work harder to achieve high marks, and they're doing it."

Youngsters attend catechism classes taught once a week by Sister Marie Rose, who, along with Sister Trudeau, maintain the Church's role in the care of the young and the elders.

Paul is hopeful other programs, including recreational activities, will soon be set up for older children.

That will likely be planned through committees of band members, as the band moves towards the establishment of its own form of government.

Agreement based on needs

The Sechelt Band gave overwhelming support to a new Constitution last September. The Constitution allows for the establishment of a Sechelt Indian Government District, to act as a form of local government for all residents in the community.

Under the self-government agreement, the band is now able to develop and lease its lands.

"We've been trying to build up economic ventures and developments to strengthen and help our people," explained Paul.

While other bands across the country continue to seek other forms of self-government, saying the Sechelt agreement lacks "complete control" over such things as lands, Paul maintains the Sechelt band is "very much in control of our destiny." The agreement, he says, was built around the needs of the band.

The recent meeting between native representatives and the First Ministers to discuss aboriginal rights failed in part because of a lack of recognition of grassroots needs, he suggested.

Native groups are seeking the right to jurisdictional control over their lives and their traditional lands. Their efforts to gain full recognition in the country's Constitution have the support of Canada's Western Bishops, who earlier this year urged the Federal Government to recognize and entrench "basic aboriginal rights" in the Constitution.

"One of the main factors in our fight for self-government has been to provide a better life for the Sechelt Band. We've sat and discussed it, over and over. We've seen the struggle and we feel what we have accomplished is the best we can get.

"We feel that now we're on our way." □

(The B.C. Catholic)

More than "Father" to his people

by Marianne Hamilton

Fr. Angelo De Pompa holds traditional talking stick belonging to former chief, Stan Dixon (r).

The native children of the Sechelt Indian Band bounce into the arms of Father Angelo De Pompa when the mission pastor visits.

He clearly loves his small followers, and holds in respect their parents and the elders who make up the seaside Native community.

The respect is returned. During a recent visit, a proud grandmother propped into his arms a soon-to-be-baptized newborn baby, and a former band chief shared with him stories of the band's struggle for its recently-acquired self-government.

Fr. De Pompa has served Sechelt and other neighboring coastal communities for the past eight years, with parishes in Gibsons, Sechelt, the Native Mission in Sechelt, and, further up the coast, at Pender Harbor.

The coastal setting is a far cry from Fr. De Pompa's native New Jersey, but his love of the sea and the intimacy of small communities has made it a comfortable place to call home.

While the area has become financially depressed in recent years, Fr. De Pompa says communities have pulled together, setting up food banks and raising funds for food stamps.

The Catholic Church has been involved in the effort, and in recent years has seen a revival of faith.

A new sense of purpose

"People are becoming more active in the Church," says Fr. De Pompa, who resides at downtown Sechelt's Holy Family Church, where a new men's group was recently formed to promote Catholic interests on the coast.

The group has become involved in various improvement and fund-raising projects for the parish, which has an active CWL group as well.

Building projects are also in the works for a new rectory in Sechelt and catechetical centers for both Sechelt and Gibsons.

The revitalization of faith is also apparent on the Indian Mission, where young people have started serving at Mass and are showing enthusiasm for catechism.

"There has been a noticeable difference, a real interest in their faith," explained Fr. De Pompa.

Part of the reason, he says, comes from a new sense of purpose derived from the band's recent victory in acquiring self-government.

Their struggle ended last fall, when the Sechelt Indian Band became the first in Canada to strike an agreement with the Federal Government. Among those who attended the band's celebration in October was Archbishop James Carney.

"The people have a new sense of identity, a new direction and purpose," says Fr. De Pompa. "There's a definite gleam in their eyes these days."

Fr. De Pompa says the band, which was converted to Catholicism when the Oblates of Mary Immaculate arrived in the mid 1800s, remains proud of its faith. The insides of homes are adorned with crucifixes and rosaries as well as traditional Native ornaments, and the band maintains a Catholic cemetery, with a larger-than-life crucifix standing as its guardian.

A fiery history

The Church, too, reflects its community. Inside, the walls are graced with intricate Native carvings of the Stations of the Cross. The baptismal font and a podium bearing a spread-wing eagle are other examples of the artistic beauty of Native culture.

Paintings of former churches also hang in its vestibule. The first, a log structure built in 1868, was replaced four years later and called the Church of the Most Holy Redeemer. It burned, and in 1890, a great two-tower church called Our Lady of the Rosary was blessed.

This church also burned, and in 1902, Our Lady of Lourdes was built in the Romanesque style.

When it was lost to fire in 1970, the present church, which was brought in on a barge from Delta, took its place.

The present church, overlooking the rocky beach, is much smaller, and so is its congregation. But Fr. De Pompa is optimistic the renewed interest in the Church will keep it growing.

"We will work more intimately under their new constitution," said Fr. De Pompa, who would like to see more Church-oriented activities for older youths.

His goal, he says, is to work "hand-in-hand, building together on this new community sense that is inspiring them." □

(B.C. Catholic)

Priest is faithful to Oblates' special charism

An Oblate priest says he willingly accepted a transfer to minister among the native people to be more in step with the charism of his religious community.

"I was asked by the Provincial Administration of the Oblates to accept that ministry," said Father Ken Forster, who was ordained an Oblate of Mary Immaculate 14 years ago.

"I felt very open to it because in our (Oblate) Province of St. Paul, we have a particular call to serve the Indian people of Western Canada," he said.

"We have moved in various ways from Indian residential schools and other kinds of works, but St. Paul's really feels that we have to put Indian people on the top of our priority for our ministry in order to be faithful to our charism," Father Forster noted during an interview.

"With that in mind, I felt that indeed, if this is to be the central work of our Province, that I wanted to be part of it, and be willing to move into it now," he said.

"I felt if I did not move after 11 years of working exclusively in white parishes, if I went into another parish situation for another six years, it might become more difficult for me to then move into new work."

Stationed on an Indian reserve adjacent to Fort St. James, British Columbia, Father Forster has a total of three native reserves under his care, as well as the Catholic community in the town.

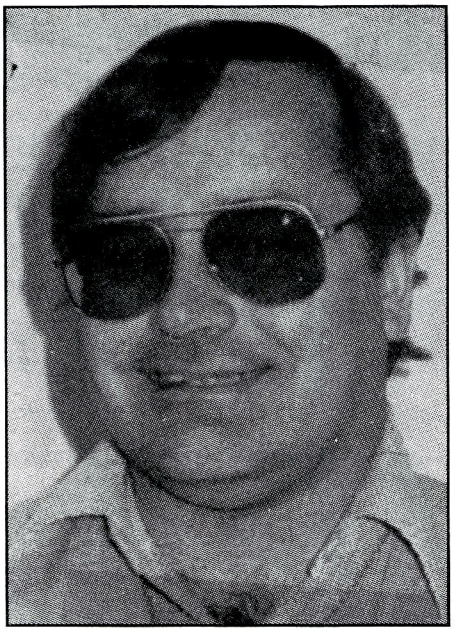
New knowledge

Pleased that he has changed the focus of his ministry, Father Forster said he has learned a lot and has come to appreciate the goodness of the Indian people.

He also appreciates the tremendous challenge that is facing Canadian native people as they try to grow as a people and struggle with the questions of self-government, poverty, unemployment, alcoholism, and other social questions.

Even in the native people's relationship with the Catholic Church, there is a rediscovery taking place, he said.

A whole series of feelings and hurts that the native people have experienced because of their own sense of loss of what it means to be an Indian, are being worked out.



June Brown

NATIVE MINISTRY — Father Ken Forster, 40, serves the Indian people in the Diocese of Prince George.

"There is a recognition of what they've lost, but also what they've gained through Christianity, and the gift of the Catholic faith," said Father Forster.

He admitted that if he had had to struggle with the same kinds of difficulties the native people have had to, he would not have fared any better than they have.

Witnessing the life of the native people and their difficulties, one becomes more sympathetic, more understanding and more supportive, he added. □

(The B.C. Catholic)

National Canadian Native School on Alcoholism & Drug Abuse

September 12-17, 1987

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Okanagan Learning Institute

by Richard W. Cooper

Jeffrey Smith

The title covers a complex area of Okanagan Indian affairs. In 1982 Jeffrey Smith developed a pilot program assessment. Today this has blossomed into an area covering the entire field of education.

The overall picture now incorporates a trade school, alcohol and drug abuse counselling, Theytus Book Publishers. (Jeff Smith is now managing this project.) Arnold Adolf is the new administrator for the entire center. The complete program is administered and operated entirely by native peoples.

"We are now prepared to offer training within the center," Smith stated. "Two classrooms are available and much of the training relates to adult education and upgrading to permit the students to advance themselves."

He added that the native heritage has not been forgotten. Special native courses are offered, as well as special counselling where required.

The start toward their present highly developed center came in 1975. That year the Indian Affairs office in Vernon was closed. The Indian bands of the Okanagan became intensely involved in efforts to provide services to their member bands, with the ultimate aim of upgrading their standard of living.

People such as Smith, a well, educated, gentle person with a ready smile, realized that to raise any standard of living, a lot of work was required. If social and economic conditions on the reserve are to change, education must lead the way.

Cooperative education which builds from the best available is the aim. As this develops, it should gradually break the dependency syndrome. These are the prime factors governing the ultimate objective of the Okanagan Indians.

Smith stresses that the program is now sufficiently advanced to utilize some of the graduates. These people, having gone through the training, are ideal for in-house use.

"One of our new courses that has ben added, deals with editing. The special editing required prior to publication is stressed and many of these trainees can be utilized by Theytus Book Publishers." (See *Indian Record,* April 1986, p. 22: "Canada's First Native Publishers".)

A survey carried out by the native planners revealed some startling information. Many conditions existing on the reserves related directly to the poor educational background of the Indian people. This was especially apparent in the area of contemporary skills development. Areas primarily involved are professional, vocational and life skills development.

It was obvious that there was a need for skilled program staff. Teachers and instructors were also required in most areas of alternative schooling and cultural education. A system of cooperation with existing facilities had been developed.

The original program started under the general heading of the Okanagan Indian Curriculum Project. The project workers came from a generation of Okanagan Indians who had spent years in a struggle for aboriginal rights in relation to modern Canada.

The curriculum development was a response to their major educational problem. There was a shocking drop-out rate among the Indian children in public schools. Counselling found that many native students did not endeavor to succeed. The only references they saw to themselves or their people as Indians, were generally negative in the teaching process.

This was an obvious way to begin and with talented native writers such as Jeanette Armstrong, they plunged into the task. A number of booklets were prepared setting out Okanagan Indian Legends. All were beautifully illustrated by Ken Edwards, a native artist from Washington State.

Teacher response to the pilot program was enthusiastic. Many cited that the program filled a long overdue need for regional curriculum. It was commended for ease of application and the overall program was well suited to the needs of their students.

Sixty percent of the teachers surveyed believed that the program helped students understand Canada's past. There was general agreement that the Indian curriculum lessons were enriching to both teachers and students. This was the first time the native peoples had provided information for the teaching curriculum in public schools. Perhaps for the first time the Indian peoples were portrayed as a proud and separate culture. Gone was the negative view of so much of history.

With the completion of the Okanagan Indian Curriculum project they had developed skilled personnel and rich resources. It was but a short step to move into the strategy required for the Okanagan Indian Learning Institute

Development of the plan set out two levels of tribal education. Level one called for the maintenance of the existing tribal education program. This would cover a cultural and educational base plus training and consultation.

The second phase, now well developed, covers unique and alternative program development. Specialized needs of Band education training and the development of an efficient cultural education program.

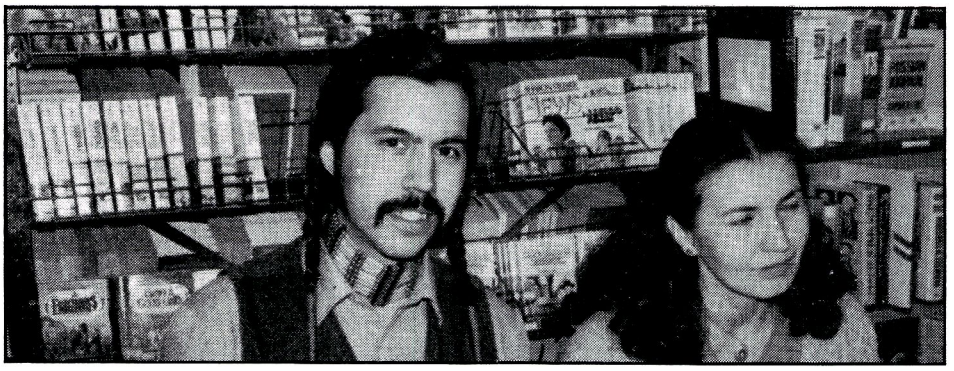
Constant liaison is maintained with the school districts and materials are provided for use in classes from Kindergarten up to grade six. The work with the higher grades provides social studies materials, as well as teacher guides and student resource books.

In maintaining the cultural base for all Okanagan bands, an educational library containing historical photographs, history and an excellent audio recording library. Archival and historical research is assisted by computor data banking and retrieval.

Jeffrey Smith has been with them from inception. He is a soft spoken man of immense patience. All traits which were essential in developing an outstanding Indian Learning Institute.□

Goodwill ambassador

by Richard W. Cooper



Ken Edwards "Rainbow Cougar" and wife

Kenneth Lee Edwards is an enrolled member of the Coleville Confederated Tribes of Washington State. He has attended both Indian and public schools and received the Associate of Fine Arts Degree.

The young man is familiar with neighboring tribes across the border in Canada. We had the opportunity to meet this fine goodwill ambassador while he was in Canada on a book autographing trip.

Ken Edwards was in Canada to attend the Author's Breakfast held in March 1985 in Penticton, B.C. This was at the same period that Jeanette Armstrong, outstanding native writer of the Penticton band, was launching her first children's book. Edwards provided the delightful drawings which are spread throughout the book.

Edwards, also known as Rainbow Cougar his native name, was contracted with Theytus Books to do the illustrations in the four volume set bearing the title, Kouskelowh (We Are the People). The books are written by Jeanette Armstrong after extensive research and much listening to the old people in order to learn of the legends of the Okanagan peoples. The author used a tone and language that could be enjoyed by children who enjoy reading. Rainbow Cougar provided the illustrations.

Born in Greenville, South Carolina on February 8, 1956, Edwards had tended toward the mystic since early childhood. His heritage includes a mixture of Cree-Chippewa and Assiniboine. He emphasizes this point as he said it has a great deal of influence on his work.

The gentle, friendly manner of Ken Edwards is a fine example for those who wish to get along with people. He is one of the best ambassadors for his country that we have had the pleasure of meeting.

He is a person of great knowledge and a well known story teller among his people. Edwards has travelled extensively and absorbed experience and wisdom from all cultures he visited. Today he has memorized more than 1,000 stories which are passed on orally, as well as through his expressive works of art. The stories he learned came through visits to more than 45 reservations throughout North America and extending as far north as Alaska.

His aim is to succeed and he is determined that nothing will stop him. His artwork has been exhibited and sold in over 25 Indian reservations and he has received a number of awards from all-Indian art shows.

In addition to his artwork, his poetry is a true display of the spiritual. His poems have been published in a number of daily newspapers.

Wintercount Card Company of Glenwood Springs Colorado, purchased four of his watercolors. They have been added to the series of cards depicting native American artists. In 1985 Edwards was commissioned by the Spokane Center to paint the cover for the Indian Historical Calendar.

It is difficult to describe the spirituality which comes through in his art work. Perhaps his description is the best way to portray it.

"I have always wanted to draw and paint things that no one has ever seen. That is why my style of art has been called surrealism. Indian spirits and shamans are two of my favorite subjects."

He was pleased to continue the definition of his work. "I take many of my ideas from the Indian stories I have learned and put them on canvas or paper, thus showing our people and the non-Indians some of the rich culture, traditions and beliefs that we still have today. I try to find out what I can do, not what I can't do. Basically, I like to make people think."

A beautiful description was offered of his four paintings selected by Watercount Card Co. In one which he calls 'A Mother's Warmth', the cradleboard holds the baby securely and comfortably. It also has special medicine powers to help the child grow up healthy. The hoop of the cradleboard which arcs over the child's head is made of wild rose stems which protects from bad spirits. The floral design in the beadwork represents the wild rose."

Then we move on to the one he titles, 'Basket Spirit'. "The Great Spirit makes all things possible and is in every aspect of life. He gives life, substance and our ability to create." This is followed by a description spoken by the Great Spirit.

"I am the tear of the little girl.
I am the wind that blows across the treetops,
I am the grass that grows across the plains.
I am everything."

Indian Sunflower he describes briefly, "Many mysteries surround us in life and nature. Only people good in their hearts and good in their spirit can see these special Indian plants."

Finally he describes the painting, "The Beat of the Drum Makes Us One". The coastal longhouse of the northwest tribes can be seen in the background. In addition we see the tipi of the Plains Indians, the kiva of the Hopi and Pueblo peoples. Hoopa ceremonial houses and the logan of the Navajo tribe. The heartbeat of Mother Earth makes us all one."

It is a joy to receive a letter from Kenneth Edwards (Rainbow Cougar). He adorns the envelope with one of his fine drawings and instead of the usual closing, he ends with, "In Spirit." Rainbow Cougar is a fine example of his people and of humanity. □

Drawing by Ken Edwards, Colville 1985

Oronhyateka: Burning Cloud

by John Steckley

He successfully fought prejudice at a time when people of his race were being hunted down and killed by the U.S. army. He befriended a future king and was called by a Canadian prime minister "the greatest leader of men Canada has ever produced," yet he was no stranger to poverty, both in childhood and in adult life. He went into debt by mismanaging, through kindness, a general store, yet he was able to steer an organization with only 396 members and a $4,000 debt through 26 years of growth to become a major financial institution of 250,000 members, with $11 million in funds.

He was Oronhyateka ('Burning Cloud') or Peter Martin (a name he rarely used). Born a Mohawk in 1841 on the Six Nations Reserve near Brantford, Ontario, he was to achieve success in the outside world with his feet firmly planted in the soil of his heritage.

The way Oronhyateka pursued his education shows his determined approach to life. Attending a local school until he graduated at 14, on his own youthful initiative he took himself far afield to the Wesleyan Academy in Wilbraham, Massachusetts. With little money, he earned much of his board and tuition by cutting wood and performing similar chores. After two years he graduated first in his class.

A year's teaching at a newly-opened school on his home reserve was just a momentary break for money and family. Soon he was off to Kenyon College in Gambier, Ohio, from which he graduated in three years. Always possessing a showman's flair, he earned money running a "Wild West' show in which he dressed up white men as Natives.

Oronhyateka's greatest ambition was to become a doctor. But no Native had ever received a university degree from a Canadian university. Lack of money and opportunity, and no lack of prejudice had proven formidable obstacles. In 1860 Oronhyateka had just managed a year at the University of Toronto, straining his always meagre financial resources. Opportunity and his own ability were soon to bring him the chance of a lifetime.

He had been chosen by the Six Nations leaders to address the visiting Prince of Wales, later Edward VII. As the most educated person in the community, he was probably picked because of his facility with formal, educated English. But that was not what the Prince was to hear. Proud of his heritage, Oronhyateka addressed the Prince in Mohawk, translated by an interpreter.

The Prince of Wales was so impressed by this, and by the story of the young man's determined fight for education, that he invited Oronhyateka to study at Oxford, under the supervision of Sir Henry Acland, Regius Professor of Medicine and the Prince's personal physician.

After three years at Oxford and a final year at the University of Toronto, Oronhyateka became a doctor. But success was not guaranteed. He tried to set up practice in a number of small Ontario towns, where he made many friends but not much money. In an effort to improve his financial situation, he bought a half interest in a general store. Always concerned about the welfare of others, he could not refuse credit and a hard luck story. He ran up a debt of $2,000, and had to mortgage all his property to pay it off.

In 1873, still a young man at 32, Oronhyateka took his family to London, Ontario. The 1870s were not the best years to be a Native seeking his fortune. The Metis (mixed French and Cree or Saulteaux) of the newly-founded province of Manitoba had recently successfully rebelled under the leadership of Louis Riel, hanging a white Ontarian in the process, something that made other Ontarians scream for and eventually get the execution of Riel. Newspaper readers would have become familiar with the daring exploits of Cochise, the Apache leader who led bold raids in the southwestern United States until late in 1872. In June 1876 they would read of Little Big Horn, the next summer of how Chief Joseph of the Nez Perce led his people in the miraculous months-long escape from the pursuing army.

While Oronhyateka was setting himself up yet again in a new practice, he became interested in an organization that had like him recently come to London: The Independent Order of Foresters.

The Ancient Order of Foresters was formed in 1745 by British foresters wanting to provide assistance for their widows and orphans through a co-operative life insurance scheme. Immigrants to the U.S. formed a local branch in 1864, breaking away later to form the Independent Order of Foresters. In 1876, the first Canadian lodge was opened in Oronhyateka's new home town.

Oronhyateka was asked by friends to join. He was unsure at first. Strangely, but not for him, it was racial opposition that decided him in favour of joining. The Order was then only open to white males over 21. When he and his sponsors pressed, he was given special dispensation from the top in February 1878. In September of that same year, he was elected as Right High Chief Ranger of the Ontario group.

But his encounter with prejudice was not yet finished. There was a split in the group concerning affiliation with the U.S. or Britain, with Oronhyateka leading one of the two parties. The opposition leader questioned Oronhyateka's authority, saying as an Indian, a non-white, he had no legal right to represent the Order. Oronhyateka's response was strong, yet fair to the Order:

> "You see you do not understand the Constitution of the Order. What you have quoted was only intended to exclude those who belonged to a race which was considered to be inferior to the white race. You will find the Most Worshipful High Court of the Independent Order of Foresters legalized my admission because they acknowledged the fact that I belong to a race which was superior to the white race, and, therefore, not under the ban of the laws of the Order."

The opposition backed down, and the discriminatory clause was eventually struck down.

Oronhyateka also fought against discrimination directed towards a group he did not belong to: women.

In 1884, three years after he became the head of the Order, he made a bid to have women admitted. In a way reminiscent of the speech given above he made the point that their prejudice against women was based on the false idea that they posed a greater insurance risk. He pointed out that women lived longer, making them a better risk than men. After meeting opposition for a number of years, Oronhyateka successfully ended sexual discrimination in the Order.

See p. 24:

"Burning Cloud"

The field mouse's revenge

by Connie Wright-Kucharew

One morning the little field mouse hobbled out of his home in a rotted log.

"Oh me oh me oh meow," wailed the small mouse, "My foot hurts!" He humped his way towards the barnyard to find someone with whom to share his trouble.

"What's the matter with you?" cackled the inscrutable Mrs. Hen, who pick, pick picked at her food.

"My foot, my foot, my foot hurts," sobbed the poor mouse.

"You should eat rice. I eat it and I never get cramps."

The little mouse bent over to mimic Mrs. Hen, but being a mammal he had to lick at the hard white grains with his tongue. In picking the grain he picked up a powerful amount of dust, making him choke.

"Ugh, what awful stuff! And my foot still hurts, what I need is to get a drink." And with that he shuffled off to the nearby pond.

Frog watched Mouse lap up the water. "Ribbet," he said. "What makes you so thirsty, Mouse?"

"It's my foot actually. Mrs. Hen told me to eat rice to help my foot and my mouth got all dusty, and so I came here to get a drink."

"Is that right?" said Frog in his deep baritone voice. "And just what's the matter with your foot?"

"I've got a cramp in it and it hurts."

"Here, just walk on it like this." Frog put down one of his webbed feet, and Mouse followed suit. "Yeoow, that hurts worse!" said Mouse, hopping on all three's.

"This is more serious than I thought," said Frog. "This calls for someone wise, infinitely wise." Frog paused and looked around. "You need to see Owl," he whispered. "He can help you. He lives over there in the old oak tree. Go and see him, he'll help you."

Mouse thumped and bumped and crawled his way to the hollow tree. There he found an oval door in the base of the tree painted a bright pink. He knocked. Rat tap tap.

"Yes."

Mouse's eyes squinted, and he stared up, then down, then around. He figured there was some trick to it. But he knocked again. Rat tap tap.

"Yes," came a very dignified voice.

"Where are you?"

"Here."

"Where?" asked Mouse who felt he was talking to air.

"Up here."

Mouse stared up, up, up the great oak tree to a very high branch. There he spied Owl peering down at him over rather large spectacles.

"Can you help me, Owl. I have a very bad cramp in my foot," he shouted up the tree.

"I can't hear you," Owl said. "Wait until I come down." With a flurry of wings, Owl descended and heard about Mouse's sore foot.

"This is a case for the 'higher-ups'" Owl announced after hearing a small litany of woes. And he went into his house through the pink door.

Mouse sat down on the wooden bench outside Owl's home and waited. What else could he do? At least Owl offered him some help for his problems. What was taking him so long. Mouse got up, and tapped on the door. It opened. "Hello Owl, are you there?"

Inside the door he saw a long staircase which wound up inside the tree. As formidable as the staircase seemed, Mouse realized he'd have to climb it to find Owl.

"Yeow yeow, yeow," Mouse sang as he reached the top and Owl's perch. Out the large hole in the tree Mouse saw the World as Owl did every day. How marvelous it was: the trees, the mountains and sun. A person could see the whole world. Mouse's heart beat faster and faster, until in rotating his head, he glanced down. His stomach churned. His paws sweated. Down below he saw the miniscule bench he had been sitting on. How infinitely small. And he was about to squeak when a flurry of feathers announced Owl's arrival on the perch.

"I know what is causing your problem," said Owl. "Come here and I'll whisper in your ear."

Mouse leaned towards him and in a flash, Owl grabbed him by the scruff of the neck and lifted him off the perch. Descending, Mouse's stomach quaked and crumbled. He had to trust Owl not to drop him to his death down below.

Once safe on the ground, Owl said: "You must tell me about your family."

"Oh, what family?" grumbled Mouse. "All I've got is a brother and he's a pain in the neck. What do you need to know about him?"

"Never mind, just tell me about him."

"Well, he's always stealing my baseball cards and taking my toys when I'm not around. My mom says I should be good to him just 'cause he's my brother."

"That's it!" said Owl. "You must forgive your brother for everything, or your foot will never get better."

"Do I have to?"

"Yes!" came the reply.

"Okay, I forgive my brother for stealing my hockey stick . . . for not sharing his treats . . . (the list went on and on. Owl nodded encouragement whenever Mouse forgot what was left and the afternoon wore on). Finally, Owl asked: "Mouse, how's your foot?"

He had completely forgotten it.

"It's okay!!" he laughed. MY foot's okay, Yip Yip hoorrah."

He raced off with a final thanks to Owl, went home to the rotted log. Outside the front door, he saw his brother, Bigger Mouse, limping about.

"Guess you'll have to see Owl," Mouse smiled, and went inside. □

Native Presbytery

The United Church of Canada has announced the formation of an all Native presbytery in Alberta composed of four congregations of Cree and Stoney people. It will be called "Iniyinuk", Cree for "All Tribes".

Native United Church people are expected to soon form a national Conference of Native United Churches, consisting of the two all-Native presbyteries now in existence (the other one is in Manitoba-North-Western Ontario region) and the rest of the Native congregations scattered across the country.

(U.C. Observer)

Deadline for the October 1987 Anniversary issue is Tuesday, Sept. 8

Book Review

Grandin: new book honors saintly Bishop

by Norman Flaherty

The life and times of Vital Grandin — the tireless bishop who became a legend throughout the West and northlands of Canada — is now in book form.

The book, *Vital Grandin: Indian Bishop of the West,* was written by Frank Dolphin, a former associate editor of the *Western Catholic Reporter* and a CBC journalist in Edmonton for more than 20 years.

Bishp Grandin was not only a great man in his own time, said Dolphin, but his life is an "outstanding role model" for today, because of his courage, tenacity and faith.

Beginning his office in 1871, the first bishop of St. Albert faced a sometimes hostile environment and thousands of square miles of uncharted wilderness, travelling and serving with unceasing dedication for nearly half a century, said Dolphin.

He pointed out that Grandin earned the respect of thousands of Indians and Metis, with whom he developed deep understanding — never giving up either his message or his ministering, even though he himself was often ill.

It is estimated, said Dolphin, that the French-born Oblate travelled in excess of 25,000 miles by canoe, cutter, dog team and horseback after his arrival in 1854 in what is today the City of St. Albert. (The See of St. Albert became the Archdiocese of Edmonton about 75 years ago.)

When Grandin arrived in Alberta, there were only five Catholiic missionaries serving the entire northwest. When he died in 1902, there were 65 missions, 50 schools, three hospitals and two seminaries.

Because of his empathy and love for the Indians and Metis, Grandin often drew the anger of the traders of the Hudson's Bay Company, demanding fair trading practices in the fur industry — the only industry operating at the time in the wilderness areas.

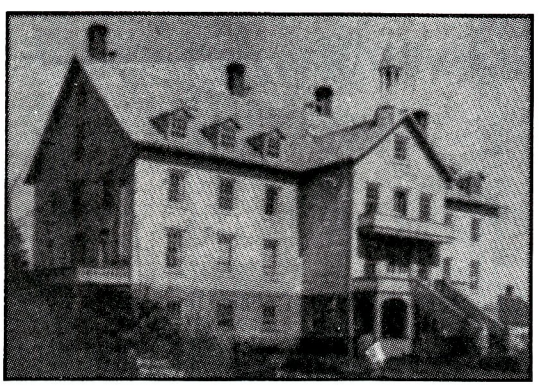
It was because of his friendship that he earned the title "Indian bishop," Dolphin told the press.

Grandin spread his teachings and selfless missionary services in tandem with the likes of Father Lacombe, another Oblate whose name also became synonymous with Catholic missionary work among natives and settlers in the West.

The bishop is currently being considered for sainthood, his cause having been introduced in Rome in the 1930s. Today, schools in both Edmonton and Calgary are named for Bishop Grandin.

> *"When Vital Grandin arrived in Saint Boniface in 1854, there were only five Catholic missionaries to serve all of Western Canada and the North. Upon his death in 1902, he left sixty-five well-organized missions, fifty schools, three hospitals and two seminaries, and a reputation for holiness that more than half a century has not erased . . ."*
> *— Foreword*

Vital Justin Grandin became Western Canada's third bishop in 1859. An Oblate of Mary Immaculate, at 28 he was appointed the first auxiliary bishop of St. Boniface and later became the first bishop of St. Albert (today the archdiocese of Edmonton).



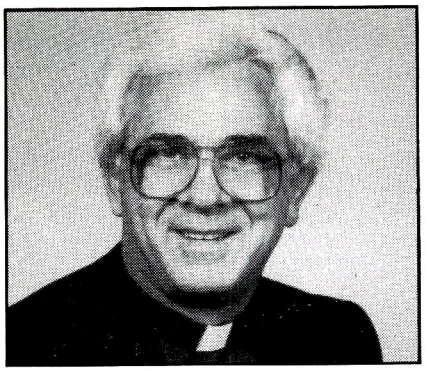
The Bishop Grandin Residence in St. Albert, Alta., has been recently renovated and is now a museum. It is still owned by the Oblate Fathers of Grandin Province.

Bishop Vital Grandin had a reputation for holiness.

His life, popularized for the first time in English by Edmonton journalist Frank Dolphin, is a story of heroism. Despite persistent ill health, he travelled more than 25,000 miles on snowshoe. Because of his constant friendship with the Indian peoples, he became known as "the Indian bishop" and as a strong critic of the Hudson's Bay Company and the Canadian government. Today, Grandin's cause is being investigated for his possible beatification.

Indian Bishop of the West provides a special insight into 19th-century Canadian struggles against disease, poverty, starvation, racial discrimination and religious bigotry — a struggle shared in the West with many missionaries, including the Christian Brothers, Grey Nuns, the Sisters of the Assumption, of Misericordia, and of the Holy Names of Jesus and Mary, as well as Grandin's many Oblate confreres.

Bishop Rouleau heads Churchill diocese



Bishop Reynald Rouleau, O.M.I.

RANKIN INLET, N.W.T. — Pope John Paul II has announced recently the nomination of Fr. Reynald Rouleau, O.M.I., as Bishop of Churchill-Hudson Bay diocese. The ordination was held here July 29, 1987.

The ceremony was presided over by Archbishop Peter Sutton, O.M.I., assisted by Bishops Denis Croteau, O.M.I., of Mackenzie-Fort Smith, and Jules Leguerrier, O.M.I., of Moosonee. Archbishop Angelo Palmas, Apostolic Pro Nuncio, participated.

Born in 1935, Bishop Rouleau joined the Oblates in 1955 and was ordained Feb. 2, 1963. He was professor at Colleges Victor-Lelievre (Quebec City) and Jonquiere (P.Q.). He obtained a degree in religious pedagogy in 1965 at the University of Strasbourg, and a degree in andragogy at the University of Montreal in 1973.

He was appointed counsellor in Christian education for the Lapointe Regional Schools in Quebec City. He was active in many other pastoral areas. He served as Provincial of the Notre-Dame-du-Rosaire Oblate Province for the past six years.

75th Anniversary

The Churchill-Hudson Bay Diocese marked its 75th anniversary July 30 at Chesterfield Inlet, where the diocese was founded by the late Archbishop A. Turquetil, O.M.I. Bishop Rouleau presided over a Solemn Mass, concelebrated with Bishops Sutton, Croteau and Leguerrier. A bronze plaque was placed to commemorate the event. The 75th anniversary is also being marked by the publication of a history on the mission, written in English and Eskimo, with Fr. Charles Choque, O.M.I., as author. (The publication is available by writing to Eskimo, P.O. Box 10, Churchill, R0B 0E0.)

The IBC Eskimo from Chesterfield Inlet filmed both ceremonies.

The total population of the diocese is 24,000 of whom 6,255 are Roman Catholic.

Burning Cloud from p. 21

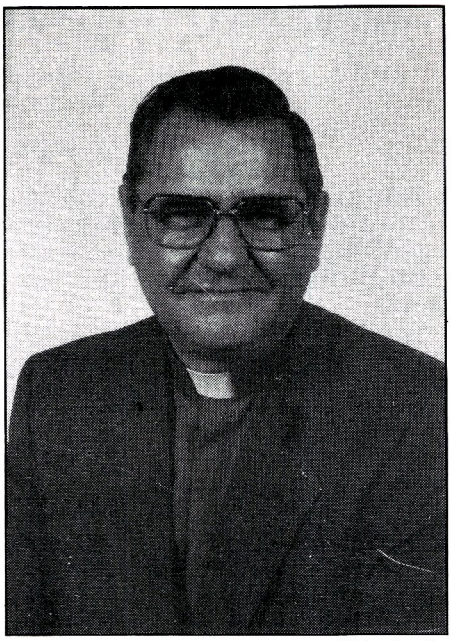
He became Supreme Chief Ranger in 1881, at a time when the organization was low in funds and numbers. It was also not the best time for Oronhyateka. With his work-loyalties split, his practice was far from making him rich. That summer he lost his eldest son, Henry, and nearly lost his wife and other son in the tragic sinking of the the steamer *Victoria* on the Thames.

It wasn't until eight years later that he received money for his work with the Order, for up until then he had refused the offers of a grateful membership. In 1889 he was given a salary of $4,000, along with a cash award of $1,000 for previous services rendered. He then could give up his medical practice and move to the Order's headquarters in Toronto. From there, until his death in 1907, he made a tremendous impact on Toronto, the Order and the world. □

VOLUNTEERS INVITED

The Manitoba Youth Centre requires native volunteers to work one to one with boys and girls from northern Manitoba. Volunteers should be available a minimum of once a week for 4 hours. For further information call: **Terri Hammerback in Winnipeg at 945-7318** weekday mornings.

Bishop Goudreault, OMI, heads Labrador



— Glebe Studio

Bishop Goudreault, OMI

SCHEFFERVILLE, P.Q. — Pope John Paul II has appointed Fr. Henri Goudreault, O.M.I., to fill a post left vacant in early 1986, when Bishop Peter Sutton, O.M.I., was appointed to Keewatin-The Pas, after serving the Labrador-Schefferville diocese for 12 years.

Bishop-elect Goudreault, a native of Belle-Vallee, Ont., has studied at both Gregorian University in Rome and the Institut Catholique in Paris. He served at St. Paul University in Ottawa from 1957 to 1975, teaching theology, and as director of the Institute of Missionary Sciences. He became rector of St. Paul's in 1977 and served till 1985. Until his nomination, he was Provincial of St. Joseph's Oblate Province in Montreal.

Bishop Goudreault was ordained at Schefferville, Que., June 17, 1987. 12% of the diocesans are Inuit and five percent are Indian. □

ADDRESS