INDIAN RECORD

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

Churches advocate Native rights

KAHTOU

AFN's George Erasmus and David Ahenakew refused deal

by Heather Meagher

REGINA — Saskatchewan church leaders went to the legislature March 20 for a meeting with Premier Grant Devine regarding entrenchment of aboriginal rights in the Canadian Constitution. As the premier was ill, the church leaders met with Sid Dutchak, minister responsible for Indian and native affairs.

The delegation consisted of Archbishop Charles Halpin and Keith Philander (Roman Catholic), Archbishop Michael Peers and Rev. Adam Cuthand (Anglican), Pastor Helmut Nachtigall (Lutheran), Kahnapace (Indian president of Metis Christian Fellowship) and Rev. Tom Powell and Rev. Bob Gay (United).

Speaking for the delegation, Archbishop Peers said they decided to present their views to the premier just before he attends the early April constitutional conference in Ottawa. The archbishop noted that the historic relationship between the church and the Indians, while marred with past mistakes, includes a modern-day move toward respect for their heritage and spirituality.

"But our primary reason for being here is not a historical one," Peers said. "It arises from our perception of the ministry of Christ to those around him and in particular to his words about ministry to the least.'"

Conflict with Gospel

When considering the standards of society, such as education, prosperity, social integration and the like, Indian people are considered least. And, he pointed out, this conflicts with the Gospel message.

"It is difficult to proclaim the dignity of human persons, the infinite value of each human soul, the righteousness of God's kingdom, in a world where so many structures seem to militate against the development of these groups in our society," he said.

See NATIVE RIGHTS, p. 24

Indians, Inuit refuse deal

OTTAWA — Another round of talks on Aboriginal Rights has ended between native leaders and the First Ministers with no resolution yet decided on the concept of self-government for Canada's Native people. The talks did not end in failure as did the last two conferences but a two month delay was agreed before all parties decided on accepting or rejecting an agreement.

On the first day of the conference, April 2, the federal government tabled a proposal which was accepted by the native leaders, but rejected by the provinces. In a marathon session of talks that lasted most of the night and the next morning, the provinces accepted a solution made by the Prime Minister. However, the new deal did not sit well with two native groups: the Assembly of First Nations (AFN) and the Inuit Committee on National Issues (ICNI).

The new deal offered the provinces veto power over native groups if they felt that negotiations for self-government were not going in their favour. This clause was not in the original proposal.

See FIRST MINISTERS, page 17

In this issue

Guest Editorial

A just and equitable self-government

The high point in the Catholic Church's 400-year relationship with native people came six months ago when Pope John Paul delivered an address in Yellowknife saying that the right of all people to self-determination has "particular applications for you as native peoples."

Natives, the pope said, should have "a just and equitable degree of self-governing. For you a land base with adequate resources is also necessary to developing a viable economy for present and future generations. You need likewise to be in a position to develop your lands and your economic potential, and to educate your children and plan your future."

While Canadian politicians have been deaf to everything else the pope said in Canada, this message spoken in Yellowknife seems to have been understood and appreciated by Prime Minister Brian Mulroney and his new federal government.

The proposal for entrenching native self-government in the Constitution which Mulroney took to this month's constitutional conference would have been a major step towards embodying the principles enunciated by Pope John Paul.

It would have been had it been accepted by the governments of Alberta and British Columbia which were more concerned with preserving their petroleum and other mineral revenues than with working towards justice for native people.

The governments are petrified of any move to native rights which would allow Canada's court system an opening to adjudicate disputes between the provinces and native groups. If the provinces had a shred of concern for native rights, they should hardly be intimidated by the prospect of natives of winning court cases.

Do the governments believe that justice cannot be found in the court system or are they simply determined to perpetuate a paternalistic system of governing Canada's native peoples? Neither alternative speaks well their intentions.

Whatever their intentions, the effect of the actions of the two western provinces has been to leave Canada's treaty Indians to live under the byzantine regulations of Canada's Indian Act and Metis and non-status Indians to subsist without any acknowledgement of their rights. Where is the movement towards "a just and equitable degree of self-government" which the pope urged?

When the talks on native rights collapsed, Mulroney attributed the failure to "a lack of trust." Trust cannot be created by rational arguments. It will take a supernatural force.

That is why Christians should pray for a conversion experience to take place in the hearts of government leaders from Alberta and B.C. before the talks on native rights resume next month.

Glen Argan
(Western Catholic Reporter)

Letters to the Editor — The Residential Schools

FURTHER COMMENTS . . .

Well, the INDIAN RECORD dared. And somehow it dared me to make some noise, as I wrote the disputed article. I hoped for comments, but hardly expected such a *"well-documented, level-headed, objective, grateful, generously charitable"* (italics mine) one as Mr. Thomas's. Had reality been but a mile off the fiction he describes, I would not have enough blame for the heartless parents who imposed such a dire martyrdom on their helpless children.

Although Mr. Thomas stands to be corrected on many points where *"the truth has been dealt with without proper care,"* his very answer is a compliment — albeit a left-handed one — to the system. After all, he has reached a somewhat exalted status in his society and the very fact that his educators survived eleven years of what strikes me as a very abrasive personality, speaks a lot for their patience and dedication.

To come to the core of the argument: those who had clear and clean glasses read very easily the appraisal made. I would not use such harsh words as Mr. Thomas. It would be *"putting down (former) students psychologically,"* almost physically, with the weight of language. Sadly enough, returns have been pretty humble compared to the enormous effort invested over a century by governments, churches and families.

One would be remiss to scorn and despise what has been accomplished and what has made further progress possible. The backdrop of time and

See Boarding schools p. 22

Letters to the Editor

The INDIAN RECORD welcomes letters and comments. Due to limited space, however, we ask you to keep letters short — 250 to 300 words maximum. Please type or print all names clearly and include your own name, address, and phone number. The paper reserves the right to edit letters to conform to space requirements and newspaper style. □

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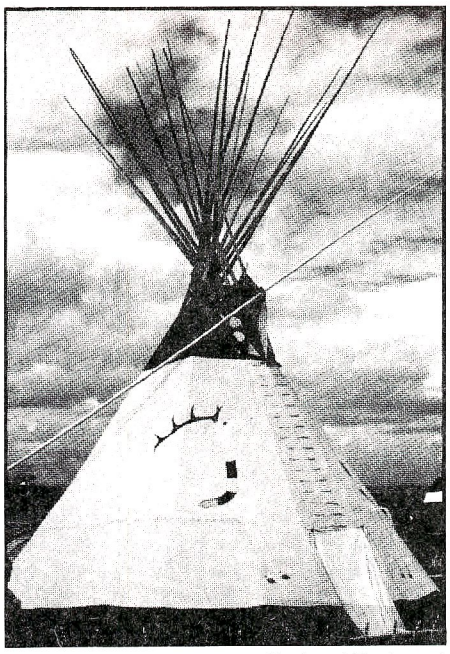


National film board

NB University offers social work degree

FREDERICTON, N.B. — Native students wishing to pursue social work training from a native perspective and at a degree level can now do so through a program just introduced at St. Thomas University here.

Designated BSW Native, the five-year program has the same admission and course requirements as the regular BSW program but the content will reflect the distinct historical, legal, cultural and political environment on the reserves where most of the graduates will be employed.

The university has had a certificate course in social work for native students for almost ten years now. This is a step toward the long-term goal of New Brunswick's native people of having their own people assume responsibility for child and family social services on the reserves.

The program was instituted at the request of the province's Indian bands, the Social Services Department, and Indian and Inuit Affairs, and is designed primarily for native people already working in the human service fields.

The university calls it "a significant milestone" in its involvement with native students.

St. Thomas was the first university east of Ontario to offer a BA program with a major in native studies (1981), and last February it became the first university in Canada to establish a chair of native studies.

—ES

"Our Native Land" cancelled

The CBC will cancel Our Native Land, considered the best native radio affairs program in September, despite pressure from native groups to keep the program on the air.

Liberal Indian Affairs Critic, Keith Penner drew cheers and applause in the House of Commons recently when he said the CBC should fire one of its phalanx of vice-presidents rather than cancel Our Native Land. The radio program has been on the air over 21 years.

The Dene Nation in the North West Territories, who rely heavily on CBC's minority programming, are circulating a petition which will be presented later to the CBC president.

Andrew Simon, head of Current Affairs for the CBC in Toronto, said in a telephone interview that even though "Our Native Land" is 'a top quality program,' there just isn't enough listeners to continue broadcasting the program.

"What's the use of producing a top quality program, if there are not enough listeners," said Simon.

Simon said CBC has always considered native affairs programming 'a top priority' but want to give more exposure to native affairs at least five times more. He also felt that "Our Native Land" had a poor time slot which may have contributed to the low listening audience.

Instead, the CBC plans to shuffle the three staff members and integrate native affairs news into the mainstream programming of CBC. Major native affairs radio interviews will be repackaged in Ottawa and distributed to such programs such as Sunday Morning and As It Happens. Also, local CBC stations throughout Canada will air native affairs news. □

Fr. Pépin buried at Fort Albany

FORT ALBANY, ON. — Father Louis-Phillipe Pépin, OMI, a missionary among the Cree Indians of the Diocese of Moosonee, died December 16, in Fort Albany, Ont., at the age of 68.

He had been a missionary for the last 33 years, in Winisk, Attawapiskat and in Fort Albany. Speaking the Cree language fluently, Father Pépin was revered by the Cree with whom he spent all his priestly life.

The funeral service was presided by Bishop Jules Leguerrier, OMI, of the diocese, assisted by many priests of Moosonee. His brother, an Oblate priest from Montreal, was one of the concelebrants. The eulogy was given by a lay catechist, Mrs. Emelda Nakogee, and by an elder from Attawapiskat, Emil Nakogee.

Indians came from Moosonee, Attawapiskat, Timmins and Thunder Bay. Judge Marcel Leger and Judge Coutier from the Ontario Provincial Court assisted at the ceremony.

At the request of the Indians, the burial took place in Fort Albany. Four Oblate missionaries are buried in the Fort Albany cemetery. The missionaries have resided in Fort Albany since 1892.

The Diocese of Moosonee has just added two new missionaries to help spread the Gospel in the vast area of the northern part of Ontario. Both are Oblate Fathers from the Oblate Province of Montreal.

Father Gaston St-Onge, OMI, ordained by Bishop Jules Leguerrier, June 16, is assigned to Lansdowne House, where he is learning the Ojibwe language. Before joining the Oblates, Gaston St. Onge had been a lay missionary in the area.

Father Jules Clouatre, OMI, was also ordained by Bishop Leguerrier, in Saint-Jean, Quebec, on August 11, 1984. He is assigned to the Mission of Attawapiskat, where he is learning the Cree language.

More than 90 percent of the diocesan population is Indian. The liturgy is conducted in Cree or Ojibwe throughout the diocese. □

Morris named director

INUVIK, NWT — Dan Norris, a Metis northerner, has been appointed director of the Government of the Northwest Territories, Inuvik region. He has been Assistant Regional Director in Inuvik for the past four years.

Norris was born 22 miles south of Inuvik and has spent his entire life in the region.

Richard Nerysoo, government leader, said, "I am personally delighted at Mr. Norris's appointment. He has the full support of the executive council." □

Conference of Indian churches planned

(Excerpted from an article by Larry Krotz in the United Church Observer, February, 1985)

Native leaders within the United Church of Canada are beginning to discuss the idea of a Conference made up of Indian Churches. At the meeting of the United Church General Council in Morden, last August, permission was given to a committee to study the feasibility of such a procedure.

"I'm impatient," says the Rev. Stanley McKay, national co-ordinator of Native Ministries for the United Church. "I think too long a delay in a dying church community is not very hopeful and we have to take some risks. I don't think the Native presbytery, Native Conference option is the only one, but it seems to be the most quickly liberating in terms of empowering the Native church to be responsible for its future."

There are about 55 Native congregations within the United Church. They include 14 congregations along the coastal and island areas of British Columbia, a couple dozen reserves across the Prairies and 11 reserves in southern Ontario and the Montreal area. There are none east of Montreal. Though McKay will still refer to it as a dying church, in the last 10 years there have been some beginnings and remarkable events.

The Northern Elders Council started in the mid-70's, and in 1981 organized the first all-Native United Church presbytery, Keewatin Presbytery in northern Manitoba and northwest Ontario. In 1984, a second all-Native presbytery, Plains, was created in Saskatchewan. But a Conference structured on racial or ethnic lines would be very different from anything the United Church has had and different from the church's general adherence to organizing geographically.

Rev. Stanley McKay

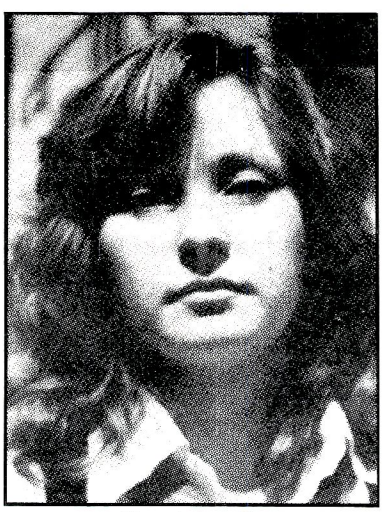
The Rev. Tom Powell, president of the Saskatchewan Conference which set up Plains Presbytery, worries about isolation. "It makes good sense," he says. "Natives are now seen more as equal partners rather than the small brothers that we had to take care of . . . but when it comes to the question of a Conference the separateness becomes amplified and I have a real concern that the white community would really lose touch."

In some ways that is already happening. The United Church congregation at Koostatak on the Fisher River reserve north of Winnipeg has requested a transfer from Selkirk presbytery to Plains. Koostatak is a Cree community and did not join the Keewatin presbytery because the language in Keewatin was Cree while most of the people at Koostatak speak English. Plains presbytery uses English.

The Rev. Bob Hamlin, president of the Manitoba Northwestern Conference says "I know they say it's not like apartheid, because it's not a majority excluding a minority, but a minority choosing to be on their own. But a lot of people fear that we're balkanizing." It is symbolic of a desire, as Stanley McKay puts it, to "no longer thrive as children within a family," a desire to "take on some power and some direction which we will determine."

For the church it is a long way from 1955 when a commission "to study Indian work" was established. It was made up of 18 persons, 12 of them ministers and three from the Women's Missionary Society of the church; but not a single Native person.

For the United Church as a whole, the next two years have been set aside for Native mission study. "They should not be putting us on a pedestal to look at us," said one Native woman, "but listening to us." McKay says Natives and whites within the church must learn to exchange their gifts. □



Cheryl-Ann Carr

Native youth talent encouraged

by Chris Guly

WINNIPEG — Within the native community here a group of people is mobilizing and building a permanent structure to help young people realize their career ambitions and artistic talents. The group, Native Effort for Talent (NET), is leaving virtually no stone unturned in its efforts to assist young native people.

Whether it be in the area of the arts, sports or scholastics, NET will provide assistance to native individuals living in the core area of Winnipeg who come from a lower-income base and are aged 16-22. Some exceptions are made regarding age.

Recently NET staged a Winter Olympics, funded by an International Youth Year grant. Five sports — hockey, floor hockey, basketball, volleyball and speedskating — made up the four-day event in which 200 native athletes participated.

According to spokesperson Cheryl-Ann Carr, NET is now focusing a lot of its attention on the newly formed Native Artists' Collective.

At least five native artists are currently looking for studio space and materials for their work.

Wallace Meekis, Sharon Hall, and Frank Taypaywaykejick work in acrylics; Nick Bruce in pencil, pastels, and oils; and Herb Daniels in soapstone carving. All are studying under professionals to improve their work.

Winnipeg's Forum Art Institute has already agreed to exhibit their work.

NET is funded by the Winnipeg Core Area Initiative. It is not only assisting native youth to develop their talents, but also increasing the public's awareness of those talents.

(Prairie Messenger)

School students raise $1,000 for Ethiopia

by Sr. Aline Gazaille

WASAGAMACH, MB — The Ethiopian crisis has made an impact on the staff and students of George Knott School and the community here. Over $1,000 was raised for the famine victims, after viewing television portrayals of the victims and the desperate situation in Ethiopia.

Vivid pictures of the dying kept recurring as plans on how the children of the school could help began to take form. Ways to raise money were studied. Permission was obtained from the Band officials and the school administration to go ahead.

Teachers sensitized their students on the crisis, discussing it in the classroom with posters and maps displayed in the hallways. A thermometer was designed to gage the sum of money that would gradually accumulate. A goal of $1,000 was set.

With the enthusiastic support of the students, the community proved that this goal could be reached. The thermometer rose gradually and steadily. The children were fascinated by it, checking it daily until the goal was met.

The older students organized a fund-raising evening; the activities included bingos, bake sales, games, jewelry sales, dances and roller skating. The St. Theresa Point Hudson's Bay manager made a generous donation to start the ball rolling.

Ethiopia has found a special place in the hearts of the staff and students of George Knott School. Our prayer is that the Lord of Compassion may touch the hearts of those people, somewhere in this world, who have the means and money to help the poorest of destitutes. □

Fr. Desormeaux laid to rest in Pukatawagan

PUKATAWAGAN, MB — This Indian community paid its final tributes to a 91-year-old Roman Catholic priest who died April 9, having served the local community for 55 years.

Father Emile Desormeaux, who celebrated his 91st brithday March 3, died in Richelieu, Quebec, where he has been living in retirement.

However, his retirement plans were frequently interrupted by visits to his former parishioners.

Archbishop Paul Dumouchel of Keewatin archdiocese told band members, who crowded the church for a remembrance service, that Desormeaux had asked many times for a "final act of grace" that would allow him to be laid to rest among his people.

The band made similar requests which were subsequently granted, the archbishop said.

The bright, immaculately kept church was the handiwork of Desormeaux and another tradesman. More than 1,000 logs were hauled in by dog team for the construction. Most of the windows and the altar were also home-made.

Chief Pascal Bighetty of the Mathias Colomb Indian band recalled the father's arrival in 1926.

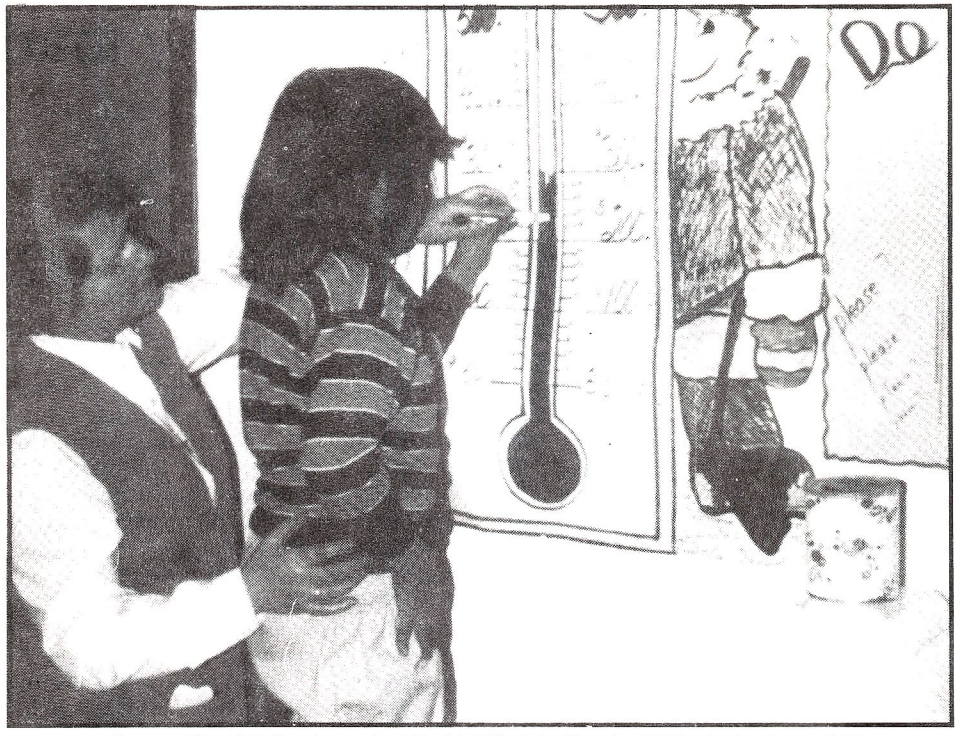
He said that during the first quarter century, the priest mushed 4,000 kilometres each winter by dog team as he kept in touch with between 400 and 500 parishioners who lived a nomadic life across a vast area of muskeg forest, lakes and fast-flowing rivers. In the summer, he covered the same distance paddling a canoe.

"The father baptized four generations of our people," the chief said. "At different times when the need arose, he also served as a schoolteacher, a dentist, a fur-buyer and a banker. Most of our chiefs counted on him as a close counsellor. Whenever you went to him about a personal or band problem, you always got some strong words back based on his faith.

"They weren't always comforting words but the kind that changed the course of things as you thought them over.

"He saw us through our toughest times — the days when we had the highest per capita homicide rate of any community or city in North America.

"The father would never let us off the hook but he also had strong faith in what we could become."



George Knott School reached its $1,000 objective for Ethiopia famine relief

Public hearings on Native education

by Elaine Carlson

REGINA — Education is only a small part of the problem, a native person told the Human Rights hearing here on native education Feb. 13.

What is needed, said Dave McKay of the Regina Friendship Centre, is a holistic approach to the problems besetting people of native ancestry, including economics, home environment and stability in society.

McKay was one of more than 20 people, speaking as individuals or representing organizations, who presented briefs at the Regina hearing.

He was in favor of an all-native, native-controlled high school in Regina. Others felt the needs of native children could be accommodated within the regular school systems. But most agreed that some changes are needed.

Four students of native ancestry who attend Scott Collegiate in Regina drew attention to racist attitudes in school textbooks. They called for the removal of books which still describe indigenous people as savages and squaws.

Doris La Plante of the North Battleford Native Outreach told of how the majority of her clients had dropped out of school. And "because they have dropped out," she said, "they have poor prospects for work because they lack even the basics to pursue skills and trades."

Sid Dutchak, the minister responsible for Indian and native affairs, responded by explaining how the Prince Albert Learning Centre project will provide a way for native students to obtain the academic credentials for technical institute training.

Well sponsored

This new venture is sponsored by the Natonum Community College, the West Central Area Association of Metis and Non-Status Indians of Saskatchewan, and Saskatchewan Advance Education and Manpower.

Most of those presenting briefs agreed with the Human Rights Commission that some kind of affirmative action program is needed.

The commission had proposed an affirmative action program within each school division in order to combat the high native dropout rate. Such a program would include representation of teachers and administrators of native ancestry, incorporation of native issues in the curriculum, cross-cultural training for educators, and native representation on school boards.

Regina board of education trustees Margaret Fern and Lloyd Robertson were among the minority who did not agree with such a proposal. They made a joint presentation to the commission as individuals because the board of education did not wish to send an official delegation.

The affirmative action plan, they said, was "playing around too much with the democratic process." And they said they believed more natives would be elected to school boards if a ward system were adopted.

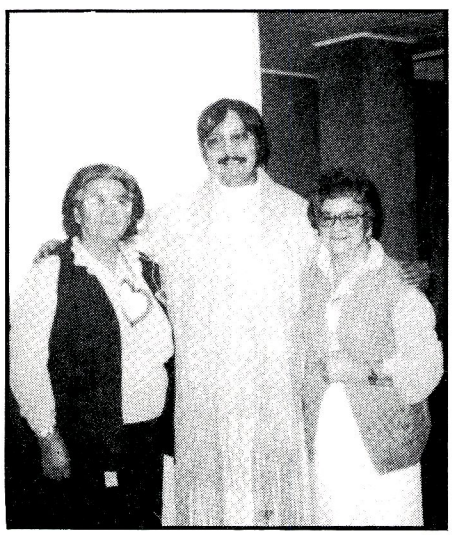
Other suggestions during the one-day Regina hearing included an examination of testing and streaming procedures to remove discrimination, a public education program to combat racism, lower teacher-pupil ratios in schools with high native enrolment, peer counselling for native students, and information packages that students could retake rather than the complete semester's work.

The Human Rights Commission also held a one-day hearing in Prince Albert. The purpose of these hearings was to bring the issue of high native student dropout rates and inequality of educational opportunity before the public and to seek comments and solutions. A final report will be released once the five-person commission has reviewed all the briefs. □

In the *Prairie Messenger*

Qu'Appelle Valley leaders meet

by Bernadette Feist, OSU



B. Feist photo

Mrs. Stella Goodwill (Elder), Father Stan Fontaine, Manitoba and Eva Peter, Balcarres

LEBRET, SK — On February 15, 16 and 17, sixty-four participants discussed native ministry in the Church today. Forty-three were Indian people, from surrounding reserves, interested in native Christian leadership.

Father Stan Fontaine, a treaty Indian from Manitoba, was the main resource. Stan was ordained a priest in October 1984. The life story and witness of Father Stan, shared in the opening evening, was inspiring for anyone who sees himself involved in native ministry in the future.

The second day began with prayer, followed by Joe Williams (Sakimay), Bill Desjarlais (Balcarres) and Stella Goodwill (Standing Buffalo) who shared their experiences and expectations in the Church. What attitudes influenced involvement in the Church? What changes must be made, so more people can become involved? What customs, practices, beliefs . . . have prevented or encouraged involvement of native peoples in the life of the Church?

To further native ministry there are native spiritual centres, the "Kisemanito Centre" at Grouard, Alberta, and the "Anishnabe Centre" at Anderson Lake, Ontario. Alfred Bighetty, from Kisemanito Centre, explained the program there.

"Get to know you" activities were arranged by Evelyn and Jerry Gilles, from Wynyard, and guitar music was performed by Wilfred Greyeyes of Regina.

Much hope and reason to move forward to even greater involvement and leadership of native peoples in the development of a native church was expressed by the participants. □

SINCO revenue reaches $8.6 million

REGINA — One day, five years ago, 14 Saskatchewan Indian Band chiefs put up one dollar each and started SINCO Developments Limited.

Today, SINCO is a multi-million dollar operation with 11 companies providing services ranging from transportation to sportswear.

The rapidly growing holding company, with companies operating under its "umbrella," saw consolidated revenue climb to $8.6 million dollars for the last fiscal year.

The SINCO group including the parent SINCO Developments Ltd., is owned by 51 Indian bands in Saskatchewan, a greatly expanded ownership from the 14 represented in the original ownership.

To assist in planning expansion and long-term growth parameters, the federal Native Economic Development Program approved a contribution of $483,700 to SINCO. Based in Winnipeg, the NEDP is a four-year, $345 million program designed to assist the development of Native economic self-reliance. The program is open to all Metis, Inuit, Status and Non-status Indians.

The current SINCO line-up includes:

SINCO Trucking Ltd.;
SINCO Security Ltd.;
SINCO Communications Ltd.;
SINCO Sportswear Ltd.;
SINCO Electric Ltd.;
SINCO Consultants Ltd.;
SINCO Construction Ltd.;
SINCO Realty Ltd.;
SINCO Building Supplies Ltd.;
SINCO Travel Ltd.;
SINCO Explorations (oil and gas).

The trucking operation is the most robust of the holding company's subsidiaries. For the fiscal year ended December 31, 1984, SINCO Trucking showed gross trade sales for the year at $5.6 million. The trucking company operates 22 giant tractor-trailers with total equipment assessed at $3 million.

Each SINCO operation is a legal operation entity in itself, as indicated in the names of the companies above. SINCO personnel totals 160, with all but four being Native persons.

Newest venture

SINCO's newest venture is in gas and oil exploration with one well already producing and three others about ready to spout. SINCO is into one venture with Petrocan, and has an exploration license covering 104 acres in the Moose Mountain Provincial Park in south-east Saskatchewan.

SINCO Trucking Company dispatcher Fred Quewezance (right) with Vance McNab

It also has an agreement with three Indian bands for exploration on their lands.

"There's little question about the position of SINCO on the leading edge of Native corporate development," said SINCO President Doug Cuthand. "We are an example of how Native bands can make it in the corporate world with little or no capital resources to start with."

What's next for SINCO? President Cuthand said it will continue to generate other companies under its holding company. For example, don't be surprised to hear one day, maybe sooner than later, about SINCO Aviation, or SINCO Telidon, or . . . □

Native church grows rapidly in Alberta

by Glen Argan

EDMONTON — It was a sign of new life, a sign that the dream of a native church emerging within the Catholic Church in Canada is not idle speculation.

About 60 people, mainly natives, were gathered at Star of the North Retreat House, St. Albert, Alta., Feb. 28 - March 3 for a conference on native ordained ministries.

They came from all over the four western provinces, from Northern Ontario and from Alaska to share their stories and to plan for the future.

There was talk of establishing a religious order for native people and of establishing native dioceses for the various Indian nations.

More concretely, the conference decided to work toward a national council for natives within the Catholic Church and to hold further conferences.

The '80s have been a time of hope for the native church. A native woman — Kateri Tekakwitha — was beatified; Pope John Paul II, while in Canada, offered his encouragement to native peoples; and last year in Alberta a Metis and a treaty Indian were ordained to the priesthood.

That native priest — Father Stan Fontaine — was at the Star of the North conference.

"I've been encouraged to see all the people here," he said. "I never thought we'd get this big a group. We're beginning to realize the possibility of a native church."

Since he was ordained last October Fontaine has travelled widely among native communities. "In some places they're not really aware of what's going on in the church," he noted. "But in other places, it's really dynamic."

(Turn to p. 8)

Fontaine is linked with the Kisemanito Centre at Grouard, Alta. It prepares natives to minister to their own community. But he senses the need for someone to be devoted entirely to visiting native communities, encouraging the growth of vocations and a sense of a native church.

Some would say his idea does not go far enough in bringing the church to the people.

Leo Asham of Winnipeg began studies for the Oblate priesthood six years ago, but soon left. He insists that the educational requirements, which had him studying the writings of British philosophers and biologists, were not appropriate to native ministry.

He also opposes the practice of taking native men away from their reserves as soon as they express an interest in becoming priests. "It's a destruction of things we believe as native people," he explained. Instead of sending potential native priests to university, they should give them a chance to work with their own people as a preparation for ordination, he said.

"I haven't given up total hope of becoming a priest," he added. "But unless things change drastically (in how priests are trained) I won't be interested."

Eskimo catechists

A program offered in the Diocese of Fairbanks, Alaska, tries to get away from this European approach. Since 1970, Jesuit Father Chuck Peterson has trained 47 Yup'ik Eskimos in 20 villages to become deacons. He has another 17 now in training.

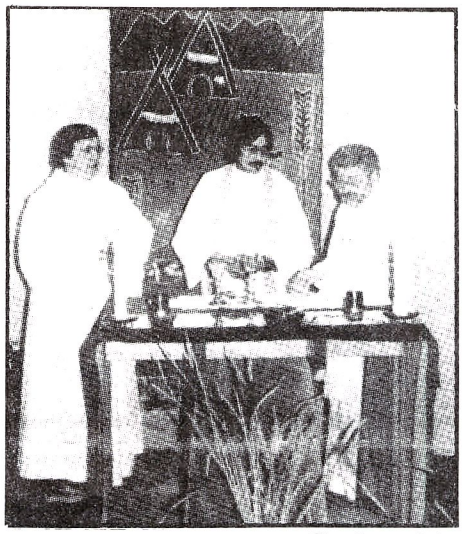
Candidates are chosen by their own communities. They use no textbooks, and spend only short periods away from home, for workshops in other villages.

"Some of the candidates were absolute losers by our standards," Peterson said, but the villagers chose them because they had personal qualities that they wanted in a minister.

The Jesuit also set up a program in 1977 to train natives for the priesthood. In 1978, he closed down the seminary. The program was doomed, he said, because it isolated the seminarians 500 miles away from their homes.

After ordination, the new deacons have insisted on further training. They attend retreats organized in the villages. These are especially popular with young adults.

The deacons have also developed an interest in the spirituality of traditional native religions and in how to integrate this with their Catholicism, Peterson said.



Glen Argan photo

Fathers G. LaBoucane, OMI, from St. Albert, AB, Stan Fontaine from Fort Alexander, MB and Guy Lavallee , OMI, from St. Laurent, MB, celebrate the Eucharist at the Conference of Native Ministries.

He now takes a lower profile in the training process. The deacons themselves educate the new candidates. The result is "a locally rooted Catholicism," he says.

Grouard's Kisemanito Centre is also bearing much fruit.

Its director, Oblate Father Jacques Johnson, recalls that when the centre opened in 1980 it had only four students. One left almost immediately and two of the other three had alcohol problems.

"I was ready to throw in the towel right there after two months," he said.

Since then, the centre has grown to include about 20 students a year — male and female — many of whom have undergone significant growth in their lives, Johnson said, adding: "I see that despite all the troubles we go through, God is there with his guiding hand to help us."

One of those who has been at Kisemanito Centre since the start is Clifford Sinclair, a Metis from Slave Lake.

Sinclair says he had to overcome his "personal negativity" and his "bondage to booze." Eventually, he "let God come into my life by prayer" and experienced a call to the priesthood. Now he has completed his academic studies and will soon go to Fort Vermilion to do pastoral work as further preparation for ordination.

It has been a long journey for Sinclair and there are probably many more miles before he reaches his destination — ordination.

The native church, too, has trod a long road, but a light can be seen. The establishment of a native church is now a growing reality. □

Western Catholic Reporter

Denendeh seminar planned

YELLOWKNIFE, NWT — A two-week workshop, July 4-18, led by Fr. René Fumoleau, will offer an in-depth experience of Dene culture and a dialogue with their leaders.

Participants will be invited to reflect on the experience with Rev. Terry Anderson, of the School of theology of Vancouver. Possibilities for solidarity between Dene and southern Canadians will be explored.

The Seminar begins with presentations and dialogue on Dene history, culture, political development.

A visit to Fort Rae is planned for July 7, and on July 9, a tour to the Norman Wells oil field is scheduled.

From July 10 to 17 a stay in Fort Good Hope, a community of 600, will allow visiting the Dene, listening to them, having discussions with them and sharing their life, hopes and frustrations.

$650.00 covers accommodation, meals, transportation and seminar costs. Travel to and from Yellowknife is the participants' responsibility.

Number of participants is limited to twenty. For registration or further information, contact:

Fr. René Fumoleau
Box 145
Yellowknife, NWT
X1A 2N1 (403) 873-8810

Fonyo honorary Blackfoot

GLEICHEN, Alta. — Steve Fonyo was recently made an honorary member of the Blackfoot tribe and given the name Blackfoot Runner. "Steve Fonyo has impressed the Blackfoot with his courage and determination," said Gerald Sitting Eagle, co-ordinator of cultural studies at the reserve 70 kilometres east of Calgary.

Chief Leo Pretty Youngman, in full ceremonial regalia and riding a horse, welcomed Fonyo to the reserve. The two-hour ceremony included displays of tribal dancing, and cheque presentations totalling about $16,000. Donors included the town of Gleichen and the Peigan and Blood Reserves. □

Survival said to be in the hands of Elders

by Bradley Bird

The key to survival for native people is listening to and acting upon their elders' advice, Eric Robinson, a local Indian leader, says.

Too often, however, elders are seen but not heard.

"You'll find that at any gathering of Indian people the only time you'll hear an elder talk is to open a meeting with a prayer or to close a meeting with a prayer," Robinson says. "Unfortunately, the elders have not been rendered the respect they deserve."

Robinson, executive co-ordinator of the Brotherhood of Indian Nations, a provincial organization consisting of five bands and 5,500 people, has co-written *The Infested Blanket, Canada's Constitution — Genocide of Indian Nations,* which is based on elders' testimony.

The other author is Henry Bird Quinney, co-ordinator of the Treaty Six Chiefs' Alliance in Alberta. The book is published by Winnipeg's Queenston House.

"What we're trying to portray is what the elders have been trying to tell our people," Robinson says.

Two gatherings

The authors interviewed some of 200 elders at two recent gatherings, the Treaty Six Hearing at Saddle Lake, Alta., in October 1983, and the Brotherhood of Indian Nations Elders' Treaty Hearing in Manitoba in February 1984.

"The elders maintain that we've always had self-governing nations in this part of the country," Robinson says. "We've never given up our nationhood. We've never given up our right to govern ourselves."

This means the Canadian government has no right to define Indian self-government because Indians have never forsaken that status, he says.

Robinson, 32, a member of the Cross Lake band who was born in Norway House, says the elders believe the treaties are sacred covenants made between sovereign nations.

"The non-Indian governments and non-Indian people disregard these treaties (signed mostly in the 1870s) whereas we hold them very sacred."

He says status and treaty Indians should not be attending the constitutional conferences designed to identify and entrench native rights because they risk losing the rights they already have. These, he says, include rights to land, education and health care provided by the state.

Robinson adds, however, that Metis and non-status Indians, who do not come under the jurisdiction of the Indian Act and whose fathers did not sign treaties, may benefit from the talks because they have nothing to lose.

"I just can't understand what we're doing there because we're only invitees. Whereas, as co-treaty signers, we should be there on a full and equal basis. That's why I can't understand why the Assembly of First Nations ever decided to attend." He says the AFN does not represent the views of all Indians in Canada.

Mistaken notion

Elders also say that native people are not Canadians. "At no time during the treaty process did we become Canadians. But the Canadian government has this mistaken notion that we're Canadian Indians," Robinson says.

He says he respects the fact that he lives in a country called Canada, but adds that Canadians must respect the existence of sovereign Indians nations which signed the treaties with Great Britain.

Robinson, however, could not define with certainty what an Indian nation is. "Almost every reserve considers itself a nation," he says.

To endure as Indian people, natives must preserve their language and religion as well as foster economic self-sufficiency on reserves, where unemployment often reaches 90 per cent, elders also say.

Robinson is angry that provincial laws are allowed to regulate hunting and fishing among Indian people. "We didn't give up these rights in treaties."

He says the province's hydro-electric projects in the north have "destroyed a way of life, really. They destroyed our traditional fishing grounds. Also they flooded our traditional burial grounds. And that to me is very sad."

(Winnipeg Free Press)

Manitoba Indians sue provincial gov't

WINNIPEG — Two Manitoba Indian groups are suing the provincial government and the Children's Aid Society for using up funds that were held in trust for native children. The First Nations Confederacy and the Brotherhood of Indian Nations say several hundred thousand dollars contained in the fund was needed to help return to Manitoba native children adopted outside the country.

In a statement of claim filed in Manitoba Court of Queen's Bench, the groups say the fund consisted of family allowance payments from the federal government for native children in the society's care. □

Fr. G. LaBoucane, OMI has been appointed Director of Vocations Ministry

The sacred vision

The Sacred Vision: **Native American Religion and its Practice Today** by Michael Steltenkamp, S.J., who has experienced firsthand the power and depth of Native American religion as it shapes the lives of contemporary people. It's a spirituality book for general audiences. Not a theoretical piece.

Fr. Steltenkamp has been active in Native American advocacy movements and taught at the Red Cloud Indian School in South Dakota.

Cost: $5.00 American, $6.00 Canadian, plus mailing.

Order from:

Fr. M. F. Steltenkamp, S.J.
4828 S. Hagadorn
E. Lansing, MI 48823 USA

B.C. Natives fear assimilation

by David Skrypnyk ©

Saul Terry is president of the Union of B.C. Indian chiefs. A thoughtful, introspective man, his stern, hard-boiled facial features reveal his years of determination spent championing rights and status for Canada's native people.

Sixteen years ago Terry's organization held its first annual general assembly. His group of native leaders shares a number of its concerns with other Indian forums including the National Indian Brotherhood and World Council of Indigenous Peoples. Among their worries are recent statistics showing that native Indians suffer more from high unemployment, disease and mortality rates than other Canadian social groups.

According to Terry, "We have to ask the reasons why we are the poorest of the poor."

This comment on the plight of Canada's Indian communities reflects further, onto areas which include inadequate native housing. It especially lingers on the fact that Indians generally receive less education than other Canadians.

Chief Terry, who presides over Lillooet's Bridge River band council. worries most about the erosion of Indian rights which are supposed to be guaranteed by Canada's Constitution. He complains the constitution excludes any definition of these rights.

The prominent Indian spokesman from B.C.'s interior claims, "Constitutional talks on Indian rights are just a public relations exercise and governments are determined to wipe out special status for Canada's natives."

Terry says native peoples want the right of self-government. He rejects moves begun by the previous Liberal administration, before it was defeated in the last election, which aimed to terminate special status for Canada's aboriginal population.

He's warned that native self-government legislation tabled by the defunct Liberals would deny the Indians' claim to sovereignty.

Fearing forced assimilation into the general population, Terry hopes various tribal groups won't have to fight the new Conservative government for survival of their autonomy.

Under the Indian Act, responsibility for Indians' welfare is entrusted to the federal government. Terry speculates any future concession the government may make toward Indian self-determination may only be granted "under federal and provincial authority."

Terry echoes Keith Penner, chairman of the Parliamentary Sub-Committee on Indian Self Government, in saying the federal government "spends two billion dollars a year on programs for Indians, but is not addressing the basic problems confronting them." □

A Native Speaks —

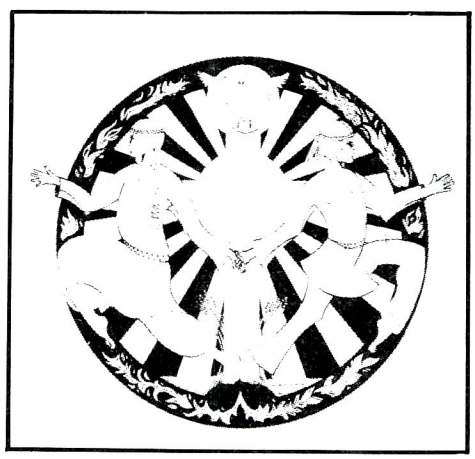
Our relationship with the Earth

by Stanley J. McKay

Stan McKay was born and now lives on the Fisher River Reserve at Koostatak, Manitoba. He was pastoring the United Church there for eight years but for the past year he has been working for the United Church of Canada as a coordinator for their national Native Ministries program.

It is our gift to be a people of the oral tradition, and to write in words is not our favourite way of communication. The feeling of some of our elders is that when you put things in writing they lose life. This is especially true for important stories about our values, our spiritual learnings and the Creator. The thoughts I hope to share are certainly in the realm, since we understand the Earth in a very spiritual way. Therefore there is some concern and a deep frustration in this attempt to communicate with you about the Earth and its place in our life.

With this introduction I share that we are people of the Earth. In many ways we might be called an "Old Testament people" because of our understandings about the Creator and our relationship to the creation. We too are people of the oral tradition as were Moses and Ruth. It would have been more helpful for us to have encountered the stories of Abraham in the oral tradition than it is for us to have them presented in a dogmatic fashion; to be interpreted and explained away in order to defend a certain bias or truth. Truth is where the Creator is for us and I pray he may be in our seeking to understand the Earth.



The Earth Mother

We call the Earth our mother. This carries the imagery of sustenance more than that of the relationship of love between the human person and the land. There is not an acceptable way to express that relationship exclusively, since it relates to the interdependence and relationship of all life. In my language there is not a word that can be accurately translated as "land"; we prefer the word "earth." Also in our stories and conversations we rarely use the expression "my land" since we prefer to say "our earth." Even if someone does say "my" it means they are using something at the moment but the concept of sharing is understood and assumed.

The coming of Europeans to this land meant a conflict of understanding which centres on the ownership of land. The initial misunderstanding is not surprising since the first immigrants were coming to take "possession" of a "vacant pagan land." The incredible fact is that this perception continues after five centuries. Equally surprising has been the historic role of the Christian Church in this process of colonization which basically

consisted of a dividing up of the Earth so it could be a possession.

The developments of this past generation may alter the pattern of non-communication with indigenous peoples about the Earth and about life. It may be that we are in a time of survival which will not allow people to pursue ownership of the Earth without perceiving that path leads to destruction of life, including their own. The most obvious example is the threat of universal nuclear disaster. More important for Native people is the depletion of resources and pollution of the environment. The life-giving environment in which we live is sensitive to abuse. Our elders have told stories about the destruction of Mother Earth. In their dreams and visions they have known from time immemorial about a deep caring and reverence for life.

The Earth is our life; it is to be shared. We know the Creator intends it for generations yet unborn. Even as we are being pushed into a "land claims" process we maintain our heritage and are motivated by a love of the Earth, a concern for the survival of the creation. Our Earth Mother is in a time of pain as she sustains many thoughtless children.

Unity of God and Creation

From what has been described in this reflection so far, it may not be sufficiently clear as to what the spiritual relationships to Earth are for us. It is thus necessary to say that we have a sense of Amen when the psalmist says:

"The Earth is the Lord's and the fulness thereof . . ."

The value that comes to me from the spirituality of my people is one of wholeness. It certainly is related to a view of life which does not separate nor compartmentalize. The relationship of health with ourselves, our community and with all creation is a spiritual relationship. The need of the universe is the individual need to be in harmony with the Creator. There is an awareness that the Spirit moves through all of life. The Great Spirit is in fact the Cosmic Order. The native spirituality draws together this cosmic order in human experience, in a very experiential way. The view of the creation and the Creator are thus an attempt to unify the life-view of creatures.

The image of living on the earth in harmony with the creation and therefore the Creator is a helpful image for me. It means "faithful" living on the earth will be moving within the rhythm of the creation. It will mean vibrating to the pulse of life in a natural way without having to "own" the source of the music. It allows the Creator to reveal truth to the creation and all may share in it. We have ceremonies and symbols of what may be true for us. We have developed myths and rituals which remind us of the centrality of the Earth in our experience of truth about the Creator. We seek to integrate life so that there will not be boundaries between the secular and the religious. For us, the Great Spirit is in the daily, earthly concerns about faithful living.

Each day we are given is for thanksgiving for the Earth. We are to enjoy it and share it in service of others. This is the way to grow in unity and harmony.

(Excerpted edition reprinted with permission of SEEDS.)

Norval Morrisseau and the emergence of pictographic art

Connie Wright

"Once I lived out in the country where I had to walk two miles to get to a telephone. So I was walking along on a winter's day feeling sorry for poor old Norval and I passed a turkey farm. There must have been over 3,000 turkeys on either side of the road kept back by fences. As I walked by, I began to be aware of the sound of one turkey after another as I walked — and they conversed. I thought of St. Francis and I wondered if he actually talked to the animals or was it the vibrations from this magnetic force within us. The more I thought of that the more I forgot about anything else. I just had a chat that made me more aware that we are a molecule inside a molecule on the body of God. That allowed me to forget my own radiance and that's what I'm talking about. That's what I mean about my paintings coming from somewhere else — maybe more so, and there isn't anything I can't do. . . ."

Norval Morrisseau's words express the rather deep seated ambiguities of trying to live between two cultures. His paintings in the past twenty years have set a precedent for the Woodland school of Indian Art. Followers of Morrisseau, like Daphne Odjig, Carl Ray, Saul Williams, Roy Thomas to name a few, have created a school which has been accepted by the Canadian Art establishment as "true art" rather than "folk art" or "ethnographic art."

Morrisseau's style is called pictographic, and although in concept it is related to Egyptian hieroglyphics, the form has been distinguished by Morrisseau. His use of line, form and colour relate his inner vision between spiritual powers and humanity.

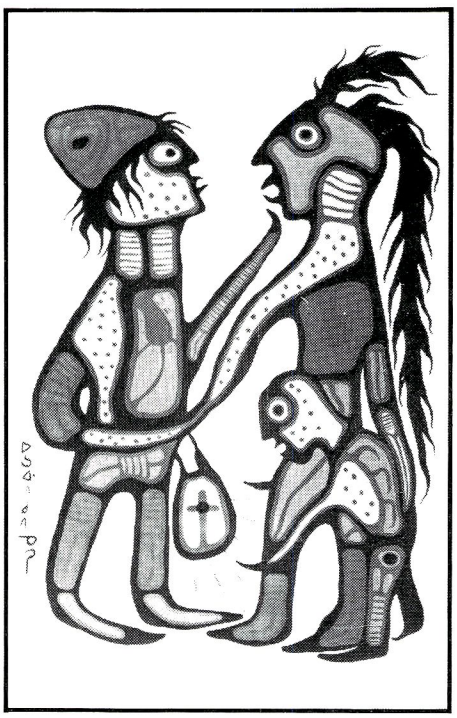
His vision is one of great beauty, but is a vision which encompasses both the secular and spiritual worlds of two cultures. He paints for example, a large pictograph of "the Artist as Jesus Christ" as well as portraits of Joseph and Mary with Jesus and St. John the Baptist. They are touching portraits showing an unusual blend of Christianity with roots

Virgin Mary with Jesus and St. John by Norval Morrisseau

deeply set in Ojibwa Midewiwin pictography. His colours are bold vibrant reds, blues, purples held together by thick dominating black lines.

Sacred pictography in the Ojibwa culture was utilized traditionally as a system of symbolic communication. It charted spiritual development and expressed spiritual identity within a larger cosmology. Morrisseau has taken the pictography of his ancestors

concluded on p. 12



The Gift (1975), by Norval Morrisseau, was shown in the Art Gallery in Toronto, Ontario last year.

and updated it, to provide non-Indian and even Indian people with his twentieth century interpretation of the Woodland Indian's mythology. His work is a rewriting of Ojibwa history from an Indian perspective.

Born in 1932 on the Sand Point reserve on Lake Nipigon near Thunder Bay, Morrisseau was led by his grandfather to a recognition of his need for a spirit quest. In his quest he found a mission to transmit the legacy of Ojibwa beliefs and values. He had many struggles to persevere in obtaining this ideal. He left school in Grade 4, and got his education from reading old comic books and magazines.

Later, he was befriended by a non-Indian, Dr. Henry Weinstein, who gave him materials and access to a history library. Although Morrisseau suffered the ravages of poverty, illness and alcoholism he became an avid student of his own culture. He is now an accomplished medicine man, a basket maker, a carver of spoons and statues, an eloquent singer of medicine songs, and an unrivalled story teller.

In 1957 he married Harriet Kakegamic while being hospitalized for tuberculosis. Soon with a family to support he established in his paintings the themes which would dominate the next twenty years of his life's work. In the beginning he used a hodge-podge of materials — watercolours, oils, inks, and later he used more enduring materials like plywood, hide, kraft paper and oils.

Originally in the pictographic style, images were made of spirit questers to aid in the transfer of spirit power. The charms produced, could be for good luck, in love affairs, hunting, or protection of babies in their cradles. Morrisseau took the pictographic style out of these spiritual roots and secularized it. He used images to revitalize an ailing Ojibwa culture, and in a sense gave it a new spiritual reality. His holistic vision of the world encompasses both the spirit world and the physical universe. His use of pictographs in Art Galleries does not defy its spiritual base in both the Ojibwa and Christian cosmologies, rather it is a presentation of one man's artistic manoeuverings to bridge two cultures. □

Connie Wright: autobiography

I was born in 1948 in Toronto. My parents are Scottish and Mohawk. Although I'm of mixed cultural heritages I have always identified with my mother's Indian background.

I went to school in the city, but spent summers visiting my mother's relations on the Six Nations reserve outside Brantford. When I finally got to university in 1967 I found myself to be one of two Metis who had gone that far in their studies. I often felt quite lonely so I started going to the Friendship Centre on Beverley Street in Toronto. There I made friends and started to help in organizing social functions at the Centre.

Since I was a tall, thin, attractive girl the then-director, Bob Fox, asked me to model some of the Indian fashions made by people at the Centre. Later I helped to organize fashion shows in church halls, at the Centre, during Caravan, and the St. Lawrence Centre for the Performing Arts.

At 23, I became the first Indian Girl to model for the Canadian National Exhibition. Although I was a novice, they took me on and taught me how to walk down a runway without knocking my knees together, and smile at a blank-faced audience until my teeth ached. It was pretty demanding. We put on 16 shows a day, which meant a lot of costume changes, make-up sessions, getting one's hair styled, and standing around waiting to go on-stage. It was a pretty exciting experience, but I still wanted a career which would endure for a longer time.

Connie Wright

After I left university I went up to Cross Lake, Manitoba, to work with an Oblate Father, Pietro Bignami and a group from C.I.A.S.P. We spent the summer working with the Cree children and teens, learning about life in the North, their habits and particular gifts of the Cree people. I liked the people of Cross Lake and I learned a lot about what it means to be an Indian from them.

After that summer in 1971 I went to Ottawa to work in the civil service. In Cultural Development I wrote articles, reports, went on speaking engagements and attended conferences. Working for the government proved particularly difficult for me as the work was so political. No one would accept me for what I was: a Metis, but they either told me I was a non-status Indian or basically a white woman with a red skin.

The work was full of trials, difficulties and frustrations. I left after a year, confused about who I was and what I wanted to be. A couple of years later I worked for the government on contract, which meant I could annotate books for their bibliography "On Indians," without facing any of the hassles of being directly employed by

them. The position worked well for me and, during the next three years, I reviewed over 350 books.

During the years I was on contract with DIAND I took swimming lessons. At 27, I passed my Bronze, Leaders, and Instructors and then started to work as a lifeguard. Although this was a lowly position it afforded me the time to read books, and work on my writing skills. I also taught the occasional adult how to swim in a very intensive "one-to-one learn-to-swim" program. Later, I got a job with the Ottawa Board of Education teaching retarded children to swim.

During these three years I did just a little writing professionally. One magazine I did write for was "Ontario Indian" then published by the Union of Ontario Indians.

I got married in 1979 and, three years later, my son Matthew was born in the Ottawa General Hospital. Since his birth I have directed my time towards raising him, being a housewife, and being a writer. It is difficult but I feel it is important for a child to have a full time mother while he is young, and it is also necessary for that mother to have outside interests.

Since Matthew's birth we have moved twice. Once from Ottawa to Toronto and then on to Thunder Bay where my husband is studying clinical psychology. I'm also taking a creative writing course at the Lakehead, writing for the local community newspaper, and our local church newsletter. I like the work, as one of my ambitions is to be a writer financially self-sufficient. In other words, I hope to earn my living as a writer.

Connie Wright

Louis Riel

Louis Riel — symbol for Canadians

by Paul L. A. H. Chartrand

In these two articles I shall be writing about Louis Riel, the Metis leader responsible for the formation of the Province of Manitoba, who died on the gallows in Regina on November 16, 1885. I shall write about Louis Riel as a symbol for Canadians today, especially for the Metis Canadians. I shall discuss, not so much the details of Louis Riel's life, but something more important than that . . . I shall discuss Riel as a symbol for those who would fight for what they perceive as a just cause. I will try to emphasize that the importance of Louis Riel as a man is not what should concern us now; what should concern us more is the story of Riel's people . . . the story of a people who once exercised supreme influence in present-day western Canada; a people whose demands for justice were met by Canadian cannon fire; a people shoved in the background of western Canadian society for the last hundred years; a people either abused, ridiculed or pitied, where not forgotten. But above all, I will emphasize that this "forgotten people" of western Canada did *not* die a hundred years ago when Louis Riel was hanged as the aftermath of the military defeat at Batoche.

I will try to tell the reader that, contrary to what has been written, we, the Metis, live on as a people in the west, and what is more, we intend not only to continue our existence but to expand our influence in what is truly our homeland — we are the children of the Canadian west.

In order to have a reasonable idea why it is necessary to critically review the history of Riel's people today, it is necessary to look at the point of view held by those who have written the story of the Metis these past one hundred years. They have *not* been Metis — because it is the victors who write the histories — and they have done anything but take a view that reflects the Metis reality.

One of the central ideas of the traditional writers is that the Metis nation died with Riel in 1885. This is what Joseph Kinsey Howard, who is generally regarded as a *pro*-Metis writer, had to say in 1952:

> *He* [Riel] *died on the gallows and his nation died with him — his nation, and the dream of a strange empire in the West. The ideas from which the dream evolved live on among the remnants of his people, but they live feebly because the race is weak and dispersed and despised. The official histories read by other people have no room for them.*

That quotation also introduces a second idea that is popular with traditional writers — that the Metis are not "white," not "civilized, " and therefore inferior to the writer and his people — who are "white" and "civilized." On this point Howard maintained that,

> *. . . the reader must be persuaded that people can do strange things when, unlike himself, they have not yet established their right to pride in their race, their religion, or their "nationality"; when their skins are neither light nor dark, but — most outlandish of all — just in between . . .*

Perhaps the reason that Howard, despite his obvious bias and confused perspective, has been regarded as a pro-Metis writer is that he was able to recognize the danger of working for the elimination of a people. He wrote, about the attempted destruction of the Metis by Canada:

> *There were no gas chambers then, but there was malevolent intention; and there were guns and hunger, smallpox and syphilis. And "backward" peoples, then as now, could be used as puppets in the power politics of dynamic "civilized" states.*

If the reader agrees that this message is valuable today — he might take the time to read on and consider that the Metis story is worth re-telling today — a story that must, unlike traditional histories, focus on the people that Riel represented and their circumstances, rather than on Riel the man.

The habits, both of thought and physical behaviour, of a man, are very much influenced by the people and the rest of the environment in which he lives.

Louis Riel grew up among the Metis not far from St. Boniface on the Red River. He is said to have been very close to his mother, who was a very religious person. From his youth, Louis himself was very much preoccupied with the teachings of the Roman Catholic Church. At the age

Turn to p. 14

Riel **(from p. 13)**

of thirteen Louis left Red River to attend a college in Montreal that had been established to train young boys for the priesthood.

On his way Louis met his father, who was returning home from Montreal. This meeting was to be the last time Riel was to see his father, who died while Louis was at college. Louis was severely depressed by his father's death in 1864.

In 1865 he quit the college in Montreal and eventually returned to Red River in 1868. Here he presided over the transfer of Red River from The Hudson's Bay Company to the new Dominion of Canada. The founder of Manitoba was only in his mid-twenties when he united the different groups inhabiting Red River and secured the consitutional recognition of western rights in the *Manitoba Act* of 1870.

But the heated racial and religious bigotry of the times would not permit Louis Riel to be acclaimed as a Canadian leader in his own time. Overblown rhetoric concerning the judicial execution by the Riel government of a scoundrel who happened to be an Orangeman led to political stickhandling in Ottawa that eventually saw Riel exiled to the United States for a five-year period.

Despite being elected as a member of Parliament several times, the Metis leader was forced to hide from his enemies and never took his seat in Ottawa. In the 1870's Louis spent some time in mental hospitals in Quebec, suffering from an illness of which the state of knowledge of the time does not permit an acceptable diagnosis.

In 1884 Louis was teaching school in Montana when the Metis of the Batoche area along the South Saskatchewan River summoned his help. Once more, as in 1870, a Canadian influx of immigrants threatened the security of the Metis and the government in Ottawa was not doing anything obvious in response to the Metis demands for the recognition of their rights to the lands they occupied and gathered their living from. The constitutional guarantees of the *Manitoba Act* had not, and indeed, still have not, been met.

Louis travelled to Batoche with his wife and two children, expecting to stay only a short while to help his brethren to secure their rights. Initially, the non-Metis population joined with Riel and the Metis in petitioning Ottawa for a better deal but, by spring of 1885, the Metis found themselves alone to face the firepower of the Canadian armed forces.

Led by Gabriel Dumont, the small Metis group fought gallantly against the overwhelming numbers of Canadians and finally gave up at Batoche on May 12, 1885. Here were killed old men who fought to the death in a vain attempt to secure the historic rights of their families and their people. The Canadian troops plundered the Metis houses and took Riel prisoner to Regina. Gabriel Dumont, the daring, legendary guerilla fighter, escaped to the United States and later returned to die peacefully on the banks of the Saskatchewan River.

Riel was convicted of treason by a jury of six non-Metis and sentenced to death by a non-Metis judge. He was hanged in Regina on November 16, 1885 and his body laid to rest in the Cathedral Cemetery at St. Boniface.

(A second article on Riel, by Paul Chartrand, will be published in our October issue.)

Education is the key — Chartrand

by Beatrice Fines

Paul Chartrand, Head of the Department of Native Studies at the University of Manitoba, sees education as a key in the solution to many of the problems facing natives today. He has experienced life in areas as far apart and as different as St. Laurent, a village on the shores of Lake Manitoba, and Queensland, in Australia's tropical region and feels this applies everywhere.

Professor Chartrand was born in St. Laurent and spent his growing up years there, receiving both his elementary and high school education in that community. He later attended the University of Winnipeg where he graduated with a Bachelor of Arts degree, majoring in history.

He also has received a professional qualification from the Manitoba Teachers' College and an honours degree in law (LLB) while in Australia where he spent eight years studying and then teaching law. After he returned to Canada he spent a year at the University of Saskatchewan in Saskatoon, obtaining his Master of Laws degree, doing research and teaching law as it applies to native people.

He came to the University of Manitoba and assumed his present position in July of 1983. Besides lecturing at the University he is involved in research and community service, often acting as a consultant for native organizations and doing volunteer work.

"Whatever falls my way," he says.

He is enthusiastic about the course he teaches. Sitting in his office among the book-lined shelves, he exudes confidence and is obviously at home. You know, listening to him, that he will be equally at home behind the lectern in the assembly hall.

Courses in Native Studies include the history of native people, literature and art, traditional medicine and contemporary practices, native law and the political process. Ojibwa, Saulteaux and Cree, the native languages most used in Manitoba, are taught. A substantial minority of natives is enrolled in the course, more than there were a few years ago, but Professor Chartrand says they are still underrepresented.

Only since the 1970's have universities offered programs which viewed the study of aboriginal people as worthy of interest. Previously courses were conducted to promote academic interest in history, anthropology and language; now they promote the people themselves in a more positive way.

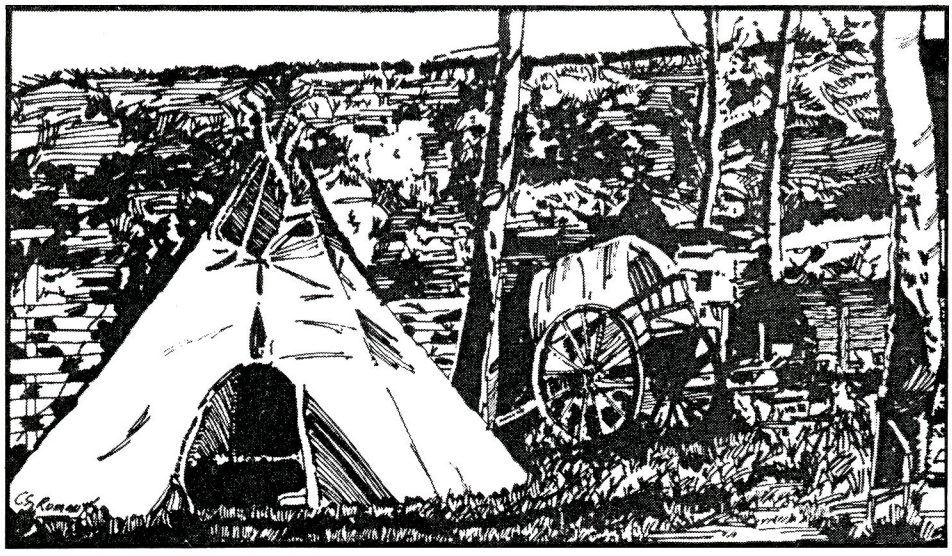
Paul Chartrand says education is the most important factor in improving the situation of a people — native or otherwise. It widens the perspective and promotes tolerance, provides an avenue to something better or more effective and gives people an appreciation of the reasoning of others. We fear the unknown. With knowledge, fear disappears, attitudes change, barriers are broken down. Professor Chartrand is eager to do his part in removing barriers between natives and others. □

IN OUR OCTOBER ISSUE

Huronia's historic challenge, *by Bishop A. Carter;* The Indian nurse, *by Jeannette Watts;* Mr. Dowden, school teacher, *by Connie Wright;* Living up north, *by Tanya Lester;* Louis Riel: part 2, *by Prof. P. Chartrand;* Catherine Gandeacteua, *by John Steckley;* Renewed option in Native clergy, *by Marcel Lamarche;* Pope John Paul's Yellowknife address, and Forgotten Chiefs, *by Dr. P.L. Neufeld.*

The GAMBLER
— Adjusting to a new lifestyle

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



"The Company have stolen our land — the earth, trees, grass, stones, all that I see with my eyes. The Queen's messengers never came here, and now I see the soldiers, and the settlers and the policemen. I know it is not the Queen's work, only the Company has come, and they are the head, they are the foremost." Thus argued Chief Gambler Tanner, oldest son of Picheito Tanner,[1] at the Hudson Bay Company's post at Fort Qu'Appelle during Treaty 4 negotiations, shortly after succeeding his aged father and having migrated westward from the Portage la Prairie region following the Red River Rebellion.

Where did ultimate sovereignty lie, he demanded of Lieutenant-Governor Morris. The Indians still controlled the Qu'Appelle Valley, and because they hadn't given up this land the HBC should not be able to claim this land as theirs. In fact, the 300,000 pounds paid to extinguish company claims in the northwest should have gone directly to the Indians.

Ottawa would long remember The Gambler (Atakawinin or Otahaoman; his English name is probably James) as "the most vigorous opponent of the Hudson's Bay Company land holdings and influence in treaty making, and representing the Qu'Appelle Lakes Saulteaux in their determination not to treat." A similar stand had been taken by Yellow Quill of the Portage area, a chieftain whose sister was married to Gambler's brother.

Gambler Tanner had been one of the band's most noted warriors against the Sioux in the Portage region during the 1850s and '60s. Now he led the band of at least 30 families. Siblings included Joseph (Kasesaway; Bright Star), Thomas John (Cheton), Edward (Ahjijukoonce), Bazel, Alexander.

Several years ago, a Tanner descendant provided me with a glimpse of interesting but little-known Saulteaux history involving the transition names of men underwent during the first 50 years or so of reserve life on the Canadian Prairies. Earlier, names had been earned through hunting or battle prowess. Suddenly, battles were no longer fought and hunting dwindled to almost nothing, chieftains were often selected by Ottawa. Nicknames, frequently insulting from the Caucasian viewpoint but actually expressions of endearment by band members, became common.

For example, his grandfather, known for his sexual prowess, was called The Great Fornicator by his friends. The Gambler, who spent the last half of a long lifetime on reserves, is known to history only by that name. That he probably also had a different name depicting great fighting ability during the three decades he fought Sioux, goes without saying. It probably eventually dropped by the wayside while an attribute more in keeping with his later years was accentuated. He is the only one of Picheito's sons who seems never to have used an English name, there being circumstantial evidence only that it was James.

During the 1870s, though they tried to rectify it later, Canadian government officials made a gross error which created countlesss problems eventually and which is playing a major role in Indian land claims today. Gambler Tanner was one chief to whom it applied.

Ottawa assumed that related bands possessed a hierarchy of chieftainship as was common in European societies, namely, that chiefs of smaller bands were subject to those of larger ones. Consequently, they often designated more powerful leaders to sign treaties on behalf of their own bands as well as related lesser ones. Thus Waywayseecappo signed Treaty 4 on his own large band's behalf as well as for the smaller Gambler (the Tanners), Rattlesnake (John 'Falcon' Tanner's foster mother Queen Netnokwa's followers who split with the Tanners over the HBC vs. NWC issue), South Quill (Rolling River reserve founder) and Sakimay. All five bands were then dumped onto one large reserve: Lizard Point, near present Rossburn, Manitoba.

There was much friction on that reserve between Waywayseecappo's people and the others. From 1874 until 1893, his own people continued to consider The Gambler as their chief even though Ottawa classified him only as a councillor. With his family, he lived in an old granary which, according to the Indian agent, was "partitioned, whitewashed, a good comfortable dwelling." He owned fine horses, cattle, geese and pigs. For pets, he had a moose calf and a young adult, the latter asleep in the living room when the agent called. He and a neighbor were then buying a mower and a rake together.

By about 1893, the rift at Lizard Point broke up the enforced confederation and several bands, including Gambler's, moved off into the Valley River region between present Roblin and Grandview. Following many years of sometimes hostile negotiations with Ottawa, new reserves were eventually established there and at Silver Creek, south of Binscarth. Because the latter proved unsatisfactory, much of it was released and opened to settlement, the small scattered remaining parcels being held by some Tanners renamed Gambler. Of The Gambler's personal part in those negotiations, Indian commissioner A. Forget wrote in 1896, "I found him a very good man."

Though information is available on many of Gambler Tanner's nieces and nephews, none seems to apply to his own family. Further, mystery shrouds a particular Tanner foster child (much was written about him during the latter part of the last century and the beginning of this one)

[1] See Chief Picheito, in INDIAN RECORD, April 1985, p. 19.

who was either associated with Gambler, or with his uncle, the Rev. James Tanner.

Many Manitoba Tanners descend from that boy. Known also as James Tanner, he was a Caucasian youngster who, during the Minnesota Sioux problems, somehow came to live with a wandering Cree band, who treated him well but of whose lifestyle he tired of and he ran away. Freighter James Tanner befriended him but the band wanted him back. The boy agreed, provided he could call himself James Tanner after his benefactor. A year later, he ran off again, met a freighter who knew Tanner and smuggled him into Manitoba in an empty flour barrel. The boy never did find James Tanner but, years later, he managed to locate some of the clan. When he learned of America's first (much publicized) kidnap-for-ransom case of youngster Charlie Ross of Philadelphia, he believed himself to be that person and he spent the rest of his life pressing his claim (unsuccessfully) to that identity.

Because various Tanners: Picheito, Rev. James, Joseph, and Gambler, were all deeply involved in the freighting business between St. Paul and Winnipeg, and as Rev. Tanner was already dead when Charlie Ross was kidnapped, foster son James Tanner could only have been Charlie Ross if it had been The Gambler who befriended him. No one is positive that his name was James. Also, The Gambler seems to have had a son of his own called James, further adding to the confusion.

On January 22, 1916 Chief Gambler Tanner died on Gambler reserve. According to whoever provided this information to the Minnedosa Tribune, he was then well over 100 years old. That age, however, was probably exaggerated because his father would have been 116. My guess is that he was more likely in his mid-90's. His widow lived out the remainder of her life at Clear Lake reserve. (The shameful details of how Ottawa swindled the Indians out of Clear Lake reserve when Riding Mountain National Park was established appeared in a five-part series in this magazine during 1981 and early '82.)

CORRECTION

The photo published on page 19 of the April, 1985 issue is not that of Chief Picheito, but that of his father, John 'Falcon' Tanner.

IN MY OPINION

Native rights need clear definition

The claim of Indians, Inuit and Metis to a right of self-government within Canada was not accepted by the April constitutional conference because some provincial governments and many ordinary Canadians are not sure what it implies. Prime Minister Mulroney's idea that the constitution should recognize the principle of native self-government was not accepted by spokesmen for status Indians because they see no advantage in mere recognition of a principle they believe is already available to them.

The failure of the provinces and the leaders of native organizations to agree on a constitutional amendment need not impede the development of native community self-government for Indians and Inuit at the practical level. The disagreement is one form of the continuing ambiguity and mistrust underlying dealings between status Indians and provincial governments. That will have to be resolved eventually. But the issues of grand constitutional theory will be resolved more easily if Indian bands and provincial governments take a regular interest in each other's activities and start to recognize each other's legitimate roles.

One vigorous school of status Indian thought holds that Indians should never talk to provincial governments about anything; that Indians only deal with the federal government with which the treaties were signed; and that Indians who deal with a provincial government alongside other people who live in the same province are cutting their own throats, eroding their own status and their treaty-based claims on the federal government and letting themselves be turned into ordinary, non-status Canadians.

The constitutional meeting just completed shows that, at least for amendments to the constitution, Indians do have to treat with the provincial governments. The constitution cannot be amended without their consent. The easy conclusion, that the conference shows there is no point in dealing with provincial governments, is short-sighted. Some provincial governments, like some Indian bands, are further evolved than others. They need time. Since status Indians are not desperately in need of new sections in the constitution to give them land, identity and a legal framework, they can afford to give those provinces more time.

The most promising avenue toward self-government for the Inuit lies in the place where they live. Most of the population of the Northwest Territories north of the tree line is Inuit. Either by division of the NWT or by further development of local government for the whole territory, the Inuit who live there should be increasingly able to govern the communities where they live and the land they occupy in the way they want. For status Indians, the existing reserves, the land which may be added through old claims and the band councils governing those communities are the means by which self-government can be expanded. For Metis, whose scattered communities have no formal corporate identity and precious little control of anything, the practical means for self-government do not exist.

For an Inuit administration in the North and for Indian governments on the reserves, the major limit to their autonomy is the lack of money and dependence on Parliament for grants. Federal governments regard mineral revenues from the territories as found money for the federal treasury. The grants to Indian bands which the recipients regard as their own money, owed to them for surrender of the land, and issued each year according to the dictates of departmental policy and party politics. Indian and Inuit administrations need recognition by others that the money they spend really is their own. If they cannot immediately get that recognition in the constitution, they may be able to get it in daily practice which will eventually lead to constitutional recognition.

(Winnipeg Free Press)

First Ministers (from p. 1)

The AFN, representing Canada's 350,000 status Indians, rejected the deal. National Chief David Ahenakew said: "We support you in this, Mr. Prime Minister, but not the proposal. The purpose of the First Ministers Conference is to constitutionalize rights. The proposal before us has serious deficiencies; for example, there is no compelling commitment of negotiations."

Leaders from the Assembly of First Nations (AFN), the Native Council of Canada (NCC), the Metis National Council (MNC) and the Inuit Committee on National Issues (ICNI) accepted the new proposal. The Premiers of New Brunswick, Newfoundland, Ontario, Prince Edward Island and Manitoba also agreed with Mulroney's proposal.

Government leaders from the Northwest Territories and the Yukon said they would like to have their own self-government. The NWT has the only Native Government Leader. The Yukon's Leader was the chief negotiator for land claims in the previous Yukon territorial government.

Four Premiers against

The Premiers of British Columbia, Alberta, Saskatchewan and Nova Scotia rejected the new proposal until the definition of self-government for Canada's native people was clearly defined. Quebec Premier Rene Levesque agreed with the concept of self-government but wouldn't sign any accord with the federal government citing his struggle for Quebec independence.

In order for Canada's Native people to achieve self-government the consent of seven provinces with at least 50 percent of the Canadian population must be obtained.

Having heard from the Inuit Delegation Mulroney asked of the other parties concerned if they would like to wait for two months so they all can go back to their respective constituants and consult with them about the new deal.

The Native Council of Canada (NCC), representing Canada's non-status Indians, and the Metis National Council (MNC) said they would accept it.

In a last minute effort Mulroney gave his personal assurances that he would fight for their rights. "Both I and the Federal government accept that Metis and Non-status people have unique problems regarding their protection of their rights. And I confirm today a commitment to attempt to recognize their special needs. I am going to be convening a meeting which I will personally chair with the leaders of the Metis and Non-status people with Mr. Crombie and Mr. Crosbie," Mulroney said.

Three provinces rally

Of the four provincial Premiers who rejected the first deal, three had changed their minds. Saskatchewan and Nova Scotia said they were satisfied with the sscond proposal worked out between the provinces and the federal government. Both Premiers said they had a hand in drafting the second deal and were satisfied with the added clauses, especially the one on provincial participation in negotiations for Native self-government.

Alberta, the only province to reject both deals, said it still would like to see the exact structure of a Native self-government and it would not budge until it did see it. Alberta, which has the most to lose because of land claims in their oil and gas rich fields, fear the natives within the province would lay claim to the lands.

British Columbia's Bill Bennett said he was concerned about law suits against the province. B.C. is the only province that has large tracts of land that are unceded by treaties or land claims. But Bennett changed his mind when the Prime Minister said that it was time they sat down and worked together to settle a wrong that plagued this country.

There were heated debates between the provinces who backed Native self-government and those against it.

Next meeting in 1986

Premier Richard Hatfield of New Brunswick, the most vocal in favour of native self-government, argued that governments in Canada had too long taken the native people for granted and should give them their fair share of justice.

Provinces against self-government used legal arguments to back their stand, Alberta asking how would self-government work and what is ahead for native people and the provinces if both (Native and provincial) would take their cases to the courts. Lougheed said it would tie up the legal system of Canada.

This was the third of four such conferences set aside for Canada's Native people since Canada brought home the Constitution in 1982. The Indian, Metis and Inuit people have one more federal-provincial First Ministers conference in 1986.

Abridged from a report in the YUKON INDIAN NEWS

THE EAGLE SOARS

by Gary Emile

He was once a brave man . . .
Who roamed upon this land,
His name was Louis Riel . . .
A courageous Metis man.
The Assiniboine, the Saulteaux . . .
And the Metis,
The Chipewyan, the Sioux . . .
And the noble Crees.

FLYING HIGH IN THE SKY
THE EAGLE SOARS,
HIS WINGS ARE SPREAD APART,
THE EAGLE SOARS.
Together we will all agree . . .
To share this land.
And from this we will together . . .
Form many Bands.
The government people will one day come . . .
To rule our land,
And to make MANITOBA . . .
The place it now stands.

FLYING HIGH IN THE SKY
THE EAGLE SOARS,
HIS WINGS ARE SPREAD APART,
THE EAGLE SOARS.

Today we speak of the constituent . . .
Where will we end?
As our people are now being led . . .
By the whiteman's hand.
From the North... And to the South...
Our people got along.
From the East . . . and to the West . . .
That is why I wrote this song.

(Calgary, 1982) — □

KATERI

by Charles Stepanek, M.M.

Who is this girl of the wilderness
With virtue pure and spirit free
The Mohawk maid, KATERI!

Her childhood years with their scars and tears
Are but a soul's bright victory
This Indian soul, KATERI!

To seek christian life midst pagan strife
She with Louis is told to flee,
The 'Jewel' named KATERI!

She wins her race to waters of grace
And her vow of virginity
The Lord's handmaid, KATERI!

From martyr's blood came this wondrous flood
Of light that her people might see
Intercede for us, KATERI!

A cultural compromise is necessary

by Tanya Lester

Tanya Lester was eight years old in 1964 when she and her family left Manitoba to spend a year and a half in Saskatchewan at the Poorman's Indian Reserve north of Regina. Now she lives in Winnipeg where she works as administrative co-ordinator for the Manitoba Action Committee on the Status of Women. She continues with her first love of writing about women and women's issues.

As our car slid through the mud, windshield wipers flapping frantically to clear the dirt splattered front window, we wondered if making the move to Poorman's Indian Reserve had been the right decision. We felt better, though, when we reached the schoolyard.

Through the drizzle, my family saw two school buildings. One, a two storey grey shingled building, would be our home for the next year and a half. The other building eased our fears because it looked so familiar. That white, green-trimmed schoolhouse with a row of windows on one side was the exact replica of one standing on another reserve near our home in Manitoba. Using one architectural plan, Indian Affairs had built identical schoolhouses across Canada.

In the fall of 1964, my family had packed our belongings into our white fin-tailed Dodge and headed for the Saskatchewan reserve.

The year before we had lived at Hole River Indian Reserve in northern Manitoba where my mother had landed her first teaching position since she had interrupted her career to raise my two sisters and me.

I never found out how Poorman's got its name but it could not have had a more appropriate one. Everyone on the reserve was poor. At Hole River, the people had fished and hunted to survive but at Poorman's, 60 miles north of Regina, there were no lakes, nor was there game to hunt.

Hole River was isolated but at Poorman's, Indians were confronted with another culture and were torn between Indian beliefs and the white man's ways.

Their response was often compromise. Each morning the Cree medicine man drummed and chanted to welcome the sun. His eerie music could be heard all over the reserve as people rose to start each new day. Almost everyone, however, was also Roman Catholic. Each Sunday, a priest came from another reserve to hold mass in one of the schoolrooms. Because his

Tanya Lester in her Native dress

congregation was large, the masses were often followed by baptism.

One Sunday the brother of one of mother's students was baptized. A couple of weeks later Mother overheard her student telling his classmates that his little brother was going to be baptized.

"But your baby brother was already baptized," my mother said in surprise.

It turned out that the baby was going to be baptized by the medicine man with only the child and the mother present.

Medicine-Man names baby

At that time the medicine man gave the baby his real name, a name only the mother was trusted with until the child was old enough to keep his own name a secret. The name had to be secret to protect him from evil spirits and people. If someone cursed his Christian name, the Indians believed, the curse would be ineffective, but if the child's enemy would use his real Indian name, the curse would work.

Two baptisms was a means of playing it safe. Christianity has its hell for unbelievers and the Cree religion has its curse, so they were covering both bases.

I know how the Indians must have felt. I was baptized an Anglican and attended Catholic catechism classes while at Poorman's. The Catholics said the only people who went to heaven were those who practised their religion. I remember thinking that, in the long run, it might be better for me to get baptized as a Catholic, too.

The medicine man didn't resent sharing his flock with the priest.

In a sense, the priest shared some of his white followers with the medicine man, too. One man who was a devout Catholic, whose family was baptized and confirmed at the appropriate times, who went to confession, took Holy Communion, and never ate meat on Fridays, suffered from a back problem. Over the years. he had seen a number of doctors and chiropractors but none of them could help him. Finally, in desperation, he waited until after dark one night, got into his Volkswagen, and drove to the medicine man's house.

The medicine man gave him an ointment made from roots and herbs. The man went home, applied the ointment to his back and as he told my mother, speaking in low tones, he never suffered from his back problem again.

Indian parents use methods similar to those used by white parents to discipline their children. I can remember white parents warning their disobedient children about the bogeyman. "If you don't come in and go to bed, the frogman is going to get you," Indian parents at Poorman's would tell their children.

The frogman was a god with human characteristics. Sometimes he was good and sometimes he was evil. The children feared that he would catch them and do awful things to them if he happened to be in a bad mood. I remember picturing, in my mind, this froglike character lurking around the swamps waiting to spring on little children who had strayed too far from home. Since I was living on the reserve, I felt I could fall victim to the frogman just as easily as any Indian child could.

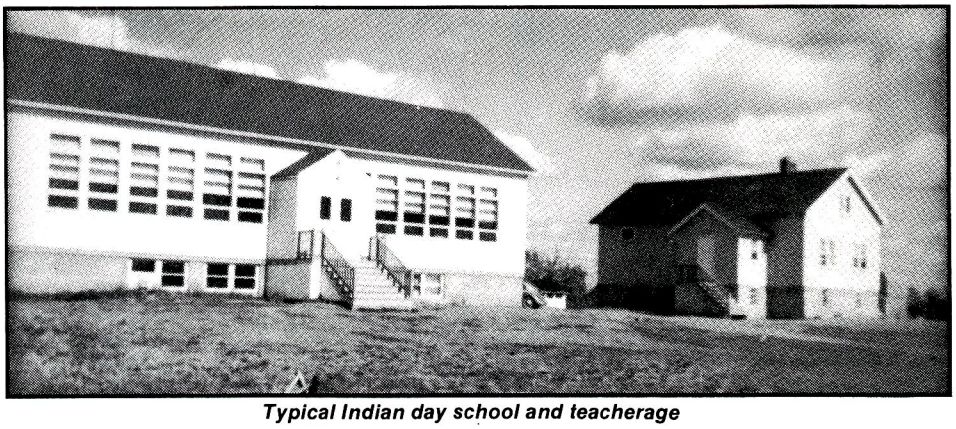
The Indian children used to laugh at the teacher's kids' naiveté concerning sex. To them, it was a natural part of life and they could not understand why we knew nothing about it. I remember one girl proudly telling me that her 15-year-old brother brought young women home and went to bed with them. I pretended I knew what she was talking about. I was nine.

In school, my sisters and I sometimes got razzed because we were the teachers' kids and because we were white. In short, we were different and children always find it difficult to accept children that are different.

If some of our classmates got angry with us over something that happened during recess, they would talk in Cree so we could not understand what they were talking about. My sister, Louella, and I put our little scheming heads together and devised an appropriate revenge. We would talk in Ukrainian. Of course, it was not really Ukrainian but gibberish. Our mother had tried to teach us Ukrainian but we had refused to learn. Louella and I, however, knew our classmates would not know the difference.

For the most part, I idolized the Indian kids and wanted to be like them. I especially identified with one girl who wore braids and blue-rimmed glasses with sparkles. I, too, wore braids but had 20-20 vision. I became obsessed with the idea that I wanted to wear glasses. When it became apparent that I could not ruin my eyes, I pretended to be wearing glasses. I would sit at my desk in school and push imaginary glasses up my nose. The girl with the blue glasses once caught me pushing the invisible glasses up my nose and looked at me as if I was crazy.

My best friend at Poorman's was Mary. With her Aunt Corrine, she came each evening to clean my mother's classroom which adjoined our living quarters. I would sit and talk their ears off as they swept the schoolroom. I was in total awe of Mary. She was 15 years old but was not taller than I was at nine. She owned the most beautiful beadworked leather Indian costume and let me wear it one time while my mother took pictures of me in it. Mary had a cousin who won a country singing contest and as part of the prize he appeared on Bonanza. But most of all, Mary could click her gum as she chewed it. Sometimes I still catch myself trying to do it, too.



Typical Indian day school and teacherage

When we left the reserve in 1967, we left with beadwork necklaces as souvenirs of our stay at Poorman's. My mother had asked an old Indian woman, who still knew the art, to make each of us a necklace. Mine was made with pink beads on a white background but there were a few beads of different colors mixed into the necklace. At first I thought the woman's eyesight might have been failing and she had strung a few of the wrong-colored beads. After asking around, we found that she had not made a mistake.

The different beads told an Indian story but no one would tell us what it meant. They would not trust white people with this secret. Maybe they thought what the white man did not know, he could never take away. □

THE OLD WOMAN

by Connie Wright

She sat crooning,
Sunbeams played in her hair,
She rocked in her golden hour,
Death had no place on her wizen face,
It shone with puffs of pink rouge,
Covering a soft wrinkled cheek,
Black beaded eyes defied
the incumbent reality,
And she rocked.

Death had hardly touched her,
The sun illuminated her stark white hair,
Her hair shone in a halo,
A rich image of immortality.
Suddenly, the embroidery fell
from the rocking hands.
Her mind began to wander,
And still she rocked on,
Back and forth, forth and back,
It sounded out her whole life.

Past memories like bright jewels
Erupted from her consciousness
Childhood, youth and maturity,
Exploded like crystal sparks
of fading life
Those eyes still held their blackness
As the dreams rose from her
The sun never stopped shining
Nor did those deep eyes close
Just a silence pervaded that room.

THE FISHERMAN

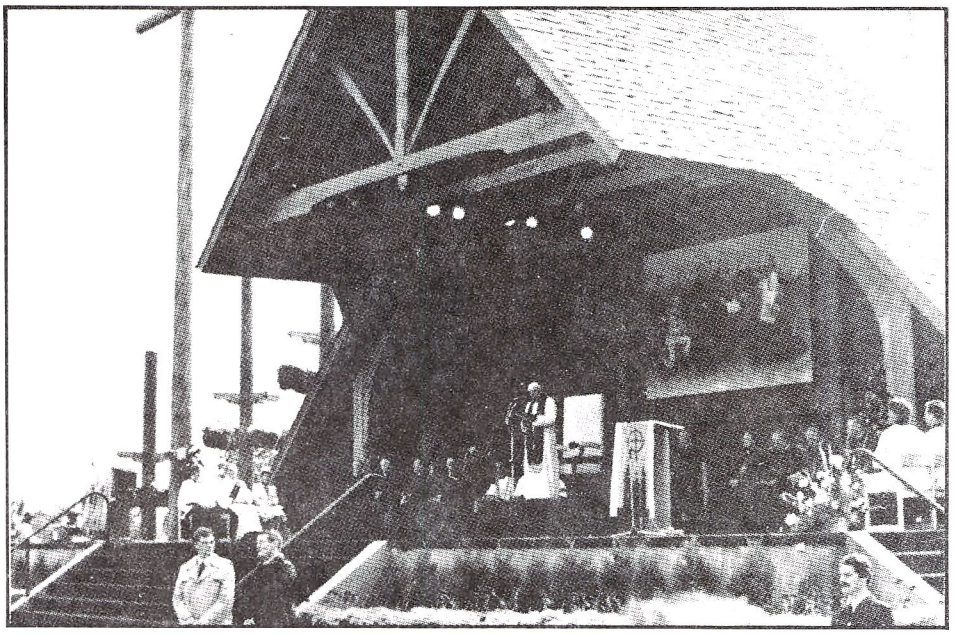
by Connie Wright

Fishing smells greet me as I walk along the harbour of my existence.
Far away white dot like sailboats reach into the depths of the seas sources
Blue sky and nothingness comfort them in their search.
The men struggle with rich meshes of fish, squirming, silver-white fish,
Fish that hardly know their usefulness to these great fishers of the darkness.
Brainless, the fish are not deceived by the greedy men;
They too leave their indelible mark on the slime ridden faces of their captors.
The boats reek from the decay of their dying bodies,
Life from the seas depths calls out to the men to leave,
To stop violating her riches, to stop tearing the lifespring from her green bottom;
And yet man cannot stop the process
He violates, he consumes, he reaps, he dies;
She dies too, giving up her luxurious store into his hands
She is without choice, gives freely of herself and dies.
He stops, considers, but plunges onward continuing the relentless pace.
She is without knowledge, but he knows the consequence of his undertaking.

Take time . . !

Take time to Think . . .
It is the source of power
Take Time to Play . . .
It is the secret of perpetual youth
Take Time to Read . . .
It is the fountain of wisdom
Take Time to Pray . . .
It is the greatest power on earth
Take Time to Love and Be Loved . . . .
It is a God given privilege
Take Time to be Friendly . . .
It is the road to happiness
Take Time to Laugh . . .
It is the music of the soul
Take Time to Give . . .
It is too short a day to be selfish
Take Time to Work . . .
It is the price of success
Take Time to do Charity . . .
It is the Key to Heaven.

Pope John Paul II addresses Natives at Midland



100,000 faithful attended Pope John Paul's Mass, Sept. 15, 1984, at the Shrine Field in Huronia, Ontario.

Dear Brothers and Sisters in Christ,

Chay! With this traditional Huron word of welcome I greet you all. And *I greet you,* too, *in the name of Jesus Christ* who loves you and who has called you out "of every race, language, people and nation" (Rev 5:9) to be one in his Body the Church. Truly Canadians are a people of many races and languages, and thus it gives me great joy to pray with you at this holy place, *the Martyrs' Shrine,* which stands as *a symbol of the unity of faith in a diversity of cultures.* I greet those of you who have come from the far North and the rural areas of Ontario, those from the cities to the South, those from outside Ontario and from the United States as well. And in a special way I greet the native peoples of Canada, the descendants of the first inhabitants of this land, the North American Indians.

We are gathered at this site in Midland which is of great importance in the history of Canada and in the history of the Church. Here was once located the Shrine of St. Marie which one of my predecessors, Pope Urban VIII, designated in 1644 as a place of pilgrimage, the first of its kind in North America. Here the first Christians of Huronia found a "house of prayer and a home of peace." And here today stands *the Martyrs' Shrine, a symbol of hope and faith, a symbol of the triumph of the Cross.* The reading from Saint Paul's Letter to the Romans, which we have just heard, helps us to understand the meaning of this holy place, and what it was that gave the martyrs the courage to lay down their lives in this land. It helps us to understand the power that attracted the native peoples to the faith. And this power was "the love of God made visible in Christ Jesus our Lord" (Rom 8:30).

Saint Paul also tells us how firmly he believed in the *love of Christ* and in its *power to overcome all obstacles*: "Nothing can come between us and the love of Christ" (Rom 8:35). These are words which proceed from the very depths of his being and out of his personal experience as an Apostle. For this great missionary faced many trials and difficulties in his zealous efforts to proclaim the Gospel. To the Corinthians he writes: "I have been in danger from rivers and in danger from brigands, in danger from my own people and in danger from pagans; in danger in the towns, in danger in the open country, danger at sea and danger from so-called brothers. I have worked and laboured, often without sleep; I have been hungry and thirsty and often starving; I have been in the cold without clothes, and, to leave out much more, there is my daily preoccupation: my anxiety for all the churches" (2 Cor 11:26-28).

And yet, Paul glories in these hardships and says of them, "These are the trials through which we triumph, by the power of him who loved us" (Rm 8:37). All these hardships he gladly bears because he is convinced of the love of Christ, and that nothing can ever separate him from that love.

North American Martyrs

A similar *confidence in God's love guided the lives of the Martyrs* who are honoured at this Shrine. They, like Paul, had come to consider the love of Christ as the greatest of all treasures. And they, too, believed that the love of Christ was so strong that nothing could separate them from it, not even persecution and death. The North American Martyrs, then, gave up their lives for the sake of the Gospel — in order *to bring the faith to the native people whom they served.* In fact, we are told that their faith was so strong that they yearned and prayed for the grace of martyrdom. Let us recall for a moment these heroic saints who are honoured in this place and who have left us a precious heritage.

Six of them were Jesuit priests from France: Jean de Brébeuf, Isaac Jogues, Gabriel Lalemant, Antoine Daniel, Charles Garnier and Noël Chabanel. Fired with love for Christ and inspired by Saint Ignatius of Loyola, Saint Francis Xavier and other great saints of the Society of Jesus, these priests came to the New World *to proclaim the Gospel of Jesus Christ to the native peoples of this land.* And they persevered to the end despite difficulties of every sort.

Two lay brothers were part of the missionary group: René Goupil and Jean de la Lande. With no less courage and fervour, they assisted the priests in their labours, showed *great compassion and care for the Indians,* and, laying down their lives, won for themselves the martyr's crown.

And as these missionaries laid down their lives, they looked forward to a day when the native people would enjoy full maturity and exercise leadership in their Church. St. John de Brébeuf dreamed of a Church fully Catholic and fully Huron as well.

A young woman of Algonquin and Mohawk ancestry also deserves special recognition today: Blessed Kateri Tekakwitha. Who has not heard of her outstanding witness of purity and holiness of life? It was my personal joy, only four years ago, to beatify this woman of great courage and faith, who is known by many as the

"Lily of the Mohawks." To those who came to Rome for her beatification, I said: "Blessed Kateri stands before us as a symbol of the heritage that is yours as North American Indians" (June 24, 1980).

As we are gathered in prayer today at the Martyrs' Shrine, we remember *the many efforts of the Church,* beginning three and a half centuries ago, *to bring the Gospel of Christ into the lives of the native peoples of North America.* The Martyrs honored here are only a small representation of the many men and women who took part in this great missionary effort.

The first Christians

We wish to pay tribute as well to all those who joyfully embraced the Christian faith, like Blessed Kateri, and who remained faithful despite many trials and difficulties. Of great importance to the Church of Huronia is Joseph Chiwatenwa, who together with his wife Aonnetta, his brother Joseph and other family members lived and witnessed to their faith in an heroic manner. Their fidelity is yet another testimony to the truth attested to by the Apostle Paul: "Nothing can ever separate us from the love of Christ." A statue now commemorates the life and mission of Joseph Chiwatenwa. Particularly striking is the testimony of Saint Charles Garnier on the inscription: "It was in this Christian that we had our hope after God." These men and women not only professed the faith and embraced Christ's love, but they in turn became evangelizers and provide even today eloquent models for lay ministry.

We also recall how the *worthy traditions of the Indian tribes were strengthened and enriched by the Gospel message.* These new Christians knew by instinct that the Gospel, far from destroying their authentic values and customs, had the power to purify and uplift the cultural heritage which they had received. During her long history, the Church herself has been constantly enriched by the new traditions which are added to her life and legacy.

And today we are grateful for the part that the native peoples play, not only in the multicultural fabric of Canadian society, but in the life of the Catholic Church. Christ himself is incarnate in the life of the Catholic Church. And through her action, the Church desires to assist all people "to bring forward from their own living tradition *original espressions of Christian life,* celebration and thought" (*Catechesi Tradendae,* 53).

Thus the one faith is expressed in different ways. There can be no question of adulterating the word of God or of emptying the Cross of its power, but rather of Christ animating the very centre of all culture. Thus, not only is Christianity relevant to the Indian peoples, but *Christ, in the members of his Body, is himself Indian.*

And the revival of Indian culture will be a revival of those true values which they have inherited and safeguarded, and which are purified and ennobled by the Revelation of Jesus Christ. Through his Gospel *Christ confirms the native peoples* in their belief in God their awareness of his presence, their ability to discover him in creation, their dependence on him, their desire to worship him, their sense of gratitude for the land, their responsible stewardship of the earth, their reverence for all his great works, their respect for their elders. The world needs to see these values — and so many more that they possess — pursued in the life of the community and made incarnate in a whole people.

Finally, it is in *the Eucharistic Sacrifice* that Christ, joined with his members, offers up to his Father all that makes up their lives and cultures. In his Sacrifice he consolidates all his people in the unity of his Church and calls us all to reconciliation and peace.

Like the Good Samaritan we are called to bind up the wounds of our neighbours in need. Together with Saint Paul we must affirm: "It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation" (2 Cor 5:18). This is truly the hour for Canadians to heal all the divisions that have developed over the centuries between the original peoples and the newcomers to this continent. This challenge touches all individuals and groups, all Churches and ecclesial Communities throughout Canada. Once again in the words of Saint Paul: "Now is the favourable time; this is the day of salvation" (2 Cor 6:2).

As we go forward, let us commend ourselves to the intercession of the North American Martyrs, to Blessed Kateri Tekakwitha, Saint Joseph, Patron of Canada, and all the Saints, together with Mary the Queen of Saints. And in union with the whole Church — in the richness of her diversity and in the power of her unity — let us all proclaim by the witness of our own lives that "neither death nor life . . . nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord" (Rom 8:38-39).

Dear brothers and sisters in Christ, this *Martyrs' Shrine* of Huronia bears witness to the rich heritage that has been handed on to the whole Church. At the same time, it is a place of pilgrimage and prayer, *a monument to God's blessings in the past, an inspiration as we look to the future.* Let us then praise God for his providential care and for all we have inherited from the past. □

NFB films look at Native roots, rights

OTTAWA — Two one-hour documentaries are available from National Film Board libraries. Forming part of the NFB's extensive collection of films on Canada's Native People, they may be borrowed free of charge in 16mm format, and purchased in both 16mm and video.

Standing Alone is a sequel to the NFB classic *Circle of the Sun,* filmed 25 years ago. Focusing on Pete Standing Alone, it offers a sensitive autobiographical study of a successful Indian horserancher caught between his rekindled devotion to the culture of the Plains Indian and the energy politics of the 1980s. Directed by Colin Low and originally telecast on the CBC-TV network in June 1984, *Standing Alone* is a beautifully shot, lovingly documented film, describing a story that will "make the heart soar" (Toronto *Star*).

Incident at Restigouche, a film very different from *Standing Alone* in mood and intent, brings a critical, historical perspective to the 1981 Quebec raids that resulted from the Micmac's refusal to comply with severe restrictions on their traditional salmon fishing rights. Combining television news coverage with contemporary investigative interviews, it probs for the story behind the shocking events that raised the collective ire of native people and others across Canada.

Incident at Restigouche was directed by Abenaki filmmaker/performer Alanis Obomsawin. It premiered in July 1984 at the General Assembly of First Nations conference in Montreal and since then has gone on to win praise and arouse debate at festivals and special screenings held across Canada. □

Boarding schools *(from p. 2)*

the acquirement of a different education process are still begging a definitive evaluation, but statistics and facts put in evidence the conclusions that much the same system, with equivalent quality of staff, in much more difficult financial situations and conditions, had achieved outstanding results in many other parts of this country and elsewhere in the world.

Mr. Thomas's letter rants about conditions in the residential schools and the atmosphere they created. I know, as I lived all my high school, college and university years 500 miles away from home. I had to learn two new languages and to cope with the food and clothing dictated by our boarding schools in Ottawa, at the time of the great depression. I was away from my family for 25 Christmases in a row, and no more immune to homesicknes and loneliness than any normal boy.

Similar conditions have been the lot of many outstanding leading citizens I know. They do not claim to be heroes or martyrs, but had the moral fiber to take it and to make the best of it.

I was principal and administrator of two Indian residential schools. I visited a dozen others, run by churches of different persuasions, in four provinces, and had contact with a good sixty more. Where I visited I met both adults and children. Everywhere, I found *"much security, stability, love, discipline"* and dedication.

I noted that, in most institutions, the kitchen and catering staff prepared the same food for all. Had any diner shown me *"grasshopper legs or bird droppings"* on his plate, I would have checked his locker for extra supplies and his proficiency at making a fuss and creating a disturbance!

The same goes for the end of the line at sixteen; residential schools were not expected to become old folks' homes or welfare hostels. Any deserving pupil was well cared and looked after, often past the official age limit. Much of the whimpering raised in the letter could be classified under the general heading dear to Mr. T.: *"garbage."* Where did he see sex-segregated classrooms, dining facilities, chapels?

Our writer is adverse to any comparison between education systems and countries. I understand his fears. But that can not limit one's freedom to face and assess reality.

I checked around here and I find that a good 85% of the leaders of the Grand Council of the Crees, the Cree Regional Authority, the Compensation Board, the Cree School Board, the Cree Council of Health and Social Services, Air Creebec, the Cree Construction Company, the Cree Trappers Association, Sotrac, the Cree Trappers and Hunters Guaranteed Income Office, as well as most Band chiefs, are alumni of residential schools. I can list doctors, lawyers, clergymen, and other professionals, and a full complement of qualified nurses and teachers. I will have to wait and see if local control of education, use of the vernacular — a pedagogically inexpugnable position, when possible in practice — and day schooling will achieve the same lofty aims.

A recent survey of all day-schools in the province of Quebec attended by Indian children and mostly under Indian administration, has revealed that in 1983 - 1984, these institutions had 516 of their former students in fulltime post-secondary education. The drop-out rate, mostly at the high school and college levels, ranged between 2% and 57%. Opinions are evenly split on the use of the native language in the classroom.

Even after the education of Indians has, in a large measure, ceased to be *"only a sideline of Canadian governance"* and is no longer done by what I call "a fad system," to quote a knowledgeable Master of Education, the search for the right answer still goes on. Let us work together to find it.

Raymond M. Alain, OMI,
Chisasibi, P.Q.

Re: Indian Residential Schools

I have spent 14 years in three different Indian residential schools. All were run by Oblate priests and Grey nuns. I was six years old in 1944 when admitted and I was 20 years old when I graduated from Grade 12 in 1958 from Lebret, Saskatchewan.

One thing I learned which has helped is *discipline.* I have learned to persevere and "tough things out." Maybe that was one reason why I lasted that long in these schools.

I left boarding schools with one big inferiority complex. I had been taught that whites were the *"it"* people and we Natives were second class. I recall that a nun told us that the eight Jesuit martyrs were murdered by "black Indian savages." She said the word in French, *"sauvage."* We were always told what whites did; that we had to learn from them. I felt inadequate after I left and when I had to face these whites. I even hated them.

My family life suffered due to boarding schools. I did not grow up with my parents or brothers and sisters. I could not cope with a family life situation.

I find it difficult to express love, affection or compliments. We never got them in school. When we were troubled all we were asked to do was pray and ask God for help. I did and it didn't help.

Yes, these staff members were dedicated, dedicated to turning us Indians into whites. Their intentions were good, but I had to live their teachings. This did not prepare me for the real world.

The only person who showed me any understanding and help was Fr. Marcel Landry, OMI. If it hadn't been for him, I would not have gone on to high school.

Ralph Paul, B.Ed.
Wanipigow, MB

The Editor,

I read with interest the letter from W.C. Thomas in your January issue in regards to the Indian Residential Schools. I wish to respond, as invited, out of "genuine research and experience in the field."

I worked as a supervisor in an Indian residential school in 1964 in Manitoba. It was a year that shaped the rest of my life in more ways than one. I witnessed first hand what happens when a child is wrested from her home environment and is placed in an institution to be educated and nurtured in a Christian atmosphere.

W.C. Thomas's account exactly mirrors my experience. No doubt he remembers little five-year-olds having their heads washed with Lysol or Pinesol and nit-picked by hand and comb. How about the toilet cubicles with no doors, which the parents of the children were expected to use as well when they came to visit. They were not permitted to use the staff washrooms as lice would be then communicated to us. How about thirteen-year-old girls being strapped in the nude for running away from school? How about lard on bread, instead of margarine or butter? I was cautioned on my first day of work at the school by other staff not to go to reserves because *"the hub caps would be stolen off my car,"* not to date any Indians and, on my days off to leave the school and not be involved in a personal way with any of the students.

The children's entire program at the school was designed to separate them from their home environment, language, religion and culture. There is no more graphic evidence for me

than when I took children home at the end of the year. When the train reached Churchill, I had one twelve-year-old girl to leave with her mother. The girl pointed out her mother to me and we walked over to her. I had to leave an English-speaking daughter with a Cree-speaking mother — totally unable to communicate — I cannot imagine a more tragic situation.

Today the white community is perplexed. What do Indians really want? What they want is only what is most basic to humanity: the freedom to pursue their own goals in life, to live by their own cultural and religious strictures and to be themselves in every sense of the word. Doesn't that seem normal?

I found the editor's comments after W.C. Thomas's letter most discouraging. This letter was not an example of an exceptional circumstance with unfortunate ramifications. Quite the contrary, that experience of separation from one's family, culture and religion was the rule. I know of only one person who felt the school in her life was not a negative experience. Thousands of people's lives were damaged. Most people ended up alienated from their families and culture, unable to speak their language or make a life for themselves in the city or the bush.

The residential schools were ill-conceived projects. There are no excuses good enough to explain the enormous ill they did.

Ann James
Kingston, Ontario

150 H.S. Grads

Dear Editor:

Re: Residential Schools

"You don't hear the good things . . . just the negative. You hardly hear from the people who appreciate their residential school experience," says Vitaline Iron, an Indian teacher from Canoe Narrows, Sask.

Having lived ten years in residential schools, Vitaline points out that the isolation at that time limited opportunities for education. "Where would we be," she asks, "if it had not been for the Sisters and the Oblate Fathers?" She says older people regret not having been able to attend school and not being able to speak English.

Residential school life was an inter-community experience. Children from different communities got to know and understand one another and developed friendships that lasted over the years.

Skills were learned: baking, cooking, knitting, crocheting, skills that often are not being learned today. "It was the Sisters' patience that gave us that," Vitaline says.

"We took life as it came. There was little to complain about. The food was okay — we were so poor. Times were hard. The school was strict, at times too strict — they never let us go to dances. The Sisters taught us to dance.

"We were not allowed to speak Cree, and we wouldn't be able to communicate with the Chipweyan, and probably wouldn't learn English. We were reminded that we should be speaking English, and sometimes there would be a 'penance' for the older kids to encourage them to speak English.

"Culture was misunderstood," she adds, "but there was always some who encouraged it. One priest in particular, gathered boys and girls, and encouraged them to make dried meat whenever a steer was killed, and dried fish whenever suckers were caught. He didn't want us to forget those things," she states.

150 high school graduates

Though there was no grade twelve when Vitaline attended Beauval, she completed her education as an adult and became a teacher. There are 150 graduates from Beauval Indian Residential School since 1978. Many are teachers, trades people and police constables. Others are serving as chiefs or members of band councils on their reserves. An ever increasing number are continuing their post-secondary education.

Vitaline points out that, as early as 1961-63, many students from Canoe Narrows had graduated from Lebret Residential school. One of them has become a lawyer.

Residential schools have had their short-comings. We do not intend to negate that. However, not to acknowledge the remarkable achievements of the same schools in the face of tremendous obstacles, would present a one-sided and incomplete picture.

Vitaline has experienced the good and the bad of residence life. Her realistic, positive, understanding and accepting attitude speaks for many others. She is presently taking a summer course in Anthropology at the University of Saskatchewan — a choice she attributes in part to her residential school experience.

We do need to hear about the good things that happened in the past, and are happening today.

Fr. Sylvain Lavoie, OMI
Ile-à-la-Crosse, Sask.

Two children's books by Bernelda Wheeler

reviewed by B. Fines

Both of these books for children owe a great deal of their appeal to the illustrations of the two gifted artists. The first one is a somewhat moralistic tale of a little girl and her dog. She abuses her pet and is later contrite when it saves her from drowning. The second book details what happens when a beaver fells a tree across a power line cutting off the electricity in a small boy's home. The stories are told as much by the illustrations as by the short scripts.

Both books will appeal to young children and the repetitive phrases and the rhyming should encourage them to read for themselves although in "A Dog Called Chum" good English usage is sometimes sacrificed for the sake of rhyme.

The illustrations are unmistakably of native people and show them in real life situations which should help to banish some of the misconceptions of native life some people have.

The books are attractively bound in bright green and yellow. Written at a Native Writers' Workshop sponsored by the Native Education Branch of Education Manitoba, they should have a place in every school library. Bernelda Wheeler, a journalist, former columnist for the *Indian Record* and former host of the CBC program 'Our Native Land' has served her people well by producing these two small volumes. □

A Friend Called Chum,
by Bernelda Wheeler.
Illustrated by Andy Sout.
Pemmican Publications, 22 pp, $5.95

I Can't Have Bannock but the Beaver Has a Dam,
by Bernelda Wheeler.
Illustrated by Herman Bekkering.
Pemmican Publications, 30 pp, $5.95

Other titles

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

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

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

exc

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ADDRESS:

Women's group sets objectives

WINNIPEG — The Aboriginal Women's Economic Development Corporation initiated in January 1985 has selected representatives from the twelve provinces to form its interim Board of Directors, and has been further defining the new development corporation's objectives, future activities and clientele.

"However," according to Manitoba's representative Barbara Bruce, "there is a substantial amount of technical and organizational ground work to be done before the new corporation can become fully operational."

She states that "once the corporation is operational, it could provide many services needed by native women, such as advice on projects, financing, information, technical research, and so on."

The objectives of the Aboriginal Women's Business Development are:

1) To increase and strengthen aboriginal women's business projects at the community level which have a strong economic focus, increase women's economic self-reliance and have the potential to be commercially successful;
2) To increase through the formation of this corporation, the number of aboriginal enterprises, including financial and economic institutions, which have the potential to be commercially viable and which enhance aboriginal women's management skills and economic oportunities for all native people;
3) To increase the access of aboriginal women to existing economic development resources in the private and public sector; and,
4) To increase the public awareness of the contributions to the Canadian economy made by aboriginal women's enterprises.

It is stressed by the interim board that the emphasis to be given to women by the corporation is not intended to exclude native men from participation in any way, but only to recognize that native women face especially high barriers to entering the business world and priority will be given to projects initiated and managed by native women in key positions.

A total of 61,000 native women are currently in the labour force (1981 figures), and of these, just over 2,400 are in managerial occupations. It is assumed that about half of these women are likely to be managing businesses in the private sector. These 1,200 aboriginal women are viewed as initial clients for the corporation and expanded shortly thereafter to reach out to the many other qualified native women.

(Monika Feist)

Deadline for the October/85 issue is Monday, Aug. 19.

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Native Rights *(from p. 1)*

So the churches advocate three steps to redress the historic imbalances. First, they recommend specifically defined rights of each aboriginal nation be entrenched in the Constitution. The Inuit, status Indians, non-status Indians and Metis all have specific rights that differ from group to group.

And the second step, Peers said, is to give natives greater autonomy and greater self-government.

"Constitutional statements and constitutional amendments in which the native people themselves do not concur or do not participate can never lead to that kind of self-sufficiency and self-reliance of which you have spoken." (Government of Saskatchewan statements in previous discussions on native rights.)

Third, the church leaders want aboriginal rights to be permanent — rights that cannot be extinguished, for instance, in the case of land claim settlements. Lump sum payments have led the natives into problems in the past, Peers pointed out, giving them a subsistence income instead of funding which recognizes ongoing aboriginal rights and investment possibilities.

In their prepared statements the church leaders said they realize the sensitive position government is in in negotiating land claim settlements, but at the same time, they pointed out, unless these three points are addressed, "the problems of poverty, under-education, crime, and unfulfilled lives will be with us for generations to come."

At a news conference following the meeting, the leaders said their meeting was friendly and they were hopeful their message would be carried to Ottawa. They also said they would be watching and listening carefully to the proceedings of that constitutional conference. □