INDIAN RECORD

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

Noel Boulanger photo

The moon shines bright over the Bloodvein, MB, Catholic Mission church and Parish Hall.

Devoted care made up for lower medical standards

by Beatrice Fines

Statistics show that as a group, natives in Canada have a higher incidence of sickness and a higher mortality rate than other Canadians. Accidents and violence are the leading cause of death among registered Indians and accounted for 28.8% of all native deaths in 1981. Deaths from circulatory diseases came second and communicable diseases were the major preventable illnesses. Health care workers, doctors, nurses and administrators, both Indian and white, are concerned about this state of affairs, and are doing what they can to turn things around.

It is quite true that the coming of the white man brought disaster in the form of contagious diseases such as tuberculosis, to which the Indians had no hereditary immunity, but the white man had no way of knowing that this would happen when he appeared on the scene.

The missionaries, traders and settlers did what they could to care for the sick. The Grey Nuns, who came west primarily to teach were soon doubling as nurses wherever they were stationed and established the St. Boniface hospital, the first hospital in Manitoba in 1871. Health care for anyone, whether native or white, was of course, primitive by today's standards, but if knowledge and facilities were lacking, care and devotion were not.

Up until the second decade of this century few facilities for care of the sick existed in any of the rural areas of Canada. Frederick Leach, OMI, in his book *"60 Years on Lake Winnipeg"* states that during his years as missionary he was often called upon to act as doctor, nurse, or dentist. There were no hospitals or nursing

See: ***CARE . . . on p. 6***

Shabby treatment of Nfld Indians

by Chris Rushton, OMI

In a letter to Can-Aid Foundation, a voluntary organization for the relief of poverty in Canada, Father Chris Rushton, OMI, scolds a construction company for foisting on native people sub-standard housing and shoddy workmanship. He takes on the Newfoundland government for walking away from their responsibilities by refusing to recognize the native peoples of Labrador as Indian. And he saves some of his contempt for the "government store" which stocks brittle axe handles, and, as a matter of policy, fails to supply many of the essential needs of the people.

After visiting Davis Inlet, Fred Thompson, Executive Director of Can-Aide and Canada's self-styled "best beggar", has set in motion the gathering of 1000 blankets, 500 pairs of wool socks and 500 pairs of mittens which Father Rushton sees as real needs.

The 400 Mushuau Indians of Davis Inlet, among the most primitive in Canada, are at a critical point in their collision with white North American culture. They have their own language, speak little English, have rarely intermarried and continue to have a large nomadic component in their lifestyle. Three wells supply water — often contaminated — for the village. There is no running water in the homes, no sinks in the "kitchens". Into this cultural mix comes the skin flicks of the latest home movie technology which has found its way into the community. It looks like the stage is set for yet another cultural genocide in the Canadian mosaic.

(Oblate Missions)

In this issue

A fair settlement

A $16.7 million settlement has been reached November last to compensate two Indian bands in northwestern Ontario for mercury contamination in the Wabigoon-Grassy Narrows River system.

As Grassy Narrows and Islington bands have a total population of 1,400, the compensation is about $12,000 per capita. Grassy Narrows will receive $8.7 million and Islington will receive $8 million.

The funds will be used by the bands to address pressing social and economic problems attributable to the contamination. The settlement comprises $2.75 million federal payment and $2.17 million from the Province of Ontario. The two paper companies involved, Reed Inc. and Great Lakes Forest Products Ltd. will contribute $5.75 million and $6 million respectively.

This settlement is in addition to previous federal funding to the bands totalling $6.8 million. Two million dollars of this total will be paid into a special fund to compensate those with health problems resulting from mercury poisoning.

The 1,400 members of the Grassy Narrows and Islington Bands were confronted with the devastating discovery of mercury contamination in the river system early in the 1970s. The governments placed a ban on commercial fishing and warned against the consumption of any fish taken from the river.

The serious damage to their main resource has disrupted the social and economic well-being of the communities. Many Indian people lost their jobs as fishing guides, and both bands were deprived of an important and traditional food source. In addition, the mercury has been linked to health problems among band members who ate the contaminated fish.

"I am pleased that we have finally reached a fair and comprehensive settlement for what has been a contentious and long-standing issue," Mr. Crombie said. "This is the foundation for the recovery of the social and economic health of the Grassy Narrows and Islington communities."

Hon. David Crombie, Minister of Indian Affairs, praised the dedication of the Hon. Judge Emmett Hall in achieving a settlement acceptable to all parties involved. **G.L.** □

B.C. land claims stalemated

This is a year of injunctions," observes Louise Mandell. If anyone should know, it's Mandell, the diminutive lawyer who doesn't dress like one and presents her arguments in rapid bursts of words, as coherent as they are speedy.

Three cases in particular have become associated with each other in the minds of the public — the Gitksan-Wet'suwet'en claim to their territory; the Meares Island case; and the struggle to prevent CN Rail riding roughshod over the rights of Indians in the Thompson and Fraser River valleys.

Each case will have far-reaching implications, but each is unique unto itself, according to Mandell.

"The Gitksan-Wet'suwet'en is the broadest case of the three. The issue to be decided is the question of whether the Gitksan-Wet'suwet'en have ownership and jurisdiction over their entire territory and all the resources on it.

"With Meares Island, they're looking only at the question of the trees, not title, or sovereignty," Mandell said. "The Nuu-chah-nulth will argue that their right to use the trees is one that can't be given away.

"It's important that their evidence bring out the special, intimate relationship of the people to those trees," Mandell explained.

"For the twin tracking case, it's a question of ownership and jurisdiction of the fishery. That's a federal responsibility. The other two cases are against the province."

All three cases are proceeding to trial with injunctions in place to protect the interests of the native people except for the Gitksan-Wet'suwet'en, which has a lis pendens (which functions as a notice to all property owners that the true ownership of the land is under question).

Mandell predicts the Gitksan-Wet'suwet'en case will be heard first, since it covers the most ground. "That's the way it seems at the moment, but it will all come out in pretrial," she said.

"Original use and ownership is the common thread tying all three cases together. But it will be best for the cases to be hard separately," Mandell said.

The combined effect of the flurry of legal battles should be to make the province realize they have an interest in negotiating with native groups, since they can't legally extinguish title, Mandell explained.

"MacMillan-Bloedell has said the Indians just want to clear-cut Meares for themselves. But they're protecting their food supply, not exploiting the resources," Mandell said. "The provincial government has perceived a threat to the non-Indian economy. But it's the Indians protecting their land in all cases."

Lynne Jorgesen in "Kahtou"

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Huron Carol: the story of a refugee

by John Steckly

She was a young girl, born in turbulent times to a people forced to live on the move. Her story is short and sad. It ends with the initial reference to Canada's first Christmas carol: the Huron Carol.

Her French name was Therese, her Huron name is lost. She was born in 1654, only four years after the tragic dispersal of the Huron from their ancestral home along the southern shores of Georgian Bay.

Her birthplace was probably Isle d'Orleans, an island in the St. Lawrence, near Quebec City. She would have been too young at two to really comprehend what happened there in 1656.

It was spring. Mohawk raiders captured 70 of her people and paraded them in canoes past the fortified French settlement nearby. Despite years of promises of protection, the colonists did nothing. The Huron, taking to heart this message of their ally's impotence, split three ways along tribal lines. The Rock tribe joined the Onondaga, the once mighty Bear tribe, the Mohawk, strengthening the war-depleted ranks of their former enemies. Only the Cord decided to remain with the French.

Seeking greater protection this remnant group — including Therese — lived in Quebec City until 1668. That year they moved a short distance to Beauport for less than a year. It would be Therese's last home on earth. She would not follow the others to Ste-Foy, then Ancienne Lorette, finally Jeune Lorette at the end of the century, where they have lived to this day.

In the winter of 1668 Therese took sick. During her illness she repeatedly asked her mother when it would be Christmas — in Huron, Jeus Ahatonnia, meaning, 'When Jesus was born'. On Christmas eve, when told the date, she sang a song popular among the Hurons at Christmastime — Jesus Ahatonnia, the Huron carol.

As her end drew near a priest was sent for. It was Father Chaumonot, once close companion of the song's probable composer, the martyred saint Jean de Brebeuf (who had been killed 20 years before). He gave her last rites. She died on Christmas day.

Bérard 1969

Here are the words of her last song, translated from the original Huron. They differ from the well-known words of J. E. Middleton, who rewrote the lyrics in English early in the twentieth century.

Jesus Ahatonnia

Have courage, you who are human beings,
Jesus Ahatonnia.
The oki spirit who enslaved us has fled,
Do not listen to him, for he corrupts the spirits of our thoughts.
Jesus Ahatonnia.
The oki spirits who dwell in the sky are coming with a message;
They are coming to say: "Rejoice"
Mary has given birth, rejoice.
Jesus Ahatonnia.
Three men of great authority have left for the place of his birth;
Tichion, a star appearing over the horizon, leads them there;
That star will walk first on the path to guide them;
Jesus Ahatonnia.

As they arrived and saw Jesus
They praised His name, saying He is good and kind;
They greeted Him with great respect, anointing His head many times with the oil of the sunflower;
Jesus Ahatonnia.

They say, let us place His name in a position of honour:
Let us act reverently towards Him for He comes to show us mercy;
It is the will of the spirits that you love us, Jesus,
and wish that we may be adopted into your family.
Jesus Ahatonnia. □

The James Bay Agreement — ten years later

by Raymond Alain, OMI

In the villages on the eastern shores of James Bay, as well as inland, November 11 is marked as some kind of national holiday. And well it should be, as it is the political birthday of the Cree nation in Quebec, its birth certificate: the James Bay and Northern Quebec Agreement.

A year after parties in the dispute surrounding the James Bay Project had announced their intent to put an end to the legal guerrilla, they sat together to sign the seven copies of the Convention.

It had been a year of intensive, and at times very stressing, negotiations between the Crees, the Inuit, the federal and provincial governments and related bodies.

When the ten chiefs or delegates of the Crees and the eleven delegates of the Inuit affixed their names — some in syllabics — to the document, along with the signatures of the government representatives, it settled not only a particular problem. They also proposed a bold, new, generous framework for the harmonious development of all resources, mainly the human ones, in the northern section, called New Quebec, of the province, in the common interest of all concerned.

500-page document

The 500-page document details over thirty chapters and innumerable paragraphs and many annexes, the fruit of the discussions at all levels. It covered everything, from territorial claims and compensation to the Income Security Plan for Cree hunters and trappers with all matters pertaining to Administration, Health and Social Services, Education, Justice, Environment, Economic Development, just to mention the main topics. Legal advisors had done a great share of the work but the paper reflected also the countless meetings at the village or band levels, as well as the sessions of the Grand Council of the Crees or the Northern Quebec Inuit Association.

The very fact that it was felt imperative to have all the adult members of the Cree bands personally confirm the signature of the chiefs is in itself an indication of the caution and, to an extent, of the insecurity of the new political body that originated from the many bands and members. Even five years before they did not feel any juridical link and had, they assumed, little in common besides language and belonging in the same territory.

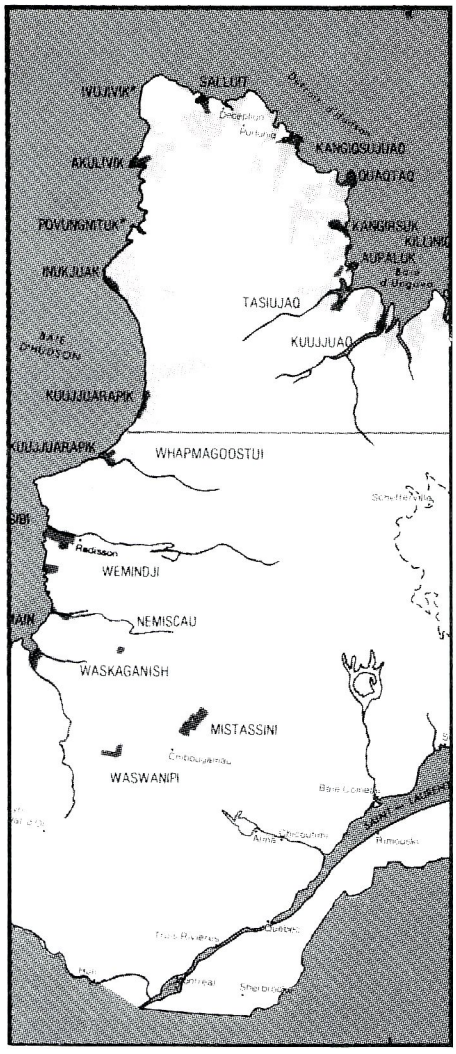
What of all this ten years after? It may not be an unqualified success, but surely a very good experience where the qualifications have to be light and few.

Atmosphere created

First and foremost, favourable atmosphere was created. Wrote Mr. René Levesque in the September 1985 issue of Rencontre, the voice of the Secretariate for Government Affairs with Indians and Inuit (SAGMAI): "During that period, indeed, the Quebec society has realized little by little that its relations with the aboriginal people had to be based on their singular title — deed of their ancestors — of first inhabitants of the land. They could not be considered only as a normal cultural minority in this country that has remained theirs even if history made them share its use with others. Consequently, mutual relations have to respect, as much as possible, that basic fundamental equality, one that will acknowledge fully each other's dignity."

This good-will climate, not entirely new but definitely renewed, has been rooted and inserted into the structures through the passage of many laws, the Cree-Naskapi Act and the creation of Secretariate for Government Affairs with Indians and Inuit (SAGMAI). This permanent body will see to the elaboration and execution of policies required from time to time to give life and momentum to that new social contract.

Indian and Inuit leaders are understandably cautious in their appraisal; there is still much to accomplish and, as very astute politicians and negotiators, they want to keep all avenues open. Even if Mr. Billy Diamond, then Grand Chief of the Crees, was writing in 1981: "We, the Crees, already classify the Agreement among the broken treaties . . ." it is hard to concur in such a pessimistic and global statement.



Sagmai map

Lands covered by the Convention Agreement: to the northern sector — for the Inuit; southwest for the Cree Indians.

In reality, the Crees of Quebec have gained a measure of autonomy and self-government that leaves behind most, if not all, other native groups in Canada. They have a special status in the Cree-Naskapi Act, replacing the Indian Act; they run their own education system through the Cree School Board, with a budget of around 25M $; their Health and Social Services, with 10M $; their regional and municipal affairs to the extent that the Indian Affairs district office in Val d'Or has been closed in so far as they are concerned. They can rely on many native and/or mixed boards and organisms to look after special needs. The most important one, for its involvement at the family and individual level, is the Cree Hunters Income Security Board. At a cost, to the provincial treasury, of 12M $ it ensures, in collaboration with the Société des Travaux Correcteurs (SOTRAC) and the Cree Trappers

Association, that any Cree and his family who wishes to retain the old way of life can do so without risk of starvation or undue hardship. They also own a major share in the airline — Air Quebec — that serves most of their communities.

Their "Cree Construction Company — Quebec" has played a prime role in providing all villages with first-class roads, water, sewer systems. It has also been part of a crash housing program which, under guidance of Cree Housing, has given most families a modern dwelling with the amenities enjoyed elsewhere: electric light and, in many cases, heating and cooking facilities, full bathrooms with hot and cold running water, telephone, television — five channels in Chisasibi, garbage disposal services, municipal maintenance and fire protection.

Modern facilities

At the same time the federal authorities spent 20M $ building or improving four airports in as many sites, the other villages being close to established and modern facilities and/or having main road connections to near ones.

Worthy of mention the recreational equipment equal or superior to most found in the south; four modern arenas, for populations of 2000 at best. Should this be insufficient a 1M $ recreational fund helps to cover expenses. A native police force was created to look after the delinquents, and legal native counsellors provide guidance in the courts. Should any native want to go into some business venture, he will receive advice and funding from the Société du Développment Autochtone de la Baie James (SODAB).

Cree Telecommunications as well as a weekly TV show and many daily news and entertainment broadcasts on the Quebec Northern Service of the C.B.C. keep people abreast of current developments.

All this goes on the credit side of the ledger. No wonder that Mr. Diamond, an elder statesman, could correct his earlier assessment and give good marks to the Agreement: ". . . many dispositions of the Agreement work well and fulfill our expectations." So he wrote in Rencontre, September, 1985.

It is quite symptomatic that his main complaints are downgraded; first, to the slowness and difficulty for government bureaucracies, mostly the federal one, to face the new realities and adapt to them. The second is an old saw, well known to any government: "We need more money."

No peculiar coincidence, it is also the grievance of the local administrators and groups towards the Cree Regional Authority and the Board of Compensation which administer in a generally very wise manner the monies derived from the Agreement. "More groups are asking for more money to keep up with increasing expenses and more new and costlier submissions . . . ." Both birds could be shot with the same broadside; Roderick Pachano, vice-chairman of the Cree Regional Authority (C.R.A.) and Board of Compensation (B.O.C.) fires it in the CRA Bulletin of June 1984: "the BOC has tried to impress upon the members of the Cree people that it — and presumably higher governments — has a limited supply of money . . ." or again "that . . . they (the Cree people) cannot have everything all at once."

Another item stands on the debit side. More important than money or material development is the human resource. So far too few of the Cree youth have answered the call to staff and manage the new institutions: we find hardly one nurse or two in hospitals or clinics, doctors or dentists of local extraction, very few competent teachers or principals in the village schools, few Crees in senior management positions. Even on the political front, a field of outstanding ability and success, the present leaders do not see too many volunteers ready and willing to carry the torch.

Here, one has to be reminded of the words of Mr. Abel Kitchen, chief of Waswanipi, whose name appears on the James Bay Northern Quebec agreement (JBNOA) as Grand Council Administrative Chief, on the occasion of the 10th anniversary, "To summarize, I would say that, thanks to the Agreement, the future of the Crees of Waswanipi and of all the Crees is in their hands and in their hands only."

We have no personal knowledge of conditions amongst the Inuit before or after the signing of the Agreement. It shall be our excuse to rely on the word of those, local or outsiders, with such a knowledge.

The distance, the lower level of formal education, the dissidence of 25% of the members, all seem to have checked or delayed implementation of some provisions of the treaty.

A deeper implication of the populations at the local political level is noted together with a general improvement of material conditions — an expenditure of 100M $ a year is bound to achieve some results — but at a loss of community solidarity and entrepreneurship.

On the debit side: a society divided between opponents and proponents of the Agreement. Also a take-over by white advisers, consultants and workers, which leaves the local Inuk in a bewildered and relegated position. Finally, a mental attitude, again imported from the south, which makes everyone argue loudly about his "rights" while conveniently forgetting about his "duties," and where prominence is achieved by those astute enough to dream up a novel scheme to drain in more grants!

Let us hope that over the next decade the positive will catch up and balance nicely what was hopefully expected for all northerners.

Chisasibi, Nov. 1, 1985

Hydro-Quebec photo

General view of Chisasibi, the Cree village created after the James Bay Agreement.

CARE . . . from p. 1

stations in the areas he served until the later years. He treated patients in their homes which often meant travelling considerable distances by canoe, dogsled or on foot.

He wrote ". . . looking after the sick took up quite a bit of my time. Not only had I to visit patients on the Bloodvein Reserve, but received many calls from the surrounding white settlement." He told of cleansing and bandaging wounds inflicted on a small boy by a vicious dog, of pulling teeth and of removing a barbed fish hook from a man's wrist ". . . a rather delicate task to perform owing to nearby blood vessels . . . ."

It is still difficult to serve people living north of 60 latitude, due to the harsh climate, difficult terrain and isolated nature of the settlements but efforts to bring health care in the north up to the standards found in the cities and towns of the south are going forward.

The Manitoba Government made a start in 1917 when Elizabeth Russell, a nurse who has been described as a 'diminutive dynamo' was hired as director of the first provincial public health nurses. Her nurses were sent out to report on 'symptoms of disease and defects, communicable diseases, unsanitary conditions and malpractice in midwifery . . . .'

Miss Russell remained in her position until 1954.

Canadian Red Cross

Shortly after the First World War, the Canadian Red Cross established nursing stations at Fisher Branch, East Braintree, Rorketon, Grahamdale and Kinosota, Manitoba communities that were quite isolated at that time. After the Second World War, the Government took these over and opened stations further north at Matheson Island, Berens River, Hecla Island and Loon Straits.

The nurses at these stations often encountered some very primitive conditions. In a letter to Miss Russell, written in 1943, one nurse described a 24-hour vigil in a home at Christmas time this way:

". . . it (the home) rivalled the stable at Nazareth for poverty and lack of comfort . . . the two-room shack housed two families. It had no curtains, no radio, no pictures, no newspapers and no toilet, inside or out . . . ."

There were two beds for eight people, each with a straw mattress in a flour sack cover and one quilt. Christmas dinner was salt pork and macaroni. Finally at three in the afternoon, the patient gave birth to a son and the nurse went back to her station.

Good health is essential to happiness

In 1940, the Federal Government developed a service to treat and control tuberculosis among the Indians and in 1945, Indian Health Services were transferred from the Department of Indian Affairs to the newly formed Department of National Health and Welfare. Then in 1954, Northern Health Services was created and in 1962 the Medical Services Branch was formed to look after Indian Health Services across Canada.

Under this Branch Canada is divided into nine regions, Yukon, Northwest Territories, Pacific, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and Atlantic. Each region is divided into zones, (Manitoba has two, a north and a south zone) and in each zone are field units including health centres, hospitals, nursing stations, health offices and health stations.

The nursing stations provide emergency treatment. They have x-ray and laboratory equipment as well as waiting areas, offices and residences for the nurses. Most of the care is given on an out-patient basis; people come, are treated and then go home, but there are usually two to four beds for those who are too ill to go home or are waiting to be transported to a hospital. From two to four nurses, depending on the size of the community, will live and work at a nursing station.

Periodic visits

Doctors and dentists make periodic visits to these stations but between visits, nurses in isolated areas must rely on television and radio telephones for medical advice and must assume responsibilities their counterparts in the cities and towns are not required to assume. Margery Finlayson, who nursed at one of these stations in the 50's has said "when the radio-phone was out of service there was no one to talk to but God and believe me, I talked to Him often."

Health centres are satellites of nursing stations and are staffed by community health representatives, Indian people who have had thirty weeks of basic nurses' training. They are employed by the Band through agreements with the Medical Services Branch and act as health educators and liaisons between the community and the nurses, doctors and dentists. Some health centres are located on large reserves and offer a full range of public health programs and preventive medicine activities. Five are Band run. The doctors, nurses and dentists also travel to the smaller settlements, often by boat, plane or snowmobile.

Altogether the Medical Services Branch of the Federal Government now operates 14 hospitals, 74 nursing stations, 130 health centres, 18 clinics, and 160 health stations. As well, in Manitoba there are seven provincially run hospitals in the northern part of the province. Very ill patients are usually flown to the larger hospitals in the south.

Special training

Special training and guidelines are provided for nurses who serve Indian people. "A nurse will be challenged to use ingenuity and resourcefullness in teaching and guiding them (Indians) in health matters," says one guide book. "It is necessary that he or she has the knowledge of and sincere respect for cutural traditions in order to develop a harmonious and friendly working relationship . . . . A nurse will care for from 500 to 2000 people, visiting their homes, learning their customs and culture and perhaps forming lasting and rewarding friendships."

Considerable emphasis is now being placed on having Indians develop and manage their own health programs. The First Nations Confederacy and Manitoba Keewatinowi-Okemakanak send representatives to regional management meetings of the Department of National Health and Welfare. Members of tribal councils attend meetings held in their zones and local chiefs and councils are involved in health care on their reserves.

Health professionals now realize that it is unfortunate that so much knowledge of traditional Indian medicine has been lost. They recognize that a number of traditional practices are equal to, or in isolated communities, may even be superior to those of modern medicine. Many Indians wisely use both modern and traditional medicine.

Some Indian remedies are now used in a different form. Seneca root, for example, is collected by natives and ends up in pharmaceutical houses where it becomes an ingredient in certain cough syrups. Nurses are now told to reinforce the positive aspects of traditional medicine.

Still much mutual understanding is needed to bridge the gap between a native belief in spirit-caused illness and the modern scientist's knowledge of germs and viruses with the resulting emphasis on sanitation. Unsanitary conditions in natuve communities have often led to the spread of contagious disease. The switch from a traditional diet composed chiefly of meat to the carbohydrate-rich diet of the white man has also been a factor in the poor nutritional habits of some natives. Strong social support is needed to overcome these changes in customs and beliefs.

But doctors, nurses and governments cannot by themselves create good health. Only a change in lifestyle will reduce the number of suicides and homicides, the drug and alcohol abuse that has resulted in the discouraging statistics found at the beginning of this article. Better sanitation, proper diet and making sure children are immunized against communicable diseases are also necessary if the dreadful toll is to be reduced. □

Inuit ask for public hearings

OTTAWA — The Inuit of Canada want the federal government to hold public hearings in native communities that will be affected by commercial shipping through the Northwest Passage and by the militarization of the High Arctic. Zebedee Nungak, co-chairperson of the Inuit committee on national issues, said increased shipping will threated the whales, seals and walrus that make up traditional food supplies.

Inuit should have an equal role with Ottawa in formulating regulations and laws that will apply to commerce in Arctic waters, he said. He also called for full disclosure of Canadian and U.S. military activity in the North. □

Self-taught artist blossoms

by Mary Zoccole

"You don't have to go to school to learn about art — paint what you want to paint. Be original." So believes Noah Sainnawap, an artist whose work can best be described as abstract.

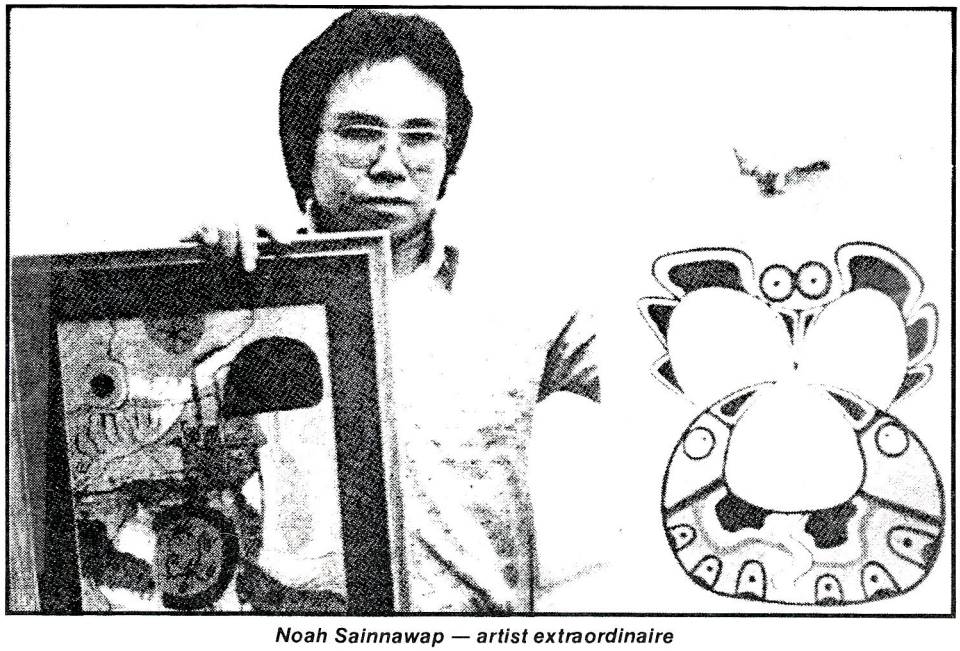
Being a self-taught artist he first tried art out of curiosity and began at the age of 16 by concentrating on landscapes and portraits. After seeing Norval Morrisseau's book it gave him other ideas and since then he has been through various stages of art for about 12 years. Noah says, "I have been inspired by Picasso and I don't want to be put into any art category because I paint the way I feel. It just comes naturally." Most of his life he was known as Noah Brown until five years ago when he discovered his real name was Noah Sainnawap.

Noah's style is always changing. Within the last two years you can see a difference in his art. For instance, his colours are not straight from the tube anymore, but are carefully mixed. "My style is changing and I am getting away from Woodland art. My paintings have no stories, I paint the way I feel and don't like to dwell in the past." he says.

Noah, a Cree from Osnaburgh, was born on Christmas Day 1954 in Pickle Crow. Noah and Norah Kaminawash have two children; a girl 3½ and a boy 22 months old. With Norah currently going to school at Lakehead University, he takes care of the children most of the time. So when does he find time to paint? "I paint in the evenings but I don't paint every day," he says.

In 1978, he travelled across Canada to sell some of his work. His art can be found in the collections of the Royal Ontario Museum, the McMichael Collection and public collections in Regina, Thunder Bay and Vancouver. His career has started to flourish since his visit to Toronto two years ago and he is interested in doing an exhibit there.

Wataway News



Noah Sainnawap — artist extraordinaire

Connie Wright photo

Mimi Gely

Mimi Gely new director of Thunder Bay's Indian art centre

by Connie Wright

"One time in my gallery outside Ottawa, I exchanged labels on two pieces of sculpture," said Mimi Gely, Thunder Bay's new director of the Exhibition Centre and Centre for Indian Art, "and the results were astonishing. The two artists were Henry Moore, and Tik Tak, an Inuit from Rankin Inlet. When people viewed Tik Tak's work labelled a 'Moore sculpture,' they applauded it as magnificent, high art. They did not question its history or treat it as a curio reflecting a particular cultural background."

Ms. Gely, the soft-spoken, articulate woman, Thunder Bay's new Indian-Art Director, first became involved in Inuit art through the activities of her artist husband, Gabriel Gely. Finding herself in the Arctic among the Inuit and non-native people, she felt compelled to involve herself in the concerns of the Inuit. She assisted her husband in establishing Inuit Art centres in the Keewatin District in the early 60's.

Since the breakdown of their marriage, Ms. Gely has owned and operated *The Village Square,* an art gallery, outside Ottawa in South March, which featured works by Inuit and Indian artists. She has also served as art consultant to various Canadian corporations, and most recently was Director/Curator of the Prince George Public Art Gallery in Prince George, British Columbia.

Early in August she was appointed Director of the Centre by John Bick, President of the Board of Directors. At the beginning of the meeting Ms. Gely seemed rather demure, but after she had recounted a few stories about her friendships with the late Benjamin Chee Chee, and others, her natural, winning style flowed through. She emanated a warmth and confidence gained by experience of working with people of diverse ethnic backgrounds.

As Curator/Director of the Prince George Public Art Gallery, Mimi had her own radio show, wrote a weekly newspaper column, and now in Thunder Bay, she hopes to attract television coverage to feature Gallery shows.

One of her goals for the Centre, which incidentally is Canada's only Centre for Indian Art, is to educate the public to the strengths and powers inherent in Indian Art. As she said in her office one afternoon, "I hope to encourage Canadians to view native artists as individuals, rather than as 'another Indian artist.' Too often native people are pre-judged by the Art Establishment as being representative of an ethnic minority, rather than being seen as artists first, Indian people second.

When asked whether she would try to encourage art appreciation among native people, who are as often as not, left out of the art market, she answered easily, "Yes, travelling exhibitions into the north are a real possibility."

Ms. Gely's responsibilities to the Centre will be to supervise personnel, plan programs, work on the financial status of the Centre and promote public interest. With her wide and varied background, she seems like the right person for the job. □

Gladys Taylor, minister in her home church

Gladys Taylor, a spritely woman given to wearing flowing brightly coloured dresses and long braids, has been serving for four years as a lay supply minister in her home church on the Curve Lake Indian reserve near Peterborough, Ont.

The smallest church on the three-point Buckhorn pastoral charge, Curve Lake is the only Indian congregation. Every second Sunday, and when the ordained minister for the charge cannot be present, Taylor conducts services for 20 or 30 people. Between times she visits people from her community who are in hospital and looks after other errands and responsibilities around her church. The church is her world. She describes herself as "an elder in the way my father before me was an elder. I received it from him."

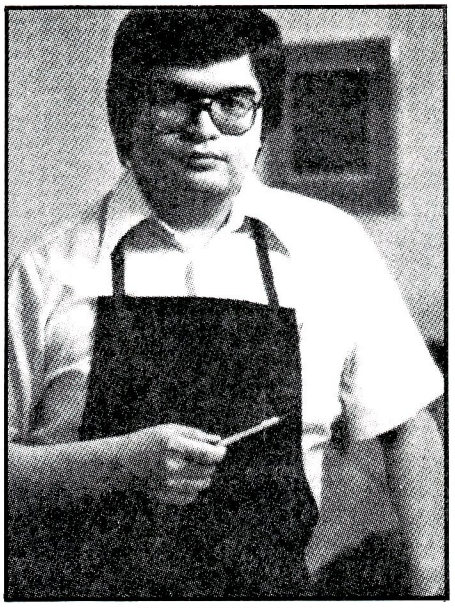
A couple of years ago, people at Curve Lake started asking if Taylor couldn't administer holy communion, particularly to people in the hospital and particularly in the Ojibway language which is the language of Curve Lake. When she asked about the possibility of this she was told no, she couldn't administer the sacraments because ordaining or a licensing was required. When she asked if she could be ordained, she was told that she did not have nearly adequate levels of theological training as required by the United Church.

"My people want me to administer communion in the Ojibway language in their homes and in the hospital. But if that's denied me then I'll accept that's what the Lord wants," says Taylor.

Thus far it is not the Lord that is denying Taylor such permission, but some of the courts and rules of the United Church, and the matter has become a sore point with Native church people across the country. When the National Consultation on Native Ministries (of the United Church) met for its 1983 meeting members spent some time talking about Taylor's difficulties.

Whether they can be resolved within the structure of the church remains to be seen. The Rev. Lorne Walsh, executive secretary of the Toronto Conference who has attended several of the Native consultations says, "I personally believe Gladys Taylor is an elder and elders should give sacraments. Some of my colleagues are dead against that. But to be ordained, she needs more training." □

Adapted from an article by Larry Krotz in the United Church Observer.



Simon Brascoupé

Simon Brascoupé native culture impresario

by Susan Hallett

Simon Brascoupé must be the only public servant in Canada who has original works of art in Ottawa's Museum of Man, in the Smithsonian Institution, in New York's Museum of the American Indian and in the Native American Center for the Living Arts in Niagara Falls, New York.

A member of the River Desert Band of Algonquin Indians in Maniwaki, Quebec, this exceptional young Canadian Indian seems entirely unable to dissipate the constant flow of artistic energy that streams into his mind while he sits behind the desk at Indian and Northern Affairs Canada. Officially, he is reviewing cultural programs and policy as manager, Special Projects, for the federal department's Indian Art Centre.

Involved with promoting Indian arts and crafts, his work focuses on drawing attention to the rich cultural heritage of contemporary native Indian artists and crafts people.

Brascoupé admits he is "more entrepreneurial than other artists" and has set up a workshop in the garage of his Ottawa home to produce unique stencilled woodcuts.

Besides exhibiting all over Canada and the United States, he thrives on a life of constant activity. He lectures: produces films and co-ordinates film festivals and art exhibitions; travels incessantly on business and pleasure; gives brunches and garden parties with his wife, Sheila Pocock; goes to pow-wows with his family; attends international conferences; and helps younger artists get started on their careers.

As Brascoupé says, "My family, may native community and my art are what concern me most."

Not a traditional Woodland artist (this group includes Algonquin, Iroquois, Mohawk and Malecite Indians), not a "rock-pine-water" landscape painter nor even a Surrealist, in his career Simon Brascoupé nonetheless chronicles the awakening of a senisitive soul to the world's beauties, not only of nature but of man's triumphs, many of them in the distant past.

His engaging limited edition prints depicting Indian legends, rock art carvings and the universe are a direct challenge to the Woodland Indian tradition. He has in fact, developed his own private symbolism.

"Any time a human being scratches lines, you've created your own private language," he says. It isn't surprising, therefore, to find that Brascoupé is extremely interested in petroglyphs or "Indian rock art."

Sites can be found all over North America but the one which has made a lasting impression on this complex young man is located in the Kawartha Lake area north of Toronto, known as the Peterborough petroglyphs. Brascoupé says that these rock carvings were carved into the surface of exposed crystalline limestone sometime between 1000 and 1500 A.D. by Algonquin Indians.

"The book *Sacred Art of the Algonkians* by Joan M. Vastokas and Romas K. Vastokas explains the mystery of these petroglyphs," he says.

"People don't come in contact with Indians unless they live near a reservation. So the movie mythology of the Indian — a feathered headdress, a club in one hand, a bow and arrow in the other, and usually semi-nude — prevails."

Brascoupé has been involved in furthering an understanding of Indian art and culture for more than ten years. His work at the Department of Regional Industrial Expansion (DRIE) several years ago was aimed at helping to make public servants more aware of Native history, culture and the issues important to Native people.

"My interest — and one of the major contributions I made — was the Native Awareness Workshop I ran for public servants." Brascoupé's workshops were not restricted to DRIE, however, but ran at External Affairs, Supply and Services and Transport Canada.

"I also do a lot of work with children." Interviewed recently for *Canada Commerce*, he was about to fly to Atlanta to make plans for a children's workshop in conjunction with a major exhibition of Native American art, *We are the Seventh Generation,* sponsored by the city of Atlanta. It is a city-wide presentation of contemporary Native American art from across the United States and Canada.

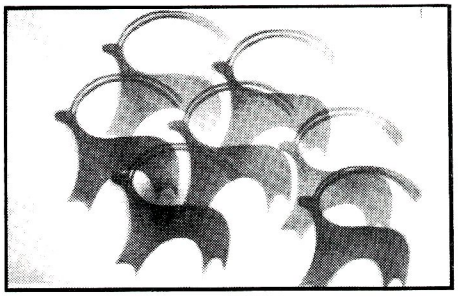
One of the four organizers of the exhibition, in addition to conducting the children's workshop Brascoupé is involved with arranging a display of Quebec Indian crafts, organizing a film program and satellite events such as puppetry, Indian photographs, poetry readings, the carving of a totem pole by British Columbian Haida Indians.

Simon Brascoupé is playing a central role in the creation of the Indian art world as we know it today. Beside exhibiting, lecturing and demonstrating his work in various museums, he writes for Native newspapers and was art director for the *Turtle*, a quarterly magazine published by the Native American Center for the Living Arts.

As he says, "People are looking for imagery that is contemporary and easy to understand — imagery without shamanism, without a lot of symbolism — so that even if they don't understand the legends, they can still appreciate the art."

Brascoupé is producing works of art that appeal both to Native people and non-Natives. And, in fostering an understanding of Native history and beliefs, he is truly transcending the two cultures.

Canada Commerce - with permission



Original woodcut by Simon Brascoupé

Fr. Noel Boulanger Missionary

by Joseph W. Wapemoose

Statistics, institutions, systems . . . all these are "unimportant" to Father Noel Boulanger, OMI, who, for more than a decade has been a teacher, pastor and missionary to native Christians in central Manitoba.

The sidebar "Making and Work of a Priest" refers only to Father Noel (as he prefers to be called), still they don't reflect an accurate picture of his daily tasks. For example, he has travelled far outside his mission fields to Edmonton, Montreal and to U.S. cities with and for Canadian Indian Catholics in participating in Amerindian Leadership Conferences.

At present, Father Noel is attending the University of Winnipeg halftime; he spends weekends this year on the shores of Lake Manitoba participating in native youth live-ins, as well as lending his support to the Oblate pastoral team.

Learning on the job is a big part of Father Noel's missionary work. "I had a lot to learn about the native culture," he admitted. "Like many of my Indian parishioners, I was institutionalized. In institutions, if you don't compete, you don't receive." Only three years of Fr. Noel's schooling was received at home. "Indian culture is just the opposite. Cooperation is the name of the game in native communities."

"There were some painful experiences on both sides," Father Noel said, "but we learned — and are learning — together."

Transition, or the changing concepts of what the Church is, the role of priest and people, have intrigued and challenged the Oblate missionary.

"Little Grand Rapids mission illustrates the transition that the Church is undergoing," Father Noel said. "Where there was once a school, a church and residential buildings, now there is nothing! I resisted the people's urgings to build a small church. 'You are the Church,' I argued, 'the buildings are not.'"

As the Church, each Christian community is urged to develop its own leadership team for prayer, financial planning, to teach and catechize, to care for the spiritual needs of the sick, the housebound and the elderly.

"At first, local Christians thought of me as a do-everything figure. Now many are stepping forward to do things like carry the Eucharist to the housebound, help organize the pastor's time in the community, etc."

Fr. Boulanger blesses the Hanson-Batenchuck marriage at Big Black River, 18 miles north of Poplar River, MB.

The declining numbers in the priesthood does not alarm Fr. Noel — rather he is encouraged by it:

"When we realize that the priest is only *one* of the Christian community *we* will begin to realize that we are the body of Christ and begin to build on our community strengths." The Oblate missionary foresees a time when strong, active membership will provide a solid base for the Eucharistic ministry of the priesthood.

"Once the Saulteux called a priest *Makate-Konaye* (black-robe)," Fr. Noel illustrated, "but now a priest is often called *Anamie Inini* (man of prayer). The shift in words from the *appearance* of the priest to his *function* is, in Fr. Noel's opinion, a good change and a good beginning.

When Fr. Noel finishes his two-year Master's program in Ottawa (group dynamics and community work) he expects to return once again to work among native Christians in rural Manitoba.

"I'm a country boy who feels a little bit lost in the city," the 44-year-old native of Lac-du-Bonnet said. He was ordained in 1969 by Bishop Paul Dumouchel of the Pas, the first priest ordained in Lac-du-Bonnet. □

The making of a priest

Public school	*Lac-du-Bonnet, MB*	*3 years*
Jardin de l'Enfance	*St. Boniface, MB*	*4 years*
Oblate juniorate	*Winnipeg, MB*	*4 years*
Matthieu College	*Gravelbourg, SK*	*3 years*
Novitiate	*St. Norbert, MB*	*1 year*
Seminary	*Lebret, SK*	*1 year*
St. Paul's University	*Ottawa, ON*	*1 year*
Oblate Seminary	*Battleford, SK*	*4 years*

Ordained to the priesthood by Bishop P. Dumouchel, OMI: 1969

The work of a priest

Teaching	*Gravelbourg, SK*	*2 years*
Cultural studies	*Toutes-Aide, MB*	*2 years*
Co-pastor	*Duck Bay, MB*	*2 years*
Pastor	*Toutes-Aides, Rorketon, Crane River, Waterhen, MB*	*5 years*
Post graduate studies	*Chicago, U.S.A.*	*1 year*
Pastor	*Berens, Bloodvein, Poplar River and Little Grand Rapids, MB*	*4 years*
University of Winnipeg	*Winnipeg, MB*	*1 year*

He will study for his Master's degree at St. Paul's University, Ottawa, for the next two years. □

Sagkeeng treatment centre 'like home'

by Adrian Chamberlain

For some native Indians — losers in bleak battles with grey cities — the new Sagkeeng Alcohol Treatment Centre is like a trip home.

Executive director Perry Fontaine said a number of patients at the centre went from reserves to "the big city, thinking they're going to the end of the rainbow, where the pot of gold is," but instead got a "rude awakening."

"We have clients that come in here, and say they feel like they're at home," he said this week.

"An urban area; all it is is a large concrete block. There's not that freedom you have here."

The new $1.5-million 40-bed rehabilitation centre is located at the Fort Alexander Indian Reserve, nestled at the southeast end of Lake Winnipeg. The centre, which opened Oct. 18, is run by a native staff including 26 counsellors, said Fontaine.

He said what makes it different from other alcohol rehabilitation centres is the emphasis put on native heritage.

One week of the four-week program is spent teaching patients the importance of their Indian culture. Tribal elders are brought in, "sometimes going into legends, talking about sweat-lodges and whatnot," said Fontaine.

The native staff at the Sagkeeng centre has a special empathy with patients. Not only does it share similar heritages, but the majority of counsellors has also gone through alcohol rehabilitation programs.

They were there too

"At one time or another, they've been down that road themselves," explained Fontaine, adding that to qualify, these staff members must have been sober for at least 18 months previously.

Treatment is given only to patients who have undergone detoxification — the centre gives no medical treatment. As well as native heritage, other issues discussed are the effects of alcoholism on body and mind, and the difficulties of re-entering society. The centre also provides talks to Fort Alexander and neighboring schools on the effects of drugs and alcohol.

The Sagkeeng centre was originally run in a former school building on the reserve in 1976, and was the first native-run alcohol treatment centre in Manitoba.

Fontaine said it's difficult to measure the success of the new centre yet. But he said the increase in size (to 1,900 square metres from 370) and extra staff (10 new counsellors are being trained) makes for more individual counselling, and increased morale.

The new facility received its capital funding from the Medical Services Branch of Health and Welfare Canada.

It costs nearly $1 million to operate annually — the bulk paid by the National Native Alcohol and Drug Abuse Program.

Alcoholism is a "prominent" contributor to deaths of Manitoban natives, said Paul Cochrane of Health and Welfare Canada's Medical Services Branch in Winnipeg. In Manitoba 27 per cent of natives die in accident, violence, or alcohol-related deaths, compared with six per cent of the general population, according to branch figures.

Cochrane said there's "ample evidence of the effect of alcohol problems, in not only deaths, but family disruption, and potentially the whole social fabric of the native community . . . it's a critical problem, there's no doubt about it."

Winnipeg Free Press

Norway House fights liquor abuse

THOMPSON — The Norway House Indian band is cracking down hard on bootleggers as well as drunkenness and liquor possession.

Chief Walter Apetagon said a tough new liquor bylaw passed at a reserve meeting will hit bootleggers with a maximum fine of $1,000, six months in jail, or both.

Apetagon said this is 10 times tougher than previous penalties. The bylaw provides for fines of $100, three months in jail, or both, for liquor possession and intoxication.

Apetagon said Norway House was dry for many years before the courts upheld the right to possess and consume liquor on reserves.

He said the only way bands can control the situation on the reserves is to pass bylaws.

Earlier this summer, a new bylaw was turned down but the chief said drinking and problems related to it have been on the rise since then.

"Our band members were very concerned this time and felt we had to get some way of restoring our control," Apetagon said.

The chief said the biggest concerns on the reserve were the social impact on families and the marked increase in child neglect resulting from the band's lack of control. □

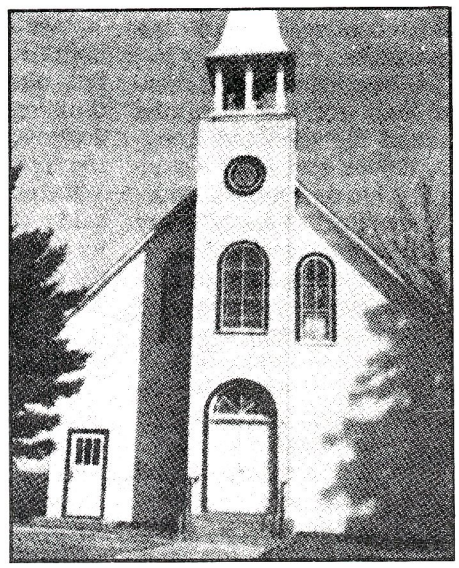
High diabetes rate

WINNIPEG — Canada's natives suffer from diabetes at a rate three times higher than that of the general population, say two researchers at the University of Manitoba. Dr. Michael Moffat, one of the researchers, said diabetes has grown to epidemic proportions over the past decade.

Federal government statistics for the 1970s show the overall rate among Canadians ages 15 - 64 is 15 per 1,000, and for those over 65, 67 per 1,000.

The university study shows the rate for natives is 46 per 1,000 for those aged 15 - 64, and 96 per 1,000 for those over 65. The study was conducted in 30 communities in northwestern Ontario and northeastern Manitoba. □

St. Philip's church



PM photo

St. Philip's church on the highway between Kamsack and Pelly, Sask., was built in 1910 by George Barton and parishioners, Indians and whites. Fr. Jules DeCorby, OMI, was the pastor.

The Tekakwitha Wickiup display during the Archdiocese's 75th anniversary celebration.

Tekakwitha Wickiup is a spiritual centre

REGINA — The beautifully quilted star blanket at the Tekakwitha Wickiup display couldn't help but attract attention at the archdiocese's 75th anniversary celebrations at the Agridome Oct. 27.

The display with its colorful pictures and hand-made banner of an Indian maiden with long, flowing braids, typified the dedication, hard work and thoughtfulness that went into the making of all the displays at the celebration.

The friendliness and willingness of the people at the display to answer questions merely added to the attraction.

One of those display personnel says working at the Tekakwitha Wickiup pastoral centre has really changed her life. "It has given me a lift when I really needed it," said Celina Kahnapace.

The centre, started in 1976 by the archdiocese, is designed to encourage spiritual growth and social awareness within the native community, be a Catholic presence to the native and non-native population, provide a non-threatening environment for natives and non-natives to meet, and be a source of information to explain the nature of native reality to non-native Catholic groups.

Kahnapace became involved in the centre at its beginning. "We didn't have a priest at first and I wanted to help Brother Henry and Sister Leona because they didn't know too much about native people in Regina," she said.

For the first few years, "guest priests" were asked to celebrate mass and provide pastoral guidance, Kahnapace said. Now the centre has not only a pastor, but a chaplain, a co-ordinator, pastoral and social action committees, and a board of directors as well.

Chairperson Tyronne Fisher said the centre was originally set up to address the needs of natives who were in transition from reserve to city life.

"Over the last nine years it has grown into a centre which basically is a meeting place for natives and non-natives to come together to try and understand each other," he said.

By understanding the different cultures, we gain a new perspective, he said. "We discover that we are all one, even though we may look different in color and dress."

But the main goal is to provide a spiritual centre for natives that is non-threatening. "Native people feel threatened in a regular parish for several reasons," Fisher said.

Their dress may be different or of lower quality than that of others in the parish and they may feel self-conscious. Or they may not understand some of the rituals used and some of their own rituals may be lacking in a non-native service, he said.

Finally, they may just feel a lot more comfortable with people of their own kind, Fisher said.

The centre fills a need for those people who may not attend church if they did not have a native service. The Wickiup mass incorporates many native traditions like using sweet grass instead of incense, honoring the four directions, singing native songs, etc.

The centre also offers prayer gatherings, Scripture study groups, spiritual growth weekends, AA meetings, soup and bannock lunches, foodbank referrals, and many other outreach programs.

The centre is located at 1279 Retallack Street.

KF in the PRAIRIE MESSENGER

Native anthology

REGINA — An anthology of stories by Indian and Metis writers has been unveiled by the department of education.

Called Achimoona, the phonetic spelling of the Cree word for stories, the book consists of pieces written during a series of writers' workshops conducted for Saskatchewan Education.

The department has produced a teachers' guide to accompany the anthology. Both books are available from the Saskatchewan Book Bureau in Regina and from Fifth House Ltd. in Saskatoon.

(PM)

The Tekakwitha Wickiup centre in Regina

Home Missions

Family allowances cut said discriminatory

by Kathryn Fahey

REGINA — The federal government's plan to de-index family allowances doubly discriminates against natives, according to two Saskatchewan women's groups.

Mary Morin, president of the Saskatchewan branch of the Native Women's Association of Canada (NWAC), says bill C70 discriminates against natives because, traditionally, they have more children than non-native families.

"It is part of native culture or beliefs that the more children you have the more blessed you are by God," Morin said. "Decreasing family allowances is going to hit native families hardest because they have larger families."

This discrimination is duplicated when one considers the other group that will be hit hardest by the proposal is single parents, and many native families are headed by a single parent, she said.

"It is estimated that two-thirds of native households in urban centres are headed by women," said Dawn Peterson, southern vice-president of the Saskatchewan Action Committee on the Status of Women.

Given their poor economic situation in Saskatchewan, the discrimination that occurs in hiring and the lack of educational opportunities available to them, native women have the most to lose, Peterson said.

"This type of legislation is bound to discriminate against them."

Both groups have made representation to the parliamentary committee in Ottawa dealing with the family-allowance issue to voice their opposition to the proposal.

Finance Minister Michael Wilson announced the plan to partially de-index family allowances in last May's budget. The proposal is part of a package to change the child-support system which includes an increase in the child tax credit and a reduction in the tax exemptions parents can claim for children under 18 effective January 1986.

Bill C70, introduced in the House Sept. 23, would limit the cost of living increases for the baby bonus to increases in the consumer price index in excess of three per cent per year. In other words, if the rate of inflation is four per cent next year, family allowances would only go up one per cent.

More than 3.6 million families will be affected by the plan and the government expects to save $400 million over the next five years.

(Prairie Messenger)

First woman to regain Indian status

REGINA — A Cree Indian from the Sandy Lake Reserve, Darlene Arnault, on Aug. 16, became the first person in Saskatchewan to regain her Indian status as a result of recent amendments to the Indian Act which ensure equality for men and women.

Arnault lost her Indian status 12 years ago when she married a non-Indian. She has served as social services administrator in Alberta and Saskatchewan, and is currently working toward a degree in social work. □

Fr. LaBoucane fosters healing

by Frank Dolphin

EDMONTON — Father Garry Laboucane gave up on the Church once, but a persistent search and the help of two other priests convinced him to take a second look.

He's more than glad he did.

The 37-year-old Metis priest, the only one currently from Alberta, is a member of the Oblates of Mary Immaculate.

While the personal priority of his priestly life is to work with his own people, he has agreed to put that aside for the present to do vocation work for his congregation in Alberta.

Commitment

That's a three to five year commitment. Once he completes his work with young people searching the same way he did, Father Garry hopes to return to parish work among the province's large Indian and Metis population.

Vocations are a tough job in the '80s, especially among native young people. "A lot of healing has to take place from the experience of the residential schools."

He's encouraged by the fact that the Oblates in Alberta have celebrated one ordination in each of the last three years.

As a Metis priest, he knows the influence he can have on young lives, just as an elderly priest had on his in his late teens.

Then during a vocation retreat at an Oblate school near Cranbrook, B.C., he decided to join that congregation of missionary priests and brothers, which established the Church in Western Canada.

But he didn't stay. The negative aspects of life for native children in residential schools, operated by the missionaries and Sisters, convinced young Garry he should look for another niche in life.

He left the Oblates and returned to Alberta where he got a teaching degree at the University of Alberta.

His desire to work with his people in some capacity was strong. He taught on reserves in Central and Northern Alberta.

But obviously God wasn't willing to let go of him. Metis priests are too hard to come by, to give up so easily.

Gary met two Oblate priests who were involved in native ministry. Their work and example re-awakened his interest in the priesthood, so he took a second look at a life he had rejected.

Ordination

Once again he joined the Oblates. Archbishop Joseph MacNeil of Edmonton ordained him to the priesthood in a moving ceremony on the shore of Lac Ste. Anne, near Edmonton in July, 1984.

Thousands of native people from Western Canada and the United States, who make an annual pilgrimage to the sacred lake, joined in the rare celebration.

(Concluded on page 14)

Enoch Native Parish marks 100 years

by Lydia Misiewich

A hundred years have passed since the first priest ministered to the people of the Enoch Indian Reserve.

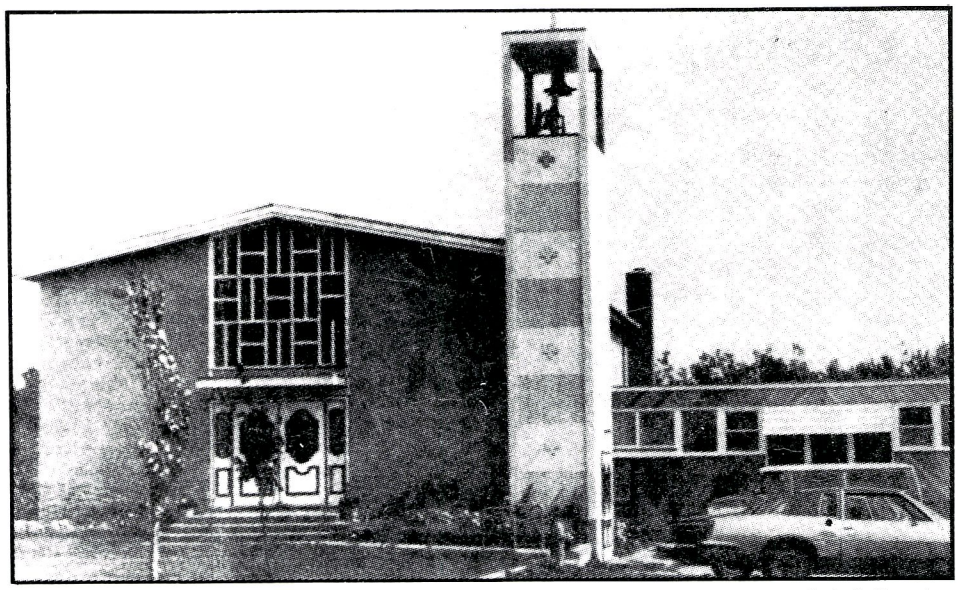
That event was celebrated with an open-air Mass in June, and more events are being planned to take place through the next two years to commemorate the Winterburn parish's 100th anniversary in 1987, said Father John Brayley.

Father Brayley, pastor of Our Lady of Mercy Parish at Enoch Reserve, told the WCR the earliest written records for the area were kept by an Oblate Father R. Remas and date back to 1885.

Father Remas was the first priest to be assigned to an area that included Southgate, Stony Plain, Riviere Qui Barre, Vilna and Lac La Nonne. He travelled the area constantly, sleeping and eating in parishioner's homes.

Two years later, the parish was formed and began under the patronage of St. John the Evangelist. It was later changed to Our Lady of Perpetual Help and finally to Our Lady of Mercy, said Father Brayley, though he is not certain when the changes were made. The parish is the fourth-oldest in the Edmonton archdiocese.

The first church in the area, recalls Rachel Brule, was a small wooden structure built on the Winterburn Road, which was then the centre of the reserve.



Western Catholic Reporter

Enoch Reserve's O. L. of Mercy parish dates back to 1885.

Brule, 65, is the granddaughter of Enoch Lapotac, the first chief of the reserve, which was later named after him.

The present church was built by the natives on the reserve in 1960 and features a unique piece of artwork behind the altar.

The painting, done in the early '60s by an artist who never signed her name to the work, depicts Mary and two angels. The models for the painting were reserve residents, Helen Peacock and Glen Peacock.

Helen Peacock, the model for Mary, is now a nurse at Hobbema and Glen is the farm manager at Enoch.

There are not many elders — the reserve's population was decimated during the 1918 flu epidemic — but the group of about 20 cherishes many memories.

Violet McGillis, 71, was adopted onto the reserve in 1924 and has lived there since. She said she sees more and more people from "outside" attending church there now.

"It used to be, years and years ago, that the priest would speak to the people at Mass in Cree," recalled Brule. "We used to sing in Cree at the old church, too, but not anymore. It used to be nice. Now, not many people under 45 even speak Cree."

She added that a long time ago, there was also a peace pipe ceremony at the graveyard once a year to bless the graves, followed by a picnic, but that is another tradition that has died. Father Brayley now blesses the graves the third Sunday of September and holds a dinner at the church, she said.

"The young kids don't care about tradition anymore."

Father Brayley blames the declining interest in native culture on the reserve's proximity to a large urban centre.

"The further you get from the city, the more you hear the native language," he told the WCR.

But the Catholic church is making an effort to integrate native ritual with Catholic, he noted, adding they sometimes use sweetgrass in liturgy at Our Lady of Mercy.

Transition takes time though, he pointed out, because many of the natives who were raised as traditional Catholics feel native rites have no place in Catholic worship.

Western Catholic Reporter

Fosters healing

from page 13

The beautiful blending of Christian and native customs grabbed the attention of TV viewers on newscasts across the country.

Now Father Garry, he spent his first year as an associate pastor at the historic St. Albert parish, in that city just north of Edmonton.

Old settlement

The old Metis settlement, now a modern community, was the site of one of the first western dioceses during the last century. "It was good for the congregation to see a Metis up there on Sunday morning."

Father Garry wants to deal with the spiritual yearnings of people's lives. Not to be caught up in material worries, like a new roof for the parish church.

"People want a priest to pray. There are times when they need him for their celebrations."

"I want to help native people understand that Christianity is not just a white man's religion. They must take ownership of the Church as theirs."

If he can do that, Father Garry will continue to be happy in his priesthood.

Although his mother came from a family of Cree and French parents, Father Garry didn't learn the language well. He wants to speak Cree fluently and to become immersed in the culture of his people.

(Western Catholic Reporter)

Carolla Calf-Robe and Woodrow Goodstriker at the St. Paul display centre, ICAA, Calgary.

Blood People face-up to abuse and addiction

by Richard W. Cooper

"About thirty percent of the Blood People need treatment and about twenty percent are casual drinkers."

This statement was made by Rufus Goodstriker of the National Native Advisory Council on Alcohol and Drug Abuse. Goodstriker was attending the International Congress on Alcoholism and Drug Dependence (ICAA), held in Calgary, Alberta from Aug. 5 to 10, 1985.

Representatives of the Blood People were Woodrow Goodstriker (a nephew of Rufus) and Carolla Calf-Robe. They appeared on behalf of the St. Paul Treatment Center on the Blood Reserve located south of Lethbridge, Alberta. The reserve is bounded on the east by St. Mary's River, the Old Man on the north and the Belly River on the west.

"The Center opened as an alcoholic service," Woodrow Goodstriker stated. "We saw the urgent need for a treatment center and by 1977 we had the St. Paul Treatment Center established and operating."

"It wasn't easy to get active treatment underway which would be managed by natives for natives. During the 1970s Poundmaker's Lodge and Hobbema Center came into being. Getting sober, trained native staff proved to be an acute problem during the founding years."

Native people were determined to reduce the devastation caused by alcohol and drug abuse in the Indian communities. Main principle of the early plans was that native alcohol and drug abusers fared best and treatment was most effective when counselled by other native people.

"Early in our plans we realized that few native people possessed the knowledge or skills required for a positive alcohol and drug counsellor," Carolla Calf-Robe pointed out. "We sent our potential counsellors to the Native Education Center (NECHI) near Edmonton and before long we had sufficient helping professionals to commence effective work to reduce the suffering of the Native People on the Blood Reserve."

Thirty-bed facility

St. Paul Alcohol and Drug Treatment Center is a 30-bed residential treatment and rehabilitation facility for both male and female Alberta residents who are in the self-destructive grip of alcohol or chemical substances. It also serves as a resource center for social and service groups in the community.

The ideal goal is to assist in the development of the people and their environment, to maintain social competence based on the native thought of co-existence. The words of Chief Tecumseh appropriately sum up the overall goal:

"Touch not the poisonous firewater that makes wise men turn to fools and robs the spirit of its vision."

Again we look at the words of wisdom from Rufus Goodstriker, "Alcohol was introduced by the whites but this does not excuse the degrading use by the Indian Nation. My people have lost much in the way of spiritual culture and the only true way to bring alcohol and drug abuse under control is an Indian return to the spirituality of their forefathers."

This appears to be one of the aims of St. Paul Treatment Center. Here the addict will learn to explore traditional spiritual practices and

beliefs in relation to native culture. They will also have an opportunity to examine the words of native speakers and their implications on the culture and philosophical values of Native Peoples.

The 28-day in-patient treatment closely resembles the program offered by the Harbor Light program of the Salvation Army. The after-care program follows the out-patient to assist and counsel in becoming re-established in the community.

First week generally deals with the physical effects of alcohol and drug abuse. This is followed by the second week which concentrates on self-awareness and the encouragement of freedom of expression. Here, too, the insidious damage that abuse has on the brain is emphasized.

Week number three gets to the turning point. Here the ancient question, "What is the meaning of life?" is the prime focus and native culture and spirituality is offered as an alternative and general philosophy to counter alcohol and drug addiction.

Finally, the fourth week meets the questions involved in dealing with the environment. Here a number of concepts are raised — self-worth, good communication, good relationships and positive environment. Setting achievable goals and objectives are an important part of the fourth week.

The words of Rufus Goodstriker, an impressive person who stepped out of politics to help his people, reflects his overall love and humanity.

"I care for my people and I care for humanity. That's why I attend any learning experience like ICAA which offers a chance to help humanity."

An Indian Prayer makes an appropriate closure for the thoughts of a dedicated group of people. This prayer is reported to be from Sioux Chief Yellow Lark:

"Oh Great Spirit whose voice I hear in the wind,
Whose breath gives life to the world, hear me.
I come to you as one of your many children
I am small and weak and I need strength and wisdom,
May I walk in beauty.
Make my eyes behold the red and purple of sunset
Make my hands respect the things that You have made
And my ears to hear Your voice.
Make me wise so that I may know the things that you have taught your children,
The lessons that you have hidden in every leaf and rock.
Make me strong, not to be superior to my brothers, but to be able to fight my greatest enemy — myself.
Make me ever ready to come to You with straight eyes so that
When life fades as the fading sunset
My spirit will come to You without shame." □

Willie Littlechild business man of the year

Hobbema lawyer Willie Littlechild is Canada's Indian businessman of the year.

Willie Littlechild, 40, of Alberta's Ermineskin band, received the honor recently at a meeting of the National Indian Businessmen's Association in Winnipeg.

This isn't Littlechild's first national honor. In 1967 and 1974, he was named Indian Athlete of the Year. He was also the first Alberta Indian called to the bar, when he became a lawyer in 1977.

As a student at the University of Alberta, Littlechild was a member of the hockey and swimming teams. He serves on the Alberta Games Council.

Littlechild now practices law in Hobbema. At one time, all four lawyers in his office were native people — two of them women.

"We probably had the only all-Indian law firm in Canada. But when I started law school, there were only three Indian lawyers in the country."

Littlechild owns a travel agency in Wetaskiwin and a business management company in his Hobbema hometown. He serves on the boards of Peace Hills Trust, an Indian-owned trust company; and Venture Capital Corporation, a lending institution.

KAINAI NEWS

Peter Williams, Kitwancool Longhouse lawyer

by David Skrypnyk

Peter Williams is the third president of the Kitwancool village near Hazelton, B.C. Known as "the longhouse lawyer," at the age of 84 he looks back on a lifetime spent struggling for Indians' rights.

His voluminous files are thick with correspondence between himself and government officials; including a few prime ministers. He possesses an extensive law and reference library which he's used over the years to accumulate copious respect in Canada's courtrooms.

In November 1984, an honorary doctor of laws degree was bestowed upon Peter by the University of Victoria. During its fall convocation, the university paid special tribute to Williams and the Native people of B.C. by holding a special ceremony during which 'Ksan dancers performed at the unveiling of a cedar wall panel carved by Chester McLean, a Gitksan tribe member.

Peter was born in his grandfather's longhouse at Gitsegukla, an old village near Skeena Crossing several kilometers downstream from Hazelton, on the Skeena River. Neither the village nor the longhouse remain today.

His grandfather was High Chief Gooksan of the Gitsegukla Killer Whale Clan. When Williams was five years old, the high chief named him Gama-Yam in a typical potlatch ritual, traditional of the high-born Gitksans. This was the name he retained until reaching adulthood.

At another potlatch ceremony, when he was twenty, Peter's aboriginal name was changed to Googil'Gyaw in recognition of his manhood. Among the Indian communities this is the name he has retained.

At fourteen he became secretary of the Kitwancool band. This recognition was afforded him because he was the only boy in his tribe attending a government school at the nearby village bordering Hazelton. There was no other person in the entire settlement capable of writing a letter.

His schooling began in the native village of Gitwangak, where it continued until his father became president of the Kitwancool.

In his early teens Peter became secretary of the local fishermen's organization. When his father died in 1931, Williams was delegated to the lifetime presidency of the Kitwancools.

Williams has a fondness for wearing old work clothes. His wise and weathered face, with eyes framed in heavy intellectual-looking spectacles, often sports a sparse four days growth of greyish-brown whiskers.

An expert on constitutional law, he intends to press onward in his fight to have Canada's Supreme Court ensure Indian rights are deeply entrenched in the Constitution. □

TeePee Tot success due to Millie Terbasket

by Richard W. Cooper

Millie Terbasket is a member of the Lower Similkameen Indian Band and any way her actions are viewed, she comes out a winner.

When she opened Tee Pee Tot Day Care Center in Cawston, she accepted one of the most responsible jobs in the country. The village of Cawston is located about 30 miles south-west of the city of Penticton and the Tee Pee project is the first time such a business has been established in the region. It came about through the efforts of Ms. Terbasket and the full cooperation of the community-minded Lower Similkameen Indian Band.

Adults who assume the responsibility for the care of children should provide an environment which helps the children to develop to their full potential. This must include physical development and habits for good health all of which can be aided by outdoor play which encourages climbing, running and jumping. Indoor activities which aid in dexterity and mind development — all spaced so there is plenty of time for snacks and rest periods. That description comes direct from Millie Terbasket.

She was born and educated in Cawston, and regards the Similkameen Valley as her ancestral home. Her family descends from an old and respected family who played a leading role when the valley was settled.

After completing school she went north to attend Cariboo College. Here she received a Welfare Aid Certificate and worked for some time in the Williams Lake Residential School where she was placed in charge of a number of young children. She said that it was this work that stirred her interest in working with children.

When she returned to home territory, the idea of a day care center was conceived. This was during the time she was working with the Lower Similkameen Indian Band.

"The need was great in our area," Ms. Terbasket said. "Not only Indian but white children as well, were without any proper care center which would permit the mother to shop or in many cases, attend to their work. I decided to do something about it."

By 1983 she had a play group operating by renting the Cawston Community Hall. In every step of the way she said that she received unwavering support from the Indian Band.

R.W. Cooper photo

Millie Terbasket and two of her happy charges

Next step came when they leased a double-wide mobile home.

In order to obtain her license to operate a day care center, Ms. Terbasket quickly learned of the reams of red tape and the myriads of regulations which must be complied with. All of which, she agrees, are there for a very good reason.

She had to assure licensing authorities that meals and snacks would be well balanced and nourishing. The Dept. of Daytime Services and Local Health Offices provided an excellent guide, "Nutrition for Children."

Through the efforts of the Band, Tee Pee Tot is now in their present building. It was designed specifically as a day care center. It is open to all district children from three to five years. It is sheer pleasure to watch Millie deal with the children for she radiates kindness and love.

They are registered with the authorities for a maximum of 25 children although at the time in question, she had 28 on the rolls. She explained that this was quite in order as all children registered are never there at the same time and frequently quite a number only attend on a half-time basis.

She has a staff of two, Terry Terbasket and Gloria Qualtier, both fully qualified and licensed as well as being from the local Indian Band. The center is directed by a board of seven directors who come from Keremeos, Cawston and the surrounding district. They consist of one education coordinator from the Indian Band and one social worker. Millie pointed out that directors can be either Indian or white. The main thing is that they be involved in the progress and welfare of the children.

"The next big project which is being developed is our own children's playground located right beside the school," Millie said. "At the moment we use the Band Recreation Park but I'll be much happier when we have them all up beside the school."

Inside the new building there is everything that a young child could desire. It is attractively decorated, plenty of cupboards — with many on the level of little people as well as many child-size chairs and tables.

The floor play equipment is sufficient to attract an adult who has not forgotten the thrills and wonder of being very young. Large, hollow blocks of wood, cardboard blocks and interlocking blocks. All the toys she has placed in the center are aimed at stimulating and improving intellectual skills.

Play equipment is stored on low, open shelves so that the child is encouraged to pick out what they want and replace the items after play. Books have not been forgotten. Tee Pee Tot Center holds a good selection of picture books as well as read-aloud stories for the little folk.

Creative arts of all forms are encouraged. At the time of this story, several children were making exciting floral pictures — some with crayons and others by cutting flowers from colored paper and pasting them on a contrasting background. This continued until they were summoned to snack time. This latter event was one that they all excelled in.

The Lower Similkameen Indian Peoples through supporting Millie Terbasket have created a proud child care center. The love and warmth generated by Millie and her staff is directly reflected on the happy faces of her charges. □

Bishop Carter inter

Pope John Paul II

by Bishop Alexander Carter

On occasion the Catholic bishops of Canada hold different opinions on the relative importance of some issues, or on the best way of dealing with them. However, when we met in Plenary Assembly late in 1984 we were unanimous about one thing: the recent visit by Pope John Paul was a grace, a blessing for the church in Canada and a profound challenge to all believers.

Unconditionally, all the bishops present agreed that there must be followup. Here I wish to single out one of the many inspiring events shared during the Holy Father's 12-day pilgrimage, and offer my interpretation of the challenge it presents — to the Canadian Church as a whole, and to the Church of Sault Ste. Marie in particular.

It is no secret that one event among many outstanding ones particularly impressed the Pope. He was captivated by Midland. This is not surprising. This man is a prophet who has the knack of instantaneous recognition of those who have suffered, been defeated, been despised.

The glory and the shame

All who were at Midland September 15 were caught up with the "magic" of the moment. Huronia recalls the origins of Christian faith experience among and by early inhabitants of this land. The Martyrs' Shrine recalls both the glory and the shame of this 17th century encounter.

The Pope himself was entranced with the excellent reconstruction of the Native village, especially the longhouse on the site of Ste. Marie Among the Hurons. Then, when he arrived at the Martyrs' shrine nearby, he was, as always, visibly moved by the hundreds of invalids, old and young, who had patiently waited for him in the cold, windy and sometimes rainy weather. Despite discomfort and inconvenience they waited with loving anticipation. I shall always be indebted to my Anglican friend and brother, Bishop Arthur D. Brown, who suggested that he, Bishop Bernard Pappin and I should circulate among the wheelchairs and touch and bless these dear people. Their happiness presaged their inexpressible joy when Pope John Paul arrived.

Here to this Shrine — scene of the sacrifice-offering of Jean de Brebeuf and several companions — came the Successor of Peter to complete, in a sense, the beautiful yet tragic events of the first encounter between Indian and White missionaries in what is now Northern Ontario.

Brebeuf and associates loved the Native people. But they did not come alone. Along with them came other White Men in search of gold in whatever form — furs, land, minerals. These other arrivals used their simple, trusting hosts to their own advantage. The Pope, prophet of reconciliation, brought to a climax a reconciling process we have been striving towards over many years.

Much to forgive

Initially, there had been some opposition to the proposed Shrine visits. Ontario Indian people had many bitter memories. They had faith — the same faith brought to them by saints — but they did not fully trust the faith of descendants of those who had tricked, deceived and humiliated their forebears. Of course, not all Indians were saints nor all Whites evil. But in the global context of historic relationships, the Native people have much to forgive.

The Holy Father had the credentials to bring them a reassuring, healing affirmation of their own dignity and worth. He knew through personal experience the suffering caused the people of Poland by the various cruel occupations of his home country by powerful neighbours. In his own life he had experienced the horror of both Nazi and Communist domination.

During the Pope's brief visit there were many great moments. Two stand out in my mind. The first was a ceremony in which Native people participated so prominently. From a Catholic point of view, nothing touched me so personally as the rite honouring our Native deacons. The formation and training of these deacons has been a long and courageous undertaking. The Jesuit Fathers and all who have been responsible deserve utmost thanks. Not everyone was in favour when we began this initiative. Then it was a new departure and, like all new things, was regarded with suspicion by some. God has blessed our endeavour. The people now not only accept them, but also take justifiable pride in this Native leadership.

These seven deacons had been ordained — six by myself and one by Bishop Pappin. There was never any doubt that they belonged to the historical and venerable deaconate of the Catholic Church. But I am sure that when each was given the gift of a new stole presented by the Pope, they were confirmed and strengthened in their calling as deacons, and also in acceptance by their people of their leadership in our church. No one could ever again challenge or question that leadership.

The sweet-grass rite

The second event which impressed me most was the magnificent ceremony of the sweetgrass replete with drums, chant and ceremonial gestures along with the offering of gifts. The Holy Father was obviously fascinated by it. He watched with rapt attention and tried to join in as best he could when approached. He knew that this was a pre-Christian rite and he obviously felt involved personally. And when, minutes later, he was presented with the eagle feather — the highest honour our Indian people can confer — the words of the celebrant brought a fascinated hush.

In a lesson of faith for all of us, this wise man said the Spirit would talk through him. And the Spirit did. His words were poetic — a beautiful tribute. And he pointed out the red blood on the feather, because, he said, the Pope had already shed blood for his faith. No wonder there was an audible gasp from many of those present, and no wonder so many could not hide the emotion they felt at that unforgettable moment. I find it moving even to recall.

ets Huronia's historic challenge

Now we must build upon the grace that has been given. If we do not seize the momentum given, we shall lose a golden opportunity to build anew, based upon a new vision.

A tragic separation

Unfortunately, all too often the life of our church has been impeded by lack of vision, by lost opportunities. Bigotry, pride, narrowness and many other causes, culpable or not, have deprived millions of fullness of life in the Incarnate and Risen Christ. I think of the tragic separation — the break between the church, East and the West. We of the Western Church lost so much that we would have gained by a participation in the rich and colourful liturgy and the profound spirituality of the Eastern Church. The East also was deprived of the dynamism and the theology developed over the years by the West. And in the Far East, had Matteo Ricci and his Jesuit compatriots been allowed to develop a Native Church in China, one respectful of and hospitable to the acceptable customs of the people, God alone knows how much the church might have been enriched.

It was not the fault of Brebeuf and his companions that Native Canadians were not able to enrich their new Christian faith in conformity with the best of their own religious traditions. Had their reverence of the Creator and His creation been incorporated in Christian expression, this might have shamed us from despoiling rivers, streams, forests — indeed, the very air we breathe. It was the expressed wish of Father Brebeuf that the faith of Native Christians should be truly Catholic — one incarnate in their person, in their way of life and in their communities. He envisioned a faith that would build upon, not destroy the good things they already had after they accepted Jesus and His revelation. He foresaw a Native liturgy — a Eucharist, a prayer life that would find a rich expression in the best of the traditions of these new Catholics.

It was not to be. Latin was the order of the day in the Western Church, and it was to remain so (with some slight concessions) until Vatican II. The Fathers of the Council, Paul VI, and now John Paul II, have all spoken beautifuly of the importance of native cultures, of native traditions. In surging numbers, African and Asian Christians, priests and people, are proving that this startling revolution is an enrichment, not an impoverishment of the Universal Church.

If we listened to the Pope at Midland, then we must build upon his words and his encouragement. Lip service without action is little short of deceit. We must build a new covenant with our Native peoples. We must bring them a service of love not of domination, and we can learn from them as they learn from us.

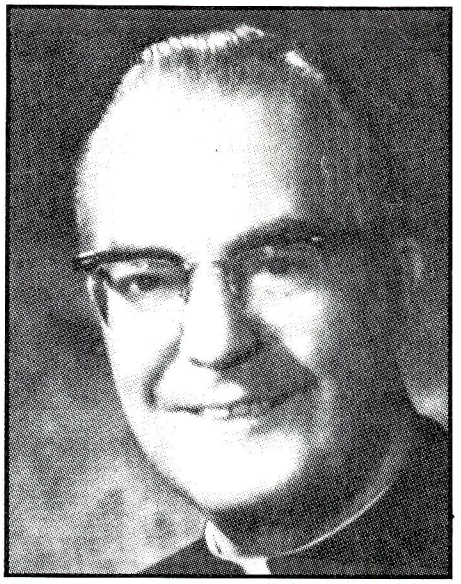
But let us not deceive ourselves. The moment we approach them as equals, as brothers and sisters united with us in the love of Christ, we take on the obligations of love and friendship. By our very faith, we become committed to fight for their rights in every way possible. We must support all justified land claims. We must assure that they receive the same social consideration and treatment as the White population — even more, since they have been the main victims of historic injustice or abuse.

They will need wise leadership to attain a legalized form of self-government. If and when asked, we other Canadians must be ready to help as friends and equals, and give advice only when invited to do so.

Native liturgy

What is true in the social field is also true in our church. Here in Ontario our Indian people have begun to enrich us as they rediscover their history and their religious sensitivity. More and more they will want to, and will have a right to develop their own para-liturgical and liturgical ceremonies. As they grow more self-assured they will benefit the Canadian Church with new and perhaps startling expressions of faith. Their community life already puts to shame much of our contemporary self-centered and individualistic practices. We must learn to share because we too can help them with our charisms and experience.

Increasingly their deacons direct and serve local churches. But if the new future we foresee is to be fulfilled, there remains a serious lacuna. Indian people will not be fulfilled in their search for a true, complete Catholic community until they have their own ordained priests. Without them, they remain dependent on White leadership.



Bishop Alexander Carter

I am forced by the logic of what I have written to return to the urgent theme of taking means to provide these priests.

We acknowledge that celibacy has, over the centuries, been an invaluable charism in the Latin Church. It would be easy to demonstrate an even greater need for this charism in our present society. As the Native Church develops, there could be an opportunity to discover and develop young men who are willing to accept the commitment to celibacy. However, I am convinced that it is urgent *now* to enable Indian communities to have their own Native priests. When it seemed advisable and urgent, the church often has found a way to allow exceptions to rules. I hope and pray that one or some of our deacons, who are married men with families and all of whom the Holy Father honoured at Midland, may be called eventually to preside over the Eucharist in the Native communities they serve.

No greater encouragement could be given to inspire Native Christians to fulfill the promise of a truly Native Church, so eloquently anticipated by Pope John Paul. The theme of his Huronian visit — our life in faith in the Incarnation and Resurrection of Christ and its highest expression in the Eucharist — would be realized in a Native Church ministered to by its own priests. □

The notable Michael Cardinal family

(Last in a series of eight articles)

by Dr. Peter Lorenz Neufeld

During the past 15 years I've researched and written about several little-known Indian chieftains who played truly remarkable roles in the history of what's now Manitoba. I find this infinitely more interesting and rewarding than writing about Indian people in general. It's incredible that men like Inkpaduta, Hdayamani, Red Cloud II, Picheito, Gambler, South Quill and Okenase escaped the attention of Manitoba historians. In several cases, not only did these individuals play unusual historical roles, but they founded families who continued to do so for many decades. Also, in the veins of three of them flowed a considerable amount of Caucasian blood.

The genetic background of the Okenase clan was dealt with in this magazine during the 1981-2 series on how the Clear Lake Band lost its land when Riding Mountain National Park was created. It may interest readers to know that this fall the band in question filed a suit against the federal government for this property.

Indian migrations on the Canadian Prairies during the 1800's (the white settlement era) invariably tracked from east to west; or, where the Sioux from the Minnesota uprising were concerned, from southeast to northwest. The Okenase (meaning Little Bones, or simply Bone) clan is the only one I have come across who migrated from west to east.

The Cardinals were an Alberta metis family group which played a significant role in the history of that province. The famous Oblate priest, Father Albert Lacombe, was deeply involved with several family members: like Alexis, Gabriel, Paul and Louis Cardinal. The two Cardinals who migrated to what is now Manitoba from the Bow River region of the Rockies as part of the fur trade were Michael and Margaret, children of Jacques Cardinal. Many Manitobans (Indian, Metis, Caucasian) descend from these historical figures. The following are some who wrote colorful history. Surnames connected with this clan today include Keesikoowenin, Burns, Okenase, Bone, Flett, Cardinal, Mekis.

Verna Neufeld sketch

Chief Baptiste Bone and his first-cousin Rev. George Flett.

Two of Michael Cardinal's sons, Mekis and Keesikoowenin, were deeply involved with treaty negotiations. Both chiefs tried very hard to force Ottawa to give their people fair and just treatment. Those who today criticize chieftains who signed treaties ignore the fact that the situation on the Canadian Prairies 115 years ago differed vastly from today. As the song goes, 20-20 hindsight is great. When Keesikoowenin signed Treaty 4 at Fort Ellice, he represented not only the Riding Mountain area but also Duck Mountain and Qu'Appelle Lakes. His own band had been living on a reserve near Lake Dauphin since Treaty 2 and now moved to the Elphinstone area. Keesikoowenin Reserve commemorates his leadership. He died at 98 in Rolling River Reserve in 1906, his wife three days later.

Keesikoowenin had two sons and seven daughters. Harriet married one of Manitoba's most prominent figures, Glenlyon Campbell (son of famous HBC factor and Arctic explorer Robert Campbell). He was the only soldier promoted captain in the 1885 Rebellion; he rode a bull moose to exhaustion in the Riding Mountains. With Harriet's brother David and her sister Victoria's husband Walter Scott, he completed an amazing two-year expedition delivering horses and guiding prospectors via a new route through northern Alberta to the Klondike gold fields. Later an MLA and MP, 'Cowboy Campbell' recruited both the 78th and 107th battalions during the First World War. Harriett (Burns) Campbell wrote colorful history as wife of an MLA in Winnipeg and MP in Ottawa, raising two baby moose, entertaining her large family for extended periods of time, and so forth.

The critical roles played by Michael Cardinal's sons, chiefs George and Baptiste Bone, in the Clear Lake Indian Reserve drama, have been depicted earlier in this magazine. That their actions to press for fair play for their band in this shameful incident in Canadian Prairie history (not early history either, only 50 years ago) will play a significant part in the current land claim goes without saying.

Michael Cardinal's son, chief Ochoup, was much in the news during 1884, just prior to the Rebellion. Reporters of the day usually listed him as one of the Native leaders in Saskatchewan who fomented unrest. Be that as it may. Anything that was ever documented concerning this chieftain suggest an individual who took his leadership responsibilities very seriously and accurately read the handwriting on the wall. A lengthy court case involving him and two other chiefs concerning the raiding of an Indian agent's stores when their bands were starving and the agent was deaf to their pleas for help cleared them completely. Hardly the actions of a starry-eyed revolutionary!

Michael Cardinal's nephew (Margaret Cardinal Flett's son), George Flett, played an outstanding role in both Manitoba and Saskatchewan history. Son of a prominent HBC trader, George worked for that company for a while. As an interpreter

and witness during treaty negotiations, he did his best for the Cardinal clan and others. During the Red River Rebellion (Resistance) of 1869-70, he was one of the handful of peacemakers during that troubled era and also served on the short-lived provisional government headed by Louis Riel. If any single person deserves the title 'Father of Prince Albert' (Saskatchewan), it would be George Flett. Although he is usually referred to as a Presbyterian "missionary," his many years in western Manitoba in that capacity are more in keeping with that of "minister." Not only did he minister to Natives and Caucasians alike, but everything suggests that both groups had a Christian (at least partly Christian) heritage.

It's somewhat amusing to read those early highly-dramatized newspaper accounts touting the "conversion to Christianity" of Chief Keesikoowenin and his entire band through the efforts of one lone "Presbyterian missionary," Rev. Flett. I'm sure he himself saw the irony in this. First, he was closely related to most band members. Second, he was their farm instructor as well as minister. Third, and probably most important, this particular band already possessed a strong Christian belief structure as illustrated by the fact that it wasn't the entire band who submitted to Presbyterian baptism and membership by any means but only those on the main (agricultural) reserve at Elphinstone, and not the rest at Clear Lake who continued to worship in the Roman Catholic faith.

My guess is that this branch of the Cardinal clan also had been stronly influenced by Father Lacombe (or a colleague). Likely George Flett's own mother was a Catholic and he turned to Presbyterianism partly through the background of his father but mostly because of the influence of two very close friends: his brother-in-law, Winnipeg's first Presbyterian minister John Black (who married a Metis girl, Flett's wife's sister, to the consternation of most of the Caucasian women in his congregation who wanted him to marry one of their daughters) and Rev. James Tanner (also a Metis) who was the first Presbyterian missionary west of Winnipeg. Both those ministers were recruiting missionaries, preferably with Native background.

Incidentally, there is considerable research being done today on James Tanner by a St. Paul, Minnesota, librarian and we're pooling our findings on the amazing Tanner family, about whom I wrote earlier in this magazine. Within a year, I hope to write a lengthy article on James Tanner, who played a most interesting role in early Manitoba history. □

Chief Moses: Helping hands and hearts

by Marjorie MacDonald

In reading early North American history it is refreshing to learn of the many kind and helpful acts performed by the native Indian people for the benefit of white settlers. One such incident affected the Pilgrim Colony in Jamestown, Virginia, when during the winter of 1609-10 four out of five settlers perished from starvation. Survivors gave fervent thanks to their Indian neighbors who supplied them with seed corn and demonstrated how to plant, cultivate, harvest and cook this new grain. As well, they introduced other garden crops and wild edibles.

In pioneer days in Arizona Indians taught white ranchers in that desert State how to make good use of the ocotillo cactus. In winter the plant resembles a witch's broom. After spring rains, orangy-red blossoms transform the derelict cactus into a thing of beauty. As ordinary fencing material for ranch corrals and gardens was hard to find, the Indians taught the newcomers how to overcome that problem. Branches of the ocotillo when cut and planted in early spring would sprout and flourish, forming thick, thorny enclosures. These proved strong enough to hold secure the ranch's animal stock and to protect garden produce from the ever ravenous coyotes and rabbits.

A hungry Peter Pond, the Canadian fur trader, could thank Indian hunters for introducing him to the up-to-then unknown delicacy — wild rice. In his journal he relates that they boiled it and served it with bears' grease and sugar, and that it proved most satisfying and re-energizing. Even in our 20th Century tales are told of further heartwarming acts.

Such a story is recorded by the late Commissioner of the R.C.M.P., C.W. Harvison, in his book, "The Horsemen." During World War II in the poverty-stricken area around the settlement of Old Crow in the Yukon all members of the Indian Band, headed by Chief Moses, learned from him about the bombing of London. The plight of children, often orphaned, maimed or homeless affected him so deeply that he started a fund for their relief.

Chief Moses, himself, travelled to the wide-spread reaches of his Band's territory and at each stop explained his mission. These travels themselves were physically exhausting, and he well knew that his people had very little or no spare income to donate. But his deep concern and dedicated efforts brought the subscriptions to his fund to $700.00 — at that time and in that region an almost miraculous sum of money.

The Chief enclosed the contributions in an envelope and addressed it to "The King of England, London." His note accompanying the fund indicated that the money was to be used to help alleviate the suffering of child victims of the bombers' destruction. King George V received this hard-earned offering and was deeply moved.

In the next List of Honors granted by the King, Chief Moses was named a member of the Order of the British Empire. Until his death in 1965 he wore the insignia of his Order with pride, and to express his thanks for the efforts of his people. They had given their utmost to help small sufferers in an embattled far-off land that most of them would never see.

Commissioner Harvison met Chief Moses for the first time in the winter of 1960 when he flew to Old Crow to inspect the R.C.M.P. detachment there. The whole village, except for their Chief, greeted the ski-equipped police plane as it landed on river ice near the settlement. The lawman wondered about the Chief's absence, and waited about until willing guides offered to take the visitors to the planned meeting-place.

Everyone then climed up the river bank to the foot of the village flagstaff, where the Union Jack flapped and snapped in the bitterly cold wind. Here, the Chief wearing his gold-lettered CHIEF cap and the insignia of his Order received the delegation with formal hospitality. According to Harvison, Chief Moses conducted himself in a manner that "could not have been improved on by all the learned masters of procedure and protocol in the land. Never has recognition been more deeply deserved or more proudly received." □

Spiritual heritage reveals sacramental vision

by Joe Michael Feist

To American Indians, said Father Collins Jordan, "all of Mother Earth, and whatever she produces, is considered sacred. The environment is sacred and there's a feeling that it's better not to disturb what God created. Rocks and animals are sacred, so much so that Indians will even take the name of an animal."

In a real sense, he added, the spiritual heritage of Indians reveals a sacramental vision.

Jordan is a descendant of Chief Red Cloud of the Oglala Sioux and of Chief Hollow Horn Bear of the Brule Sioux.

A teacher and basketball coach for more than 40 years, Jordan, 68, ministers to the Spring Creek and Two Strike communities on the Rosebud Indian Reservation in south-central South Dakota.

In an interview, the priest described the spirituality of Indians as "almost pantheistic" — the doctrine that all physical laws and forces and manifestations are God.

But in another sense, the native priest commented, the religious beliefs of Indians are similar to the Catholic belief in sacramentality — the idea that God is present and works on our behalf in and through visible, material realities.

"Yes, (Indians) would see that — using sacrament as a sign of divinity, seeing God in everything around them," agreed Jesuit Father Ted Zuern. He is associate director of the Bureau of Catholic Indian Missions, which represents the Church in its apostolate to American Indians.

The bureau is headquartered in a red brick house, once owned by philanthropist Katharine Drexel, in downtown Washington, D.C.

Zuern, who has worked for more than 30 years in social, pastoral and educational concerns in a number of Indian communities, noted that Indians never lost the feeling of mystery and awe associated with the universe.

Moreover, he added, they are "a people capable of living with that mystery. In our modern world, there is something that dislikes mystery. We're always seeking a technical answer to everything."

That mystery, he indicated, translates to a reverence for all creation. To Indians, he said, everything is a gift that should be used carefully.

"The way our modern world looks at nature is as a treasure trove that you can exploit so long as you have the technology," Zuern said. "Indians are closer to the seasons, the cycles of life. With then it's more a case of adjusting to what the Creator has provided.

Zuern indicated that the Caucasian culture could learn much from many aspects of Indian culture. And he indicated that missionaries need to know how to build on many of these religious values among the people.

In addition to the reverence for all creation, he cited the importance of the extended family to Indians, the great sense of community and the respect and love for older generations.

The idea of family was, and is, paramount, he said. In the Sioux tribe, he said, children addressed the brothers of their father as father. All the sisters of the mother were also called mother. Therefore, he continued, you had no first cousins, only brothers and sisters.

Also important, he added, is the Indians' sense that prayer is proper at all times. "They had a sense, no matter what they were doing, of giving thanks. There was a living with a sense of the Creator at all times. And there was a relationship there between the Creator and themselves."

PRAIRIE MESSENGER

$1-billion 1986 budget for U.S. Indians

The U.S.A.'s 1986 budget request for the Bureau of Indian Affairs continues to stress the basic goals of strengthening tribal government, encouraging economic development and providing essential program services on the reservations.

The $927.4 million requested includes increases for school operations, tribal courts, welfare grants, services to newly recognized tribes, and the loan guaranty program under the recently amended Indian Financing Act.

There will also be increases for support funds for tribal contracting of reservation programs, for water policy implementation in the northern plains and for cadastral surveys in Alaska to expedite the transfer of land to Native corporations and individuals. □

Your contributions to the Indian Record are most welcome!

Blue Cloud photo

Oblate sisters of the Blessed Sacrament (Ft. r. Patricia, Anthony, Francis, Madeline; back r. Inez, Christine, Joan, Lillian, Miriam) marked the 50th year of foundation by Fr. Sylvester Eisenmann, OSB, October 6, 1985 at Marty, South Dakota. Most of the women who joined the Oblate Sisters in the past 50 years were Lakota-Sioux. Two of the seven founding sisters, Lillian Dubois and Anthony Davis are still in the community.

Book reviews

Sacred scrolls of the southern Ojibwas

Sacred Scrolls of the Southern Ojibway is a detailed and comprehensive examination of the origin, development and practises of the Ojibway religion and beliefs as recorded on birchbark scrolls used by the Midewewin.

The author sets out his speculations and findings about the origins and evolution of the southern Ojibway and their religious beliefs, examining in detail hundreds of Mide origin scrolls and migration charts. These migration charts offer hints that ancient Ojibway ancestors originated from the "shores of the Great Salt Water in the East." Interpretations of the scrolls and charts is assisted by Ojibway Elders such as James Red Sky Senior, a Mide shaman from Shoal Lake, Ontario.

Sometimes referred to in English translation as "grand medicine society," the Mide is a religious/shamanistic cult thought to have originated in the late eighteenth century, spreading from the Great Lakes region to the Lake Winnipeg and Minnesota areas.

"The basic purpose of the Mide initiations was to promote health, not only by curing sickness, but by lengthening life." The ascending order of initiation into the Mide society followed through four known degrees or levels, and speculation exists about the possibility of four additional or Sky degrees. It is believed that from the fifth degree on, those who qualified had "perverted ambitions."

Evidence would suggest that it was very rare for anyone to go beyond the fourth degree in the Mide cult and strong precautions were taken to ensure against socially irresponsible misuses of Mide power. "However, this potentially dark knowledge has resulted in a conflict that has persisted all through the Ojibway society; meanacing the good name of the Midewewin from its emergence, never purged from the cult even in its heyday, and threatening to submerge it altogether in the latter days of the Mide decline.

It does appear that a great deal of mystery and respect, if not fear, surrounded the Mide cult, perhaps attributable in part to biases and prejudices passed on by early missionaries and others who condemned the entire Ojibway religion. Today, however, new attitudes and open-minded thinking have emerged in connection with native religions, and a re-awakening and renewed respect has developed for native ancestral beliefs and practices.

Besides providing a wealth of information on the Midewewin, the book gives an interesting and relatively thorough interpretation of native religion and beliefs as recorded on the birchbark scrolls used by the ancient Ojibway. It is recommended for readers with an interest in pursuing an in-depth study of Ojibway religion. □

by Selwyn Dewdney

"Quest for Justice"

The Quest for Justice: *Aboriginal Peoples and Aboriginal Rights,* edited by Menno Boldt, sociology professor, and J. Anthony Long, political science professor, in association with Native American Studies professor Leroy Little Bear, was published in September by the University of Toronto Press.

The book includes contributions from aboriginal leaders, government officials, prominent scholars in the area as well as extensive contributions by the editors who are all professors at the University of Lethbridge.

Quest for Justice presents a comprehensive analysis of the aboriginal rights issue as it affects Canada's Indian, Inuit and Metis peoples.

The book follows an earlier work by the same professors on Indian self-government, entitled *Pathways to Self-Determination: Canadian Indians and the Canadian State.* The book has been adopted as a text in 11 universities across Canada and is now in its second printing.

Boldt and Long are now in the process of writing a third book dealing with the relationships between the provinces and aboriginal peoples. Some of the materials from this book will be presented at the upcoming conference. □

Goodbird, the Indian

Minnesota Historical Society (re-issue), first published in 1914. 78 pp., paperback, $5.95 (US).

Edward Goodbird, a farmer on the Fort Berthold Reservation in western North Dakota, told his life story to Anthropologist Gilbert L. Wilson in 1913, who published the story to help teach white, youngsters about another culture.

This book is considered among the most valuable sources of information about the Hidatsa people available. It contains much about traditional Indian religious beliefs and practices.

The re-issue contains an introduction and additional material by anthropologist Mary Jane Schneider, of the University of North Dakota.

These books may be ordered from the Minnesota Historical Society, Order Dept. 740, 1500 Mississippi St., St. Paul, MN 55101 Add $1.50 (US) for handling.

Kitchi-Gami: (Life among the Lake by Johann Georg Kohl Superior Ojibway)

Minnesota Historical Society Press (re-issue), paperback, 477 pp., first published in 1860. $11.95 (US).

Johann Kohl, a well-travelled European, a trained ethnologist and successful writer turned his sensitive powers of observation on a nation of people he found not unlike his own.

He noted Ojibway relationships to the environment: how and where they lived, their religion, ceremonies, songs and folktales, foods, clothing, travel, hunting and fishing. Written with gentle humor, candor and respect, the book has appeal for modern readers.

Recommended books:

***Indian Tipi*, by Luabin. Guide to building and living in this versatile structure.**

***Indian Sign Language*, by William Tomkins. Signs to convey meanings of over 870 words.**

***Primitive Art*, by Franz Boas. More than 323 photos, drawings and diagrams. Valuable to the working artist and designer.**

The Indian Record deadline for April/86 is Monday, February 17

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Blessed Kateri Mission in Vancouver

Father John S. Knight (centre), president of the Catholic Church Extension Society of Canada, with Father Larry MacLennan, OMI, pastor of Blessed Kateri Tekakwitha Mission, and Rena Henry, director-co-ordinator of the mission's native centre in Vancouver, B.C. The Kateri Mission has a pastoral responsibility for up to 20,000 native Indian people living in or near the core of Canada's largest west coast city. The native people served by the Kateri Mission are from every province and territory in the country and are offered such programs as family counselling, adult religious education, home visitation, A.A. meetings and other activities. By its presence, the mission tries to be the Church's contact with the city's large native population. The Catholic Church Extension society assisted the Mission with $20,000 in 1985; the yearly operating budget is $51,700. □

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Native affairs CBC broadcaster

Bernadette Hardaker, the present co-host of Morning North at CBC Sudbury, has been appointed to cover native affairs for CBC Radio. She will join the Infotape unit in Toronto, which originates and distributes features aired on local CBC Radio programs across the country. Her appointment is part of a CBC Radio move to bring native affairs into prime time programming.

In her new job, Hardaker will initiate, write and voice features reflecting the full range of native life in Canada, and advise network and local CBC Radio Current Affairs programmers on native issues.

Hardaker, a graduate of the Carleton University journalism program, has an extensive background in announcing, hosting, reporting and writing.

For three years she was host, writer and producer for Mackenzie Morning at CBC Inuvik, NWT. Since 1983, she has been located in Sudbury where a large portion of her work involved native affairs coverage. □

In our April issue:

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