# INDIAN RECORD

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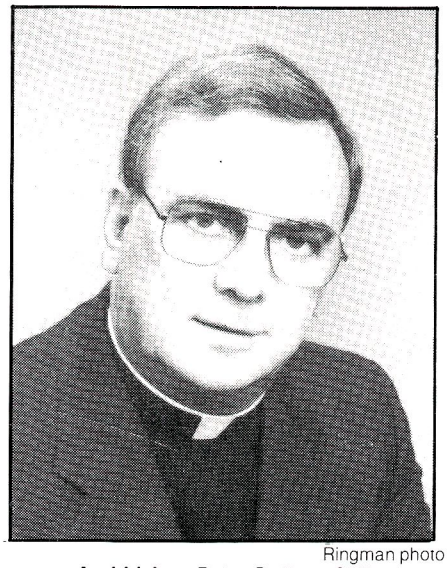
*Respect and promotion of social justice, human rights and cultural values.*


# Abp. Sutton named to Keewatin-The Pas, Bp. Croteau to head Mackenzie-Ft. Smith



Ringman photo

***Archbishop Peter Sutton, OMI***

OTTAWA — Two episcopal appointments for dioceses in Canada's North were made recently by Pope John Paul II.

Bishop **Peter Sutton** head of the Labrador-Schefferville diocese, will become the coadjutor archbishop of Keewatin-Le Pas, a diocese that covers Northern Manitoba and most of Northern Saskatchewan.

Father **Denis Croteau,** OMI, has been named the bishop of Mackenzie-Fort Smith, a diocese that includes the District of Mackenzie in the Northwest Territories. He will replace Bishop Paul Piché, OMI, who has served there since 1959.

See 'Northern Bishops' p. 4

***Bishop Denis Croteau, OMI***

# The children are coming home

*by Beatrice Fines*

During the sixties, child welfare agencies in Manitoba began the practice of allowing non-Indian families living in other parts of Canada and the United States to take Indian children either by adoption or as foster children. These cross-cultural placements seldom had happy results and by the time the children reached their teens in many cases the relationships had broken down and the children were under state care of one kind or another.

Now, with help from the Anishinabe, Child and Family Services (A.C.F.S.), these children are coming home.

"For too long Indian people allowed others to step in and do things for them, usually with less than satisfactory results and often with disastrous results," says Myrna Whitehawk, Outreach Co-ordinator of A.C.F.S. "Now we are beginning to do more and more for ourselves."

Since it was organized in August, 1982, A.C.F.S. has repatriated over 70 children, including several from other parts of Canada and from States as far distant as Vermont and Oregon.

**The extended family**

"At the time these placements were made agencies didn't look for opportunities at home and did not consider Indian families for foster care," says Whitehawk. "Also, in the past, when family breakdown occured, instead of supporting the family so it could function properly, an alternative to the family was sought. Children were placed in reform institutions, hospitals, group homes, and treatment centres. The child became a child of the state. Now child-caring agencies have recognized that this subjected the child to far greater deprivations than he would receive if left in the family and the family received help. We look first to the family to see if, with support, it can cope, then to members of the extended family and after that to other families on the same reserve."

In Indian culture, the extended family, (grandparents, adult siblings, uncles and aunts) is considered central to the care and development of the child. A.C.F.S. supports the communal nature of Indian child rearing, and its educational programs in the communities help prevent the removal of children from their homes. This

See **"REPATRIATED,"** p. 10

***Read in this issue:***

*In my opinion:*

# Special school for Winnipeg Natives?

Manitoba's political parties are falling all over themselves to push money at private schools, which take children out of the public school educational mainstream and educate them in a different kind of environment. The Pawley government, the Conservative Opposition and the Liberals are all happy to supply tax money for the private schools of Roman Catholics, Jews, Mennonites, and others of white skin who seek a distinctive character in their education.

But not for Indians. A distinct school should not be created for Indians, the government and Opposition parties believe. Such a school would be a ghetto, according to Conservative Charles Birt. The public schools are good enough for Indian students if only Indian parents would take an interest in school programs, says Education Minister Maureen Hemphill.

Schools with distinctive ethnic or religious character play a useful role in Manitoba. They provide an alternative for parents who do not find in the public school the religious or cultural dimension they want in their children's education. They provide a benchmark against which to measure the work of the public schools. The public schools of Manitoba are good but not so perfect that Manitobans should be prevented from attending other kinds of school.

Mr. Birt and his party are not worried about ghettoizing white, middle-class groups in ethnically or religiously distinctive private schools. His leader wishes to increase dramatically the level of state subsidy to such schools. Mr. Birt worries about ghettoizing pupils only when an Indian advocate of Indian education urges establishment of an Indian school in Winnipeg. Mr. Birt has yet to explain why a system that is good for Jews, Roman Catholics, Mennonites and other minorities — so good as to deserve dramatically increased public subsidy — is not good for Indians.

The schools Mrs. Hemphill runs are badly serving Indian students in Winnipeg. Indian children usually complete elementary school but many drop out of secondary school and only a tiny minority complete high school. They tend to get shunted into low-achiever courses. They are voting with their feet by massive absenteeism from junior high and high schools.

Mrs. Hemphill's attempt to blame Indian parents for the schools' failure to retain and educate a respectable proportion of Indian pupils is unconvincing. Retaining and educating pupils is the job of the schools. Her system has not worked. She should be welcoming and encouraging alternatives that show promise. A distinctive Indian school is worth trying.

(Winnipeg Free Press)

# Unemployed not included in reports

Statistics Canada doesn't include jobless reserve Indians in monthly unemployment figures because their numbers would embarrass Ottawa, a native leader claims.

Alfred Everett, First Nations Confederacy executive director, said local chiefs estimate unemployment among Manitoba's 35,000 reserve Indians at 80 per cent.

Everett said he believes the government, which includes off-reserve Indians looking for work in its unemployment statistics, ignores reserve residents to keep the official count as low as possible.

Everett said the biggest distortions occur in Manitoba and Saskatchewan, which have the highest concentration of Canada's reserve population.

Canada has about 400,000 status Indians, he said, including about 55,000 in Manitoba and 60,000 in Saskatchewan.

These two provinces frequently report the lowest unemployment rates, he noted.

Everett said it is ironic that Ottawa, while refusing to count in unemployed reserve natives, "always includes us when it reports the cost of welfare programs."

Repeated attempts to find out why Statistics Canada doesn't count natives have proved fruitless, he said.

Brian Williams, the agency's assistant regional operations director, said reserves — such as those in the Yukon — aren't counted because their isolated locales would make the effort too costly.

But Williams conceded the agency has never estimated the cost because it has never considered including reserve Indians.

Another reason for the exclusion is that the survey is designed to consider people who are unemployed but looking for work, he said, and residents in isolated reserves often can't even seek jobs.

Everett said the cost of surveying shouldn't be a factor in southern Manitoba because many reserves are closer to Winnipeg than parts of rural Manitoba included in the survey.

(Winnipeg Free Press)

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# Ojibway Keeshigun

*by Connie Wright*

Connie Wright photo

***"OJIBWAY KEESHIGUN," Thunder Bay's Celebration of the Native People's Participation in the Fur Trade.***

To the average Canadian, the Ojibways' involvement in the fur trade seems like one well-kept secret. Just how native people assisted European explorer-traders to develop the North is still largely a mystery.

"Ojibway Keeshigun" the native people's celebration at Old Fort William, Thunder Bay, September 1st did very little to dispel old myths or educate the uninformed about the fundamental role of the Indian in the fur trade.

The Indian has largely been forgotten in Canadian history and his participation in Old Fort William, a historical reconstruction of the Fort the Northwest Company built in 1803, seems to continue this tradition. The Fort on the Kaministiquia River was the inland headquarters of the fur trade. It was highly organized to maximize the largest exchange of furs during the short summer period.

It emulated the class structure found in Europe which relegated the worker to the lowest status in its society. Thus, the native women who provided the motor power for the Fort's operations were governed by the Voyageurs, or tradesmen, who taught them to make bread, churn butter, grind oats for the cows, farm, prepare food for the Company's men, and afterwards entertain them by dancing à la european.

### "Montreal" canoes

Canoe sheds supervised by the Voyageurs were manned by Ojibway women who sewed birch bark canoes with wet cedar roots and applied homemade pitch to the boats' seams. Indian women were generally responsible for the creation of the large "Montreal Canoes" which could accommodate 10-16 men with their fur packs.

The Ice Dairy House was operated by women who prepared butter according to European standards, and they hung the freshly-killed meats in the stone basement packed with bricks of ice.

Indian women cooked all the meals for the partners and Guides who dined in the Great Hall, a very large banquet room which could accommodate one to two hundred men. The women became common-law wives to the men, creating families who as often as not, were left in Canada to fend for themselves, when the traders returned home.

It is a sad story really about the manner in which industry governed the lives of trader and Indian. What makes it sad is that the present Fort perpetuates the cycle by hiring non-native students to fill roles traditionally manned by Ojibway women. The only native women found in the celebration of "Ojibway Keeshigun" were in the Indian Encampment doing webbing, making stews, etc.

The main show on Sunday, September 1st in the Fort, provided by the Lyon Dance Troupe, filled the stereotypical expectations of the visitors quite nicely. Brian Lyons who runs the troupe of 20 professional dancers did his best to sustain interest of the tourists visiting the Fort. But, after three-quarters of an hour of traditional dances like the Grass Dance, Men's Dance, Fancy Dancing and so on, the crowd had thinned out and the dancers looked a bit bored. Although Lyons and fellow drummer-dancer John Pierre gave some background, more storytelling was needed to keep things lively.

The dancer who stole the show, was a teen from Sandy Lake who took fifteen hoops from the grass and made bird and animal figures with them. His display of manual dexterity was stunning in one so young.

Another positive element of the festival was the food. The canteen served traditional native fare, and even offered free samples of pemmican, moosemeat, chokecherries, cranberries, and Labrador tea laced with maple syrup. The moosemeat was excellent — tasted like well-done roast beef; the Labrador tea was fine, mellow; but the pemmican evoked images in my mind of tough smoked bark. Traditionally, pemmican is served with grease and blueberries, and the thick smokey flavour definitely needed the blueberries.

In the cafeteria one could buy rice-duck soup, laden with unskinned potatoes, thinly sliced carrots, duck and rice. The soup was lukewarm but enjoyable. They also served wild rice, corn bread with blueberries, bannock, rabbit stew, and fried white fish. Although the food was traditional, some of it is derived from the European. Bannock, for instance, came from Scotland, but was adapted by Ojibway women for use in the wilds. Before contact times, Indian people didn't eat bread, or have the cast iron fyring pans to cook it in.

If anything, "Ojibway Keshigun," which means "Welcome" in Ojibway, can be remembered as a rather mixed bag of social messages. Although very little was made about the supportive structure the native people provided to the Fort, and the native dancing was not indigenous to Ontario's Northwest, the amount of work that went into preparing meals for tourists, picking berries, and entertaining everyone speaks volumes about the native people's growing pride in what remains of their cultural inheritance. □

### Northern Bishops (from p. 1)

As coadjutor, Bishop Sutton, 52, will succeed Archbishop Paul Dumouchel on his retirement.

Born in 1934 in Chandler, Gaspe, P.Q., Bishop Sutton joined the Missionary Oblates of Mary Immaculate in 1953 and was ordained to the priesthood in 1960. His apostolates included serving on the staffs of St. Patrick's College High School in Ottawa and Catholic Central High School in London, Ont., prior to his ordination to the episcopacy in 1974.

Bishop Sutton's new diocese of Keewatin-Le Pas serves 24,000 Catholics over an area of 840,000 km. More than half of the Catholic population are native people.

### Bishop-elect Croteau, OMI

Born in Thetford Mines, Que., Father Croteau has spent his life as a priest working in the diocese of MacKenzie-Fort Smith, which has a Catholic population of 18,000 scattered over about 2 million km. About 60 per cent of the Catholics are native people.

Father Denis Croteau, 54, a veteran missionary Oblate in northern Canada, replaces retiring Oblate Bishop Paul Piché, who was bishop of the world's largest Catholic jurisdiction.

Father Croteau's installation as bishop will take place June 8 in Rae-Edzo, near Yellowknife, N.W.T.

Bishop Piché, 77, said he is glad to have received an answer on his letter of resignation after almost two years. Bishops are required by the Vatican to submit their resignations at 75 years of age. The Saskatchewan-born bishop plans to continue to live in the Mackenzie-Fort Smith Diocese, which he has served since 1959, preaching missions and on vocations as long as possible.

One of Bishop Piché's major accomplishments was the establishment of Grandin College. It started out as a boarding facility for native students and grew to become a school. Bishop Piché, who served in both Saskatchewan and Manitoba before going north, has dedicated his life to education.

(Western Catholic Reporter)

*LONG-TERM COMMITMENT — Sister Alice Rivard, standing in front of a display honoring Blessed Kateri Tekakwitha, has served as a missionary in the Mackenzie Diocese for the last 43 years.*


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# White Bear land claim settled

OTTAWA — A $19,000,000 settlement has been reached involving the White Bear Reserve in Southern Saskatchewan. It provides cash compensation to the band and the addition of the former Lee's Ranch to the reserve. The ranch, appraised at $1,845,000, was purchased by the government in 1972.

According to Chief Standingready, the White Bear Band comprised Cree and Saulteaux Indians, amalgamated with Pheasant's Rump and Ocean Man Bands whose members are Assiniboines. "My people believe," he said, "that the original surrender was not properly obtained. I believe that the settlement will permit the band to be more economically self-sufficient and that it will help it to shape its future."

Settlement of the White Bear claim was the result of negotiations involving the band, including descendants of the members of the Pheasant's Rump and Ocean Man bands, the federal government and the Federation of Saskatchewan Indian Nations.

The White Bear, Pheasant's Rump and Ocean Man bands adhered to Treaty No. 4 on September 9, 1875. By Order in Council, 23,424 acres were set aside for the Pheasant's Rump Reserve, 23,680 acres for the Ocean Man Reserve, and 28,752 acres for the White Bear Reserve.

In March, 1901, the Ocean Man and Pheasant's Rump Bands were asked to surrender their lands. The surrender was accepted by Order in Council in September of the same year, and sold by public tender in November 1901.

A Royal Commission established in 1913 to investigate the disposal of Dominion lands and Indian lands after 1896, reported improprieties in the administration of the Ocean Man and Pheasant's Rump reserves.

The White Bear Band was involved in the late 1960's, and in the early 1970's, in the foreclosure proceedings of the 12, 640 acres of Lee's Ranch, which was part of the Pheasant's Rump and Ocean Man Reserves prior to 1901. The federal government purchased the lands in 1972 and held it for a possible claim to be filed. This land, is now turned over to the White Bear Band as part of the settlement.

The White Bear claim was formally raised with the Department of Indian Affairs in 1974 and filed in the courts (McArthur vs. the Queen) by the descendants of the Pheasant's Rump and Ocean Man Bands in 1977. Further legal action (Big Eagle vs. the Queen) was filed in 1979 by the Band Council and the two actions were subsequently joined as one. In October 1982, all parties agreed to an out-of-court settlement.

A tentative agreement, reached in July 1984 and an Agreement-in-Principle was signed on August 30, 1984. In September and October 1985, a referendum was passed by White Bear Reserve members as well as surrendering the interest of the White Bear Band in the original Pheasant's Rump and Ocean Man Reserves. Along with the Lee's Ranch, the buildings and equipment will be turned over to the Band.

The terms of the settlement allow the descendants of the Pheasant's Rump and Ocean Man Bands a period of two years to elect to re-establish bands and reserves, and also allows for the acquisition of additional reserve lands to the same total acreage as that held by the Pheasant's Rump and Ocean Man Bands in 1901. □

# Peguis claims former reserve surrender was illegal

The Peguis Indian Band says it's owed $50-$100 million in compensation for what it considers the illegal surrender of its former reserve.

Chief Louis Stevenson said, February 2, an exhaustive research study shows the band was swindled out of its former St. Peter's reserve nearly 80 years ago, and he doesn't think it's too late to ask Ottawa to do something about it.

Stevenson said a 600-page research study commissioned by the Treaty and Aboriginal Rights Research Centre of Manitoba outlines the history of the St. Peter's reserve and supports the band's contention that compensation is due.

The Peguis band originally occupied river lot properties just north of Selkirk. But in 1907, band members voted to surrender the land in return for a small amount of money and the promise of a new reserve.

The study shows in detail how an unwilling band was bribed and coerced into accepting the terms of the deal, he said.

Bribery and liquor were used to influence votes, it said, and band members were tricked into changing them after first refusing adamantly to go along with the surrender.

The final vote was 107 in favor of the deal and 98 against.

Although each band member was to receive 16 acres of personal property as part of the surrender, the report said speculators quickly gobbled up the land.

A provincial royal commission in 1911 declared the surrender void because of irregularities at the meeting and undue influence exerted on band members.

But in 1916 the federal government passed legislation validating the titles held by buyers of St. Peter's property.

(Winnipeg Free Press)

# *Self-rule agreement*

THOMPSON, Man. — The seven Swampy Cree Indian bands have signed a political accord with Ottawa allowing them self-government in two years.

Oscar Lathlin, chief of The Pas Indian band, said the accord is the first of its type in Manitoba. The bands can now establish local government before the principle is entrenched in the Constitution.

He said the agreement means bands will have legal jurisdiction over their lands and communities. They will have the power to pass and enforce laws, control resources and plan culturally appropriate programs for their members.

Lathlin said the accord circumvents Indian Act provisions that, for example, prohibit an Indian from drafting a will or a band council from passing bylaws without federal approval.

Federal Indian Affairs Minister David Crombie and the seven bands signed the agreement in February.

"We want to develop a new relationship between the bands, the

department and our tribal council that will lead us to self-government.

"Currently, we are on the receiving line of a chain of decisions made for us by other people."

Entrenching self-government in the Constitution, however, will have to wait until the first ministers discuss the principle with Indian leaders next spring, he said.

Under terms of the accord, services formally transferred would include health care, education, welfare assistance and economic development. □

# Self-government bill tabled

OTTAWA — British Columbia's Sechelt Indian band would have the right to manage its lands, resources, education, health care and local taxation under pioneering self-government legislation introduced in the Commons.

The long-awaited bill, tabled by Indian Affairs Minister David Crombie, would establish the 650-member band as a legal entity with a formal constitution and would permit it to take over title to the 1,000 hectares of land it now occupies.

It would require both Ottawa and the B.C. government to begin negotiations to set out in detail the powers the band would enjoy.

For example, the council would have the power to draw up bylaws governing such things as zoning and expropriation of reserve lands, construction and maintenance of roads and buildings, local taxation, education, social, health and welfare services, management of fish and game, public order and alcohol prohibition.

Eventually, the band would no longer be covered by the Indian Act, century-old legislation widely considered to be outdated and repressive.

The Sechelt legislation is only the third attempt by a federal government to put the controversial notion of native self-government into legal form. A framework bill introduced by the former Liberal government was rejected because most Indian bands felt self-government must be tailored to the needs of individual bands.

The Cree-Naskapi Act, passed in 1984, set out the actual powers of the James Bay Indians affected by the area's hydroelectric development and is considered to be the first real self-government legislation. □

# Supreme Court limits Indian hunting rights

*by Donna Lea Hawley*

Two recent decisions of the Supreme Court of Canada have defined the limits of Indian hunting rights.

Both cases arose in British Columbia and involved the shooting of a deer out of season. In the first case, Dick vs. The Queen, Mr. Dick, a Shushwap Indian, killed a deer while on his way to go fishing with other Indians in their traditional hunting grounds. He was charged with hunting off a reserve outside the provincial hunting season under the provincial Wildlife Act.

A considerable amount of evidence of the Indian way of life was given at the trial. A number of band members and elders and an anthropologist gave evidence. May, the month of the offence, was called "Pellcwewlemten" meaning the "time to go fishing" in the Indian language.

There was also evidence, that was accepted by the court, that the Indians largely subsist by foraging and hunting for food. The deer and fish that were taken were intended to be used as food for the group of men and their families.

At the trial the accused was convicted of hunting out of season and fined $50.00. Appeals to the British Columbia County Court and Court of Appeal were not successful. Finally, over five years later, the matter was decided by the Supreme Court of Canada.

The Court agreed with the dissenting judgment in the Court of Appeal that the Wildlife Act impaired the ability of Indians to live an Indian way of life. The evidence by the band members and the anthropologist supported this conclusion. The Wildlife Act could not apply by its own force to Indians who hunted for food as a way of life.

That was good news. Now the bad.

The Wildlife Act was held to be a law of general application and thus incorporated into the Indian Act and would by this means apply to Indians.

In holding this the Court held that both the intent or purpose of provincial legislation, as well as its effect must be considered. Although the hunting law had the effect of impairing the Indian way of life, the legislator did not intend to do that. For this reason the provincial hunting law was a law of general application and was included by section 88 of the Indian Act and applied to Indians.

The appeal of Mr. Dick was dismissed, and his conviction remained.

The second case, which was heard by the Court at the same time as the Dick case, was Jack and Charlie vs. The Queen.

In this case the two Indians shot a deer outside the hunting season and not on a reserve. They were convicted at their trial and appealed through the British Columbia courts to the Supreme Court of Canada.

A Tsartlip Indian woman wanted deer meat to use in a burning ceremony for her great-grandfather. This religious ceremony was to satisfy the Indian ancestors, who were lonely and hungry for native food, and was described to the Court by several Indian witnesses and an anthropologist at the trial. The deer was shot by the woman's husband and brother so she could have deer meat for the ceremony.

The main argument of the defence for the Indians was based on freedom of religion. Although the Court believed that the Indians were sincere in their religious beliefs, it did not accept the defence.

Although there was much evidence of how the burning ceremony should be conducted, there was no evidence that the killing of the deer was a part of the religious ceremony. The killing was not a religious observance.

There was also no evidence that any particular deer meat was required. It could have come from any source.

The Court held that the Wildlife Act does not in any way prohibit or regulate the burning ceremony, it only regulates the killing of deer. For this reason the prohibition of killing deer did not raise an issue of religious freedom. The Indian's argument, therefore, failed.

The argument that the hunting law inhibited the Indian way of life was rejected for the same reasons as in the Dick case.

The appeal was dismissed, and the convictions of Mr. Jack and Mr. Charlie remained.

These two cases, which follow a line of similar previous cases, limit the hunting rights of non-treaty Indians. Such Indians remain subject to provincial laws which regulate the hunting season and bag limits. □

# *Eskimo dolls, their story*

*by Connie Wright*

If couturier Yves St. Laurent could see the fur parkas in the exhibition *Eskimo Dolls*, his eyes would ogle with envy, perhaps even admiration. Not only are the 18 figurines dressed in rare furs like sealskin, caribou, Arctic ground squirrel, loonskin, beaver, otter — furs renowned for their warmth, and durability in cold Canadian winters, but together with the carefully-wrought designs, the dolls express an innate elegance which defies preconceived notions of traditional Arctic life.

This fine exhibition of 'museum' dolls originally began touring Alaska in 1982 and was at the Thunder Bay Exhibition Centre and Centre for Indian Art until September 22, 1985.

Connie Wright

***Wintertime seal hunter***

Connie Wright

***Going to the mudhouse for a party***

One figure, *Wintertime Seal Hunter* by Mary Nash of Chevak stands out as a symbol of traditional lore. The doll is dressed in a black-white loonskin parka, a traditional costume of a successful hunter. A special permit was needed to include a doll in the collection made from the skin of a migratory bird — a wise choice. The figure reminds one of a bird, its costume being the intimate link between these people and the natural world. Bird skin parkas were traditionally worn because they were light, waterproof and extremely warm.

**"Going to a party"**

Another doll, *Going to the Mud House for a Party* by Rosalie Paniyak of Chevak, is so charming it could have stolen the whole show. The figure is about 2 feet high, dressed in a bearded sealskin rain parka (which looks like wrinkled wax paper, but is highly durable). It has a sealskin face with glass marble eyes set into diamond shaped slits in the face, and strings of little white beads irregularly set to imply misshapen teeth. The doll's face is so sweet and whimsical, and its resemblance to Rosalie's photograph so uncanny that it is delightful to behold.

Joe Friday, a Chevak elder from Southwest Alaska, carved dolls for his daughters. He said: "they would pretend to have a dad go out seal hunting or check the fish . . . . they'd have another doll who would be his son or daughter to go out and meet him — just like real life." The dreams of a young Eskimo girl might have a different cultural bearing from those of a southern white child, but basically her dreams taught her the same lessons — to prepare for the life she would eventually possess.

The 6" to 27" high dolls in the exhibit *Eskimo Dolls,* however, were not designed as toys, magical charms, or for ceremony. A selection of the 18 doll makers from the three linguistic regions of Alaska: Inupiaq, Yup'ik, and Siberian Yup'ik represent the nine basic regional doll types in Alaska.

Alaskan dollmaking has been defined as a cottage-type industry practiced by a few talented individuals. Although the prices of dolls in this exhibition range from $75 to $1500, the driving force behind the Eskimo women who design the dolls has always been to supplement family income. Margaret Ahlalook of Wainwright began dollmaking so "she could buy some groceries." Other women shared her thoughts when traders and sailors came into their community looking for souvenirs to take back home.

In the past dollmaking supplies almost equalled the selling price making profits low. But the demand grew. Dollmaker Maggie Komonaseak of Wales describes the economics of it like this: "It comes in pretty handy when I'm flat broke and I get somebody to come around . . . buy a doll.

Although sealskin, loonskin, etc., are growing scarce, very few substitutes in the way of dollmaking supplies or equipment is taken from the South. The dolls, housed in plexiglass cases, are fashioned from traditional furs, beach grass, and loonskin — all subsistence materials, which to the uninitiated may evoke images of hardship, and deprivation. However, *Eskimo Dolls* as a social statement about the incredible wealth which existed in pre-contact culture, speaks volumes to dismiss this prejudice as just another misconstrued attitude.

**Meticulous care**

The aesthetics of dollmaking includes the meticulous preparation of hides and skins. Seal intestines which is used from the bearded seal can only be prepared in winter as it needs to be dried in very cold weather. The small overcast stitches which bind the materials together must be tiny and close knit, as Eskimo women traditionally made garments to be waterproof and durable.

Although women were known for their ability as seamstresses, overt competition among them was discouraged. According to George Noongwook, interviewed by Susan Fair, researcher for the Visual Arts Resources, University of Oregon, "you should let others recognize your good characteristics . . . according to our traditions and values, that's not real good for someone to come out and say that you're the very best in this field." What the Eskimo do have in their make-up is a quiet, private knowledge of the skills of others.

Although the Eskimo have been dollmakers for over 2,000 years, the impetus behind the dollmaking has changed with time. Originally, dolls

See ***DOLLS,*** p. 11

# Artist's "lyrical sensibility" sign of technical mastery

*by Connie Wright*

"A lyric sensibility . . . the delicate use of line . . . soft blended colours" . . . suggest the underlying technical mastery of Blake Debassige's most recent work.

This marvelous lyricism which permeated his one-man show at Thunder Bay Exhibition Centre and Centre for Indian Art is defined in works like *No longer the Child*, 1984, by pale blue skies, long refined sheaths of sea-green grass; and highly stylized faces sculpted by definite black lines. It is even evident in more somber works like *"It Bore No Fruit*, 1985, *The Chant*, 1984, *The Landing of the Mohawks*, 1984, and *In Silence*, 1983, — all works which are dominated by dusky browns, beiges, blacks, and are marked by figures with stark mask-like faces. These latter paintings show people in mourning, suffering the ravages of war, or famine. His technique stylizes their pain, thereby limiting the dimensions of it. One never recognizes a human face, yet the pain is evident. These are not particularized persons, but icons of suffering mankind.

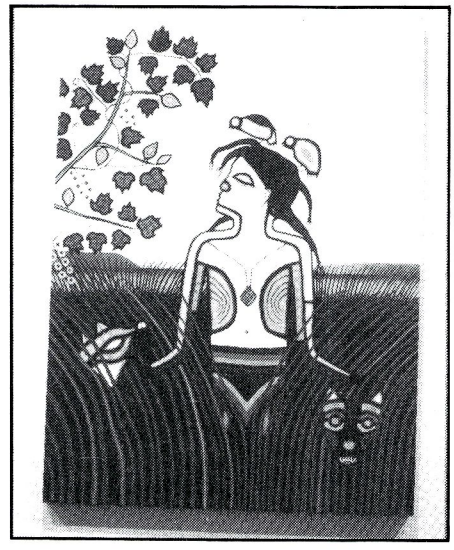
The vision is remarkable in a man of 29. However, Blake's search for truth started a long time ago, when, as a student at West Bay High School, Ontario, he knew discrimination and needed to 'root out' the reasons for these differences. In 1970, he accidentally found himself at a lecture given by the late artist, Carl Ray, whose works in the tradition of the Woodland School, begun by Norval Morrisseau intrigued and fascinated him. Ray's paintings were fundamentally "Indian" and Blake wanted to know more.

In 1971, he met Isadore Wadow at the Shreiber Island Project near Blake's home in West Bay. Before his encounter with Ray and Wadow, Blake had experimented with "door-knobs floating in the sky." Afterwards, he studied petroglyphs, dug into tribal history, and worked with cultural fragments of Anishnabe culture gleaned from conversations with elders. He took up the traditional role of artist in his society, assimilating the past through a rich fertile imagination and created work relevant to contemporary native people.

Originally, Blake was associated with the Morrisseau style of pictographic art. His work which travelled with the Morrisseau exhibit around Ontario bore marked resemblances to the great innovator. His use of black form lines, linear determinatives, flat colour areas are typical of this school. However, his latest work clearly projects a profoundly unique vision. His formal motifs can be attributed to an awareness of Amerindian culture, rather than being derivatives of the pictographic school.

Beth Southcott says, in *The Sound of the Drum*, that "Debassige began to redress the imbalance of subject matter (over-use of animal forms) by introducing floral shapes, by sometimes enhancing genre subjects with borders of fruit and blossoms." Although Blake had almost exhausted his exploration of this theme by 1983, his use of vegetation in *The Offering*, 1984, evokes a surrealistic element in the magnitude of the leaves which surround the Chief's head, while it retains realistic attention to detail. What makes Debassige a fascinating post-modern painter is this search for truth in idea or form. In this spirit quest, he digs for native roots, but modernizes his findings through experimentation of various artistic forms.

***Shirley Cheechoo*** Connie Wright



Degassige's personal life also reflects this search. Together with his wife, Shirley Cheechoo, also a painter, he established Kasheese Studios, West Bay, Manitoulin Island. The basement is used as a studio, and the upper floor as a Gallery to exhibit work. This way, they felt artistic control could be maintained over their work, and the Gallery would serve as a model of native enterprise within the community.

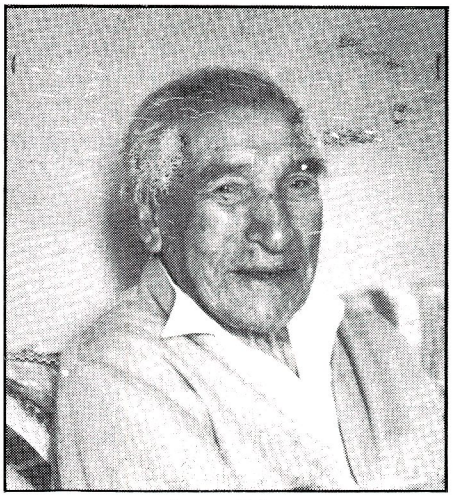
Blake's industry can only be matched by his far-sighted vision. He values his grass-roots heritage, and believes: "Everything works in circles. If I improve things in my little circle, things will move out into the larger spheres."

It is evident that since his debut at 17 as the feature artist in a major Toronto show, Blake Debassige has assimilated a vast store of knowledge of his Anishnabe background, and forged it with the wisdom and artistry of an 'educated' man. □

**Deadline for the Indian Record July 1986 issue: Tuesday, May 20.**

# Tribute to a Prince

*by Anne Lester*



***Angus Prince***

On January 10, 1986 Mr. Angus Prince of the Brokenhead Indian Band at Scanterbury, Manitoba, died. He was 103 years old. With his passing the Indian people lost an articulate spokesman with an extensive knowledge of the history of the reserve and the ways of his people. He did not think of himself as an instructor but when he told stories, passing on the ways of his people, he was indeed a fine teacher in cross-cultural education of long ago and now.

In 1970, when I was teaching at Brokenhead School, fifty miles north of Winnipeg, we were studying about "Indians of Long Ago and Now" in Social Studies. We invited Mr. Prince, a former long-time chief and elder, to speak to the children on that subject. How lucky we were to get so much firsthand information. He proved to be a fascinating, eloquent spokesman who captivated his audience and could relate to them at their level.

Mr. Prince told the children how fortunate they are now. He said the schools were inferior years ago because the Canadian government was poor then; because this country was still young and had not made use of its great natural resources. So the government had little money to spend on education. One room would be crowded with 30 to 40 children of various ages. The teacher often had little more education than the pupils. The few dull books containing no pictures had to be shared. They were precious articles. Children often walked three or more miles to school and, in winter, roads were not plowed.

The chief repeatedly emphasized that nearly every child can now reach whatever goal he is willing to work for. He told the children that "if you want to learn you can acquire any profession nowadays and earn three times as much as a labourer. But if you want these so-called better things in life you must first attend school every day so you can finish high school and then achieve your goal. You must not skip classes now."

Mr. Prince recalled when there were no roads, only trails. Food had to be brought from Selkirk. This, depending on the weather, took several days. Transportation was either by boat or Red River oxcart. The carts were a marvel because the wheels were made of oak with wooden pegs. There were no nails or screws.

The bark of the birch served as the first paper as we know it today. Long before any school was built the Ojibway had no alphabet but they left messages and information and recorded stories by using symbols or drawings on birchbark. Birchbark was also used for making variously shaped basket-like containers and sometimes for wigwams instead of hides. He mentioned an unusual art of biting designs on very thin folded birchbark which required great skill and patience and talent to produce.

### Birch-bark canoes

But the "wee-gwas" (carrier of valuables), the canoe, was the most useful article made from birchbark by both men and women canoe builders. It carried people and equipment for fishing, hunting, wild rice picking and transporting goods. Mr. Prince told of how they first made a wooden frame of a light wood, like cedar. Then they carefully harvested large sheets of birchbark which were sewn together with twine-like roots. Melted pine-tree pitch was poured over the sewed up joints. Later water was poured into the canoe to test the sealing of the joints. These canoes were strong enough to carry 400 pounds, heavy loads for long distances, but light enough to be carried over portages when necessary.

Mr. Prince spoke about their healers. He said that today our doctors must study for years to get a diploma. Likewise an Indian doctor learned for years by practising with an experienced older one. His certificate was a large piece of deerskin which had been treated to be as fine and soft as silk. It could be rolled up or folded for storing or carrying. On it he stamped each cure he had learned. If he used the bark of a willow for a poultice, that shrub would be drawn on the deerskin. Or since the water in which the dogwood weed is boiled cures poison ivy, there would be a likeness of dogwood weed. He would explain the cures each symbol stood for to his mentor. He or she could also study it and use if for reference. Herbs and roots were picked at the correct time of maturity, dried and ground or pounded and kept in hide pouches for future use. Each pouch was identified by scent, color, or number of knots in the drawstring.

Mr. Prince said that they never stitched together a cut in the flesh but it would heal better if bandaged tightly together. My daughter informed me that she learned this same technique in medical school only a few years ago. There are certain kinds of cuts and wounds which heal better if not stitched but held firmly together by a specially designed bandage.

One of the children asked Mr. Prince how they got those beautiful eagle feathers which are used in their head-dresses. He said that he would drag a skinned rabbit around on a large area of snow. Then he hid in nearby bushes and waited. When an eagle alighted on the bloody spots it could be shot easily.

The former chief ably answered any questions the children had. Before leaving he told them that it is very important for them to realize how clever their forefathers were and always to be proud of their ancestry and heritage. □

## Indigenous Survival International

YELLOWKNIFE — A 21-member delegation of Canadian native people went to Europe recently to defend trapping as a way of life. They belong to Indigenous Survival International, a recently formed body representing trappers in Canada, Alaska and Greenland. They hope to prevent an economic crisis such as occurred in many Inuit communities following the lobbies in Europe against seal hunting.

***Repatriated . . .*** from p. 1

program of keeping children within their extended families has been so successful, that the February 1984 Manitoba Adoption bulletin listed no Indian children from the eight reserves served by A.C.F.S. although 43 Indian children from other parts of Manitoba were on the list.

Anishinabe Child and Family Services was born of the Canada-Manitoba Indian Child Welfare Agreement of February, 1982, which was reached with input from many Indian people, all with a vision of taking charge of their own affairs. The first few months were spent in recruiting staff and making the communities aware of the agency. Direct service on the reserves began in August, 1982 and off-reserve service in July 1983 when Myrna Whitehawk assumed her postion. Service on the reserves is funded by the Department of Indian Affairs, but the off-reserve work has had to seek funding through various programs that are available to similar groups.

**Eight reserves benefit**

Eight reservations in central Manitoba are represented by A.C.F.S.: Peguis, Fairford, Little Saskatchewan, Lake Manitoba, Dauphin River, Lake St. Martin, Fisher River and Jackhead. The off-reserve aspect was established because so many people from these reserves come to Winnipeg for at least part of the year. The Board of Directors comprises the chiefs of the reserves and although Whitehawk may make recommendations, the people on the reserves make the decisions. All work is carried out through local child care committees and a Council of Elders deliberates on any contentious child welfare and custody cases.

Each reserve has two family support workers who are responsible for helping children and families in crisis. Smaller reserves share a regional worker, but there is always one worker on the reserve who is immediately available. Family counselling is done largely through home visits. Workers receive training in Indian Social Work through the Indian Federated College in Saskatoon which is connected to the University of Saskatchewan. Myrna Whitehawk attended the University of Manitoba for six years, majoring in social work.

A.C.F.S. is funded for eight paraprofessionals, six professionals, six contract and four administrative staff members and has made a point of hiring Indian people to direct and coordinate its progress and delivery of services.

*Myrna Whitehawk*

By August, 1984, after only two years of operation, A.C.F.S. had placed 161 children, 99 of them either with their own A.C.F.S. supported families or with members of their extended families. Fifty were in foster homes, three were living independently, and six were receiving special support. No child under A.C.F.S. jurisdiction had been placed in an institution of any kind, nor has any since. A.C.F.S. workers have also acted as advocates in the courts for Indian children and have done so effectively.

Support services supplied to families include counselling on marital issues, teenage problems, parent/child relationships, grief and mourning, conflict with the law, suicide, health, housing and school-related issues.

A.C.F.S. provides homemaker services when parents are temporarily absent, disabled, ill, or in need of special training and help in caring for their children. Sometimes the homemaker lives in the home during the parents' absence, and at other times spends anywhere from a few to as much as forty hours a week assisting the family.

Many of the children repatriated from group homes or institutional care have emotional and behavioural problems. Dr. Art Blue, an Indian psychologist, provides four days a month of assessments, consultation and therapy with assitance from John Brown and David Henry, Mental Health consultants.

Cultural activities, usually voluntary in nature, such as camping trips, picnics, welcome-back parties, rice picking, women's clubs, etc. are also sponsored by the Child Welfare Committee in conjunction with A.C.F.S.

"What has helped us," says Myrna Whitehawk, "is our strong belief that we can do these things effectively and humanely."

She does see a great need for a rehabilitation facility for young drug abusers, a need for adequate alternative schools, day-care facilities and for more family support workers, but in general her outlook is both proud and hopeful. □

# DOTC probation service praised

A six-month-old native-operated probation service seems to be contributing to a decline in offenders breaching court orders, the program's director says.

Ruth Roulette said the service, which operates on seven Indian reserves, has dealt with about 70 offenders on probation as well as about 30 people completing fine option and community service orders.

Roulette said there hasn't been a probation breach and only two people have failed to complete their required hours of community work.

The two-year pilot project, operated by the Dakota-Ojibway Tribal Council, is jointly funded by both the provincial and federal governments. The program, the first of its kind in Canada, involves the DOTC taking responsibility for delivering probation services to people living on its reserves.

Roulette said the fact the program's probation officers speak the native languages, has led to increased communication with offenders. The probation program has been advising judges on alternatives in sentencing, particularly in the case of young offenders. □

## *Letter to the editor*

I do appreciate the contents found in the INDIAN RECORD. I am convinced that the poor Indian people are going through a terrible, but challenging period in their history. It is unfortunate the Oblate Fathers have no longer the human resources to assist once again these poor lost people in their search for God.

*E. LaPierre,*
*LESTOCK, Sask.*

# Valley Amerindian catechetical day

*By William Blanch*

LEBRET, Sask. — Complete trust in God and his Blessed Mother is the only way to see us through the hardships of life. This was the thought expressed by two elders speaking of their life experiences at the Native Catechetical Day here, Nov. 30, 1985.

The theme of the day was the Why, History and Goals of Native Catechesis. The day was hosted by the Valley Amerindian Region for catechists, parish workers and interested members of various religious education groups.

***Mary Gilles, an elder from Wynyard/Fishing Lake area, spoke on the importance of family prayer and ministry in handing on faith to the children.***

The need to support and share the struggles, frustrations and exciting successes taking place in native ministry was the reason for having this day of sharing, according to Sister Bernadette Feist whose inspiration led to the regional meeting. It attracted representatives from 27 Indian reservations in the Regina Archdiocese.

The addresses by two elders were the highlight of the day. Their positive attitudes and expressions of a deep, simple but well-developed spirituality gave hope for the future.

Small group sharing provided the opportunity to hear the objectives, desires and limitations of all those involved. Mutual support gained in the spirit of love and understanding provided all with enthusiasm and hope.

Archbishop Charles A. Halpin joined the participants in the afternoon and took part in a lay-presided native eucharistic service with community involvement.

After the evening meal, prepared by members of the Amerindian Region, Halpin spoke of the possibility of unity without conformity. He illustrated this by comparing a Roman cross with a hand-crafted native cross. Althouth different in design and material, both represent and lead us to the same Christ, he said.

The meeting was attended by Fathers Louis Kubash, pastor of Lebret, and Keith Heiberg of Wynyard, the Regina Diocesan Religious Education Department, members of the Regina Wickiup and representatives of the Native Lay Ministry Program.

(Prairie Messenger)

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***DOLLS . . .*** from p. 7

found in archeological sites near Hooper Bay, Alaska were of carved wood, or ivory figures without limbs. Most of these ancient dolls had deep grooves encircling the neck because dolls were used as pendants. Dolls of carved wood would be employed by shamans to create charms for hunting purposes or to encourage fertility among barren women. In ceremonial rites, a shaman might feed deer fat to an isolated wooden doll to ascertain the seasons' hunting or fishing.

Dolls of ivory were also made for girls to play with, but strict taboos surrounded them. Girls were not allowed to keep them indoors, and could not use them until the arrival of the cranes in spring. If they disobeyed, severe punishment would ensue as Eskimo villagers felt that violating certain rites meant a longer winter and hunting difficulties.

Inherent in the attitudes of the dollmakers is a joy and pride in their heritage. This exhibition of fur-clad Eskimo figures celebrates this remarkable elegance derived from a subsistence economy. It is so remarkable because it proves that the Eskimo enjoyed a material well-being in a hostile Northern environment. In spite of the demise of their way of life, these works of art testify a joy and hardihood which is a viable characteristic they inherited from their ancestors.

*Eskimo Dolls* is a travelling exhibit made possible by the Visual Arts Resources of the University of Oregon, and funded by the Oregon Arts Commission, the National Endowment for the Arts, the Friends of the Museum, the University of Oregon, and private foundations. □


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# Priest sponsored artist Lonechild

*by Wendy Roy*

Michael Lonechild, who lives in Carlyle, Saskatchewan, is proud that he became a successful artist at such a young age. He is 29 and for the past 6 years he has been making his living solely from his painting. His paintings now command $650 to $2200. He occasionally paints smaller canvases for which he charges $350 but he finds them 'hardly a challenge.'

His talent is as recognized at home as in faraway cities. At the pharmacy in Carlyle, for example, Michael Lonechild paintings are stacked side by side above the shelves of toothpaste and birthday cards. Pharmacist Bill Ramsey tells curious customers that all but one are part of his personal collection and only that one is for sale.

### White Bear Reserve

Lonechild's paintings are of things he has done or does, things he has heard about or seen. Each tells a little story, often about some part of life on the White Bear Indian Reserve just north of Carlyle where he grew up. There he went hunting on foot with his father, rode horses with his friends and fished through the winter ice on White Bear lake. He paints these scenes sometimes in the present day, sometimes in his childhood, sometimes in the years when his father and his grandfather were young.

"I paint these paintings because I understand them," Lonechild says in his deep, slow voice. "I know the feeling you get when you go hunting. I know the feeling you get when you go fishing."

Lonechild has sketched the world around him since he was a child. He didn't start experimenting with paints until he went to Punnichy to attend the residential school at Gordon Reserve. He stayed at school for several years, then moved in with friends in Punnichy to attend high school in town.

While there he sold his first painting to a handicraft store for $15.00 each and met artist Ernie Luthi, well known for his pastoral paintings of the early days of farming on the prairies. Lonechild took his paintings to Luthi, who criticized them and gave him tips on tricks to refine his style. Luthi died in 1983.

Lonechild returned to White Bear Reserve for a vacation when he was 18, and stayed because he met Gwen Littlechief who is now his wife. They have three children, Rene, who is ten, Joseph, six, and Samantha, three.

At a dance in the basement of the church at White Bear Reserve, Lonechild met Father Joe Suroviak, then the parish priest of Carlyle and White Bear. The next day Father Joe, as he is affectionately known by his parishioners, stopped in to see Lonechild's work. He liked what he saw, and over the next few months bought every canvas Lonechild painted. Then he arranged for Lonechild's first show in the basement of the city hall in Estevan. Most of the paintings sold. Father Joe kept only what he'd originally paid for them and gave the profits to Lonechild. That first show was followed by another in Weyburn, then one in Regina.

"Father Joe was my agent," Lonechild said. "Mind you, he never took any money. I think he wanted me to do good."

The priest helped Lonechild not only in his work but also in his personal life. Lonechild had what he now calls a tough upbringing. His father drank and more than once his parents split up. As a child he often played hooky from school. As a young adult he had problems with liquor. He spent some time in jail.

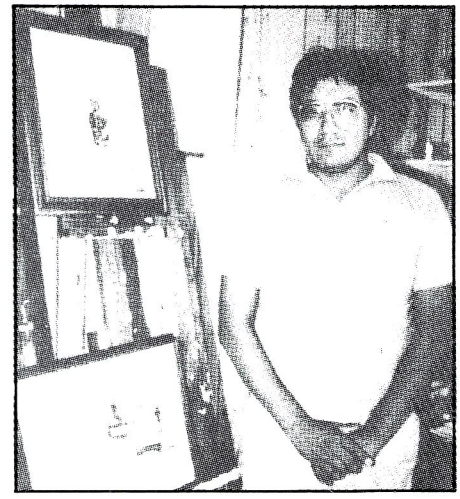
### No formal training

Father Joe influenced him to convert to the Roman Catholic faith. Lonechild said, Father Suroviak never pushed religion on him. He asked questions and Father Joe answered.

"He used to explain to me about God," Lonechild said. "I liked the way he preached. Some of the other churches didn't explain the way he did."

Lonechild has succeeded in painting with no formal art training. He has refined his own techniques and is still refining them. He used to work from sketches but now he stands in front of his canvas and paints. His first paintings used dark colours; now he blends colours for a more subtle effect. He switched early from oils to acrylic paints which are much faster drying. He developed an overlapping style in which he layers one colour over another and puts texture into his paintings by applying the acrylic so thickly some people think he uses oils.

In his studio in the basement of his house in Carlyle are stacks of photographs of houses, sleigh tracks in the snow, his cousin ice-fishing and his brother setting a beaver trap, hills and trees and sloughs of the Moose Mountains which form part of the Reserve.



Wendy Roy photo

***Michael Lonechild***

### Form and color

"Some people say using photos is cheating art," Lonechild said. "But I think of them as part of my equipment."

The form and colour of the landscape is the biggest element he gets from the photos. He finds the more he paints the more colours he sees. He is still perfecting the technique of making the colours of the sky and foreground harmonize to hold the painting together. In the painting classes he teaches through the community college, he has discovered that most of his students can draw but don't know how to make the colours harmonize.

One of his students is his 23-year-old brother Ken whose style is similar to Michael's earlier work.

Critics have compared Michael Lonechild's paintings with those of Allen Sapp, a Plains Cree artist from the Red Pheasant Reserve near North Battleford. Lonechild believes it is natural that their paintings should be similar since they are both Indians raised on Saskatchewan reserves. But he says their subject matter is different. Sapp tends to paint scenes from farm life while Lonechild's are often of fishing and hunting. Lonechild believes his style is more refined and more detailed than Sapp's, which is more primitive.

Lonechild doesn't like to spend a long time on a painting. He has discovered that the paintings that take

(See **Lonechild**, p. 19)

# Search for Christ in Native Church

*by Pamela Dan, Mount Currie, B.C.*

"Today, one of the main topics that comes up a lot is 'The Native Church Today.' For me, this is an important topic because I'm a Salish Indian from the Lil'wat Nation and a practicing Catholic. Both ways make up my faith base today.

I think, before the coming of the first Europeans, the native people were deeply religious. The people knew that there was a Creator, and they respected all that was given: the waters, land, food, animals, their brothers and sisters. Then the missionaries came bringing the Holy Bible. The people respected and accepted the way of prayer, after hearing of God the Creator and the greatest of prophets, Jesus Christ.

"What I have stated is as far as I have reached in my understanding and I know that it isn't a full understanding of Christ, but I will keep searching. Also, to my understanding of history, the native people went through troubled times with the missionaries, but they also came out with good. Today I can see it in the Elders.

"The way that I understand that things were brought to the native people was like telling an Indian to become white or a white to become Indian. The end result is that the person didn't know who he was. Here I'm not stating that the elders don't know who they are because they do know who they are.

"It is the younger generations who are struggling. Some of the young people have had a glimpse of their native identity and want it to grow in understanding. For myself, I'm proud of my nativeness and of the fact that I come from a family and heritage like mine.

"What I'm trying to say is that it is good to see young people grounding their faith in whatever way they can. And I think that the elders are happy when they see young people trying to increase their prayer life or the good way of living. They would encourage that. A young person needs a personal link with the Creator because this is the base of one's inner strength in their spiritual life. And through this one becomes part of community (church).

"So today I see myself in the Native Church because I see it helping the young people who are the people of tomorrow. I think the elders would like to see the young ones knowing their spirituality and way of living, and remembering to keep Christ in it."

Northwestern Ontario Catholic

## The Mass in Navajo

A Catholic priest on the Navajo reservation has translated the Catholic Missal or Mass-book into Navajo and has submitted the translation to the Vatican for approval so that the Mass can be celebrated in the native language. Until the Vatican Council in the early 1960's, only Latin was approved for the Catholic Mass.

Since then, translations into the major languages of the world have been approved. The Navajo translation, if authorized, will be the first American Indian language approved. The translation, made by the Rev. Cormac Antram, O.F.M., pastor of Our Lady of Guadalupe Church in Kayenta, Arizona, has been approved by the United States Bishops Liturgical Committee. The Rev. Cormac said he would record the Navajo translations on tapes and distribute them to priests on the reservations to help them learn the language phonetically.

U.S. Indian News Notes

## Education is key to unlock potential

*by David Skrypnyk*

According to Peter Williams, an 84-year-old Indian chief and lifelong native rights activist, "Education is the key to helping Indian people realize their potential."

Williams is president of the Indian Rights Association, Kitwancool branch. The Hazelton, B.C. native has spent sixty-three years at this job. He also holds an honorary law degree from the University of Victoria.

He's disappointed by the shortage of native students graduating from B.C. universities.

1,100 native students registered in B.C. colleges and universities in 1984. This is up twenty percent from the previous year's enrollment, but that's insignificant to the province's combined native and non-status Indian population.

There are 120,000 aboriginal, and non-status native people in B.C. Only slightly more than one percent of them are in higher educational programs.

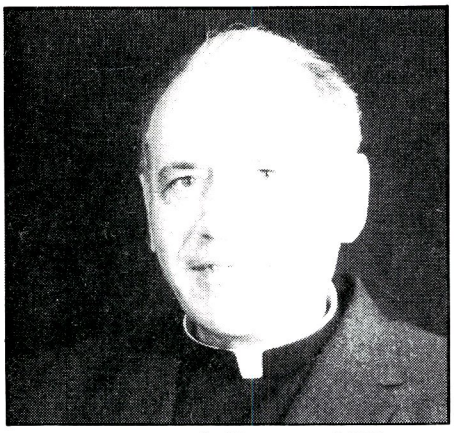
Former B.C. superintendent of education, Frank Levirs, feels governments have been too slow in recognizing that due to cultural barriers, Indian education is a special field.

Levirs, at seventy-seven, looks back on an accomplished career in education. He's also been chief inspector of schools and assistant superintendent of education for B.C.

Traditionally, Indian youths have gravitated out of our school system between the eighth and tenth grades. In the past, many native students felt white prejudices interfered with their chances to obtain meaningful careers in communities separated from aboriginal reserves. Conventional human resource assets, like an education, were deemed useless by them. Indians were generally the last hired and first fired in Canada's job market, regardless of any schooling or abilities they acquired.

Levirs claims, "More Indians should be taught to teach their own people. Elders such as Williams, who still have all the culture and traditions (of native heritage) should be used to improve the quality of Indian education."

Considering the recent movement among Canadian aboriginal groups toward self-government and the entrepreneurship of many native tribes who formed their own industries in competition with established firms external to traditional Indian boundaries, Levirs' points are appropriate. Indian leaders desire autonomy for native people, preservation of their heritage and eventual self-sufficiency of aboriginal tribes. To achieve even a portion of their goals the education system must evolve altogether differently on the Indians' reserve lands than it has in Canadian society as a whole. □



**Fr. Roland Chaput, OMI**
**(1917 - 1986)**

# *In Memoriam*

Father Roland Chaput was born in Letellier, Man. in a family of 15 children, four of whom became nuns. He studied at the St. Boniface Juniorate and joined the Oblates at St. Laurent, Man. in 1938. Then he studied theology at the Sacred Heart Scholasticate in Lebret, Sask. where he was ordained a priest in 1944.

Having mastered the Saulteux language at Fort Alexander in 1945, he devoted his whole life to work among the Saulteux Indians as missionary successively at Fort Alexander, Man., Fort Frances and Kenora, Ont., Sandy Bay, Man. where he was appointed principal of the Sandy Bay Indian Residential School in 1952.

He was director of the Assiniboine Indian Residence for High School students in Winnipeg from 1966 to 1968. From 1968 to 1977 he was parish priest of St. Philip's, north of Kamsack, Sask. Meantime, from 1972 to 1977, he taught the Saulteux language to the Oblate missionaries at Toutes-Aides, Man. He then was missionary at Hole River, Manigatagan and Bisset, Man., residing at Fort Alexander until January, 1986.

He died of generalized cancer January 23, 1986 in Winnipeg's Victoria Hospital. Funeral Masses were celebrated January 27 at Fort Alexander and at Precious Blood church, St. Boniface. Burial was in the Oblate Missionaries plot in St. Boniface, cemetery.

***R.I.P***

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When Father Roland Chaput was dying, he was questioning the Lord about the Mission, his missions, your missions, his role in them, your role now. God's ways. The questions he put to himself, to the Lord, are now in front of you. ▶

## WHAT DOES HE SEE FROM THE CROSS?

Where did I fail, LORD?
I must have failed in some way.
Was I too innocent, too harsh, too anxious?
I feel so empty. All of a sudden, there is nothing,
no one, only a few gathered around me.
I had a mission.
What is your intention that it should have been so few?
Did I do what you really wanted me to do?

Have I been faithful to you, to them?
What does it man to be your faithful son?
My love for you was burning fiercely, I wanted to know
you were close to me. But did I expect too much of others?
Maybe they were not meant to be as consumed
with ZEAL for your KINGDOM as I was. Did I demand too much?
Would they have loved me more if I had loved them less?
What does it mean to be innocent, not to compromise?
How much I feared compromise. Never to exploit.
Not to choose myself over the need other have of me.

Your SPIRIT must help them see the meaning of death.
FATHER, let me feel as close, as sure as I was
when the EUCHARIST came to me.
Redeem me — rescue me — save me!

My LIFE — What was it all about?
I wanted to reach them all. Will they all forget me?
It was all about innocence, forgiveness, love.
I said so much about love, help me not to stop loving.
Don't let my heart stop when I am not loving.
FATHER I am cold. It has not been a waste.
It has been right. FATHER, I'm ready.
TAKE ME HOME.

THERE WILL BE MORE FAITH IN THE WORLD because
I was here: FATHER, take my life and make them innocent.

FATHER, TIME WAS SO SHORT — What did I do with it?
Make my life a way of faith,
a road of safety, a harbour, a home.
I am now alone with the LORD.

*What does it mean to be your faithful son, your beloved daughter?*
*Where are my interests? Who is my king? Is God my only master?*
*I have expected happiness! How have I resisted to evil in me, around me?*

Father Chaput was trying to reach God and all of us. We are touched by God's invitation. Father's time was so short!

Make my life a way of faith, a road of safety,
a home where Christ is loved! Make my family a harbour
of faith, my life, a labour of love.

You are the Way. You are the Word.
I see myself through Jesus.
And I thank you for Roland, your priest.
I am now given my share to carry in the Church
and looking at Father's work,
help me see it, understand it and carry it through.
We need guidelines for a successful mission,
in the Church.

FIRST and foremost, obedience to you, Jesus,
a prayerful listening to you, Jesus.
We must get the message straight.
In order to save, the message must be
what Jesus has taught.

Further, we must accept the message and live it.
We must allow Jesus to forgive us, to heal us,
to fill us with his SPIRIT, to lead us to the FATHER.

The passing of Father Chaput raises the questions:
"Whom shall I send?"
"Who will be my messenger?"
"HERE I AM, SEND ME, LORD!"
is your only alternative . . . .

*A. Lacelle, omi*

# Catherine Gandeacteua — lay apostle

*by John Steckley*

She was an Erie — a people no more. Her name and that of a Great Lake are almost all that remain of her people. While most Canadians know the lake, few are aware of the origin of its name. Even fewer know of the most famous Erie, and of her contribution to Canadian history.

Her name was Catherine Gandeacteua, her last name possibly derived from a word meaning 'bridge.' Her life forms a bridge between the death of her people and the birth of a vital Amerindian community, one that attracted Mohawk, Oneida and Onondaga, and drew in refugees from the Huron and the soon-to-be-extinct Susquehannock. This community, known as Caughnawaga today, played a key role in the economic and military survival of New France.

Little is known of the Erie prior to their dispersal. Their name means 'long tail' and refers to a kind of wild cat. They spoke a language related to those of the Iroquois and Huron — no words survive to tell us more. Their traditional home was on the southern shores of the lake that bears their name.

Did they form a confederacy like the Iroquois and Huron? It is not known. But two different terms are repeated in the scanty literature. Perhaps they are indicative of the existence of two allied tribes.

The first is Erie, which appears in a number of forms, including the village "Rigue" and the people "Rigueronnon" ('people of the long tail'). The second is based on the Huron word 'yenta', meaning 'field or meadow.' It appears as Gentaienton ('it follows along a field') and Gentaguetehronnon ('people who bear a field').

Gentaienton was Gandeacteua's village. In the fall of 1654 it was sacked by the Iroquois, part of a series of escalating raids and incidents that marked the deterioration of what seems to have been a previously peaceful relationship. Along with her mother she was taken to live with the Oneida. Always a small tribe, the Oneida, like the other Iroquois, were seriously depleted by over a decade of destructive warfare.

While in Onneiout, the 'capital' of the Oneida, she met and married Pierre Tonsahoten ('He rises or stands up'), a Christian Huron who, like so many Huron after their dispersal in 1650, had been adopted by an Iroquois tribe.

We do not hear of her until 1667, when Jesuit Father Jacques Bruyas came to do missionary work among the Oneida. Despite early shyness, she soon became a regular visitor to Bruyas' prayer meetings, assisting him in his learning of the local language.

Later that year Gandeacteua and Tonsahoten decided to go to Montreal. Why? The missionary needed a guided escort, Tonsahoten required European medical attention to a leg ailment that had defied usually effective native remedies. Further, they planned to live a Christian life, difficult among the Oneida.

That they were allowed to go says a lot for the permissiveness of their relationship with the Oneida. They were probably thought of as 'naturalized Iroquois' by that time, over 10 years after their adoption.

They left, taking with them five others they had convinced to come. When they arrived in Montreal they met Father Rafeix, who invited them to stay on lands to be cleared at La Prairie, just across the river. They hunted in the woods nearby through the winter. The next year, after receiving instruction, they were baptized in Quebec by Bishop Laval.

Although they could have joined the Huron, who requested that they stay with them near Quebec, the tiny group of new Christians chose instead to return to La Prairie. Awaiting them there was a log cabin, built for them, where they took up residence.

During the winter's hunt they encountered Mohawk, Oneida, Onondaga, Huron and Susquehannock. They impressed their fellow hunters with their kind offer of a place to live, and with their simple Christianity. Gandeacteua and Tonsahoten — newly baptized as Francois-Xavier after their new mission — led prayers and had others repeat them in unison. In this way the community was soon to grow.

The chapter of the Jesuit Relation of 1679 dedicated to Catherine Gandeacteua is entitled "Of the Charity of the Iroquois Christians." Her charity was her most striking characteristic. She regularly divided her accumulated possessions into three equal parts: one to go the poor, one to the Church and one to support her family. The many visitors who passed through the village, coming for reasons of religion, curiosity or material need, would always be fed, and sometimes clothed in her cabin.

When she heard a false report of her husband's death, she responded by saying:

> *"Now that I am free, I make the resolution to give half of all that I possess to the poor, and the other half to the Church of the the Blessed Virgin. It is sufficient for me to have enough to clothe myself; for my food, the providence of God will make provision."* (JR 61: 203)

It took some persuasion to talk her out of thus impoverishing herself.

The community grew quickly, and became predominantly Mohawk. As a good number of the newcomers came from the Mohawk village of "Gandawage" ('at the rapids'), the name was transferred and the village came regularly recorded as Caughnawaga. Francois-Xavier Tonsahoten took on the political leadership of the community; his wife the unofficial spiritual leadership.

1673 was both good and bad for the growing community of about 200. That was the year that Joseph Togouiroui — usually called The Great Mohawk — came, bringing with him some 40 'recruits.' His actions would continue to swell the ranks.

But it was also the year in which Catherine Gandeacteua died. Father Claude Chauchetiere best articulated the effects of the loss with these words:

> *"It was truly a great affliction, because the poor then lost their mother, the Christians their example, the French and the Savages their well-beloved."* (JR 63: 183)

At her funeral ceremony her husband declared that her possessions would be distributed to those with the greatest need — a fitting expression of the combination of the best of both European and Native worlds; Christian charity and Native concern that no one should go hungry.

She was not the last of the Erie to die. In 1682 it was recorded that 600 men, women and children voluntarily surrendered to the Iroquois, after living a precarious independent existence in Virginia. They were divided

(See ***Gandeacteua***, p. 19)

Document:

# The Mission in the northern dioceses of Canada

It has been twenty years since Vatican II, ten years since the publication of the apostolic exhortation "Evangelii Nuntiandi" and just one year since the visit to Canada of Pope John Paul II. Accordingly, we would like now to share with our brother bishops our perception of the Church in Northern Canada.

Over the past twenty years, the Catholic Church throughout the world has undergone many radical changes. During our Plenary Assembly in 1983, each of you had an opportunity to see how our Northern dioceses have been affected by these changes. In spite of their relative isolation, even within the Canadian Church, our Northern dioceses have experienced many of the same problems and are being faced with many of the same challenges felt elsewhere in Canada. Because of their rather unique situation within the Canadian Church, we have come to recognize that the missionary pronouncements of Paul VI and John Paul II are especially relevant to us and speak to the heart of our pastoral and missionary concerns.

We identify fully with the recent documents on missionary activity such as "Ad Gentes" and "Evangelii Nuntiandi" as well as with the messages delivered by Pope John Paul II in Canada and elsewhere.

**Missionary thrust**

Our own analysis of the Northern dioceses has been made in the light of these important messages and this presentation of our particular pastoral and missionary objectives is intended to specify our own diocesan situation in the North.

At the very outset, we would like to underline the actual mission reality of our dioceses in the North. Situating ourselves within the Church that Vatican II defines as truly missionary, we feel that our particular circumstance may be characterized as follows:

We are a Church in the early stage of development. In many areas of the North, we have barely gone beyond the stage of pre-evangelization. Despite valiant efforts to develop a Native clergy, we still must rely heavily on missionary personnel from outside our own dioceses. This supply of personnel is gradually decreasing.

We are a Church constantly faced with problems of differing cultures in confrontation: a white population, often very transient; Native peoples who among themselves are very diverse, isolated and scattered throughout a vast territory.

We are a Church rooted in a society that is evolving very rapidly in matters of political participation, economic and technological development, all of which has its own particular positive and negative effect.

**Major thrust and goals**

We therefore identify very closely with the thrust of the Church over these past twenty years insofar as it emphasizes:

*the building up of local Churches;*
*the promotion of local leadership;*
*inculturation of the Gospel;*
*the preferential option for the poor;*
*the Gospel and the Development of Peoples;*
*the necessity for re-evangelization.*

In the light of these realities, we have come to acknowledge and appreciate more than ever the difficulties, the witness of faith and the zeal of those men and women who, at great personal sacrifice, have built the foundations of the Catholic Church in the North.

In order that we may maintain this great missionary thrust into the future, we feel we must now direct our efforts towards the following goals:

The fostering of vocations to the priesthood and religious life;

The development of Christian communities that will be rooted in local leadership in such a way that the laity might assume its own responsibility, especially in the absence of a resident priest or missionary;

The encouragement of dialogue with Native leaders especially in matters related to the inculturation of the faith and in regard to their future development;

Under the inspiration of the Gospel, the alleviation of poverty and of situations of injustice in order to establish a society based on the dignity of human beings created in the image of God;

The encouragement of reconciliation, understanding and harmony between the various groups of people who form the mosaic of our dioceses;

The seeking out of the alienated and the abandoned (groups and individuals) whose condition cries out for a new proclamation of the Good News.

**Pastoral approach**

In order that we may reach these objectives realistically, and in the light of our present supply of personnel, we are committed to undertaking the following pastoral and missionary approaches:

Strengthening and developing our own pastoral thrust as well as establishing programs of on-going formation for pastoral workers by means of local, regional and diocesan workshops. In order to be successful, these sessions must take into account what has already been accomplished by earlier missionaries.

**Needs of native peoples**

Accepting new missionaries (priests, religious, laity) who are willing to come to our dioceses on a permanent basis. Those who wish to work among the Native peoples should have a missionary formation and a background in the human sciences (social anthropology, sociology, etc.). These missionaries must be willing to learn a Native language where necessary. Indeed, it was often in this way that the early missionaries contributed to ". . . that marvellous rebirth of the culture and traditions of the Native people" (cf. Pope John Paul II, Fort Simpson, No. 2).

Accepting missionary teams willing to work in our dioceses for a specified period of time. Particular projects that can be integrated into our overall pastoral approach and that take into account the formation of local leaders would also be welcomed.

Forming those most apt to assume permanent pastoral responsibilities in formation centres such as the Kisemanito Centre in Grouard and others.

Setting up a mobile team consisting of priests, religious and other pastoral personnel for the purpose of assisting local Churches. These would help local communities assume their own pastoral responsibilities in various areas (e.g. Sacred Scripture, liturgy, administration, catechetics, sacraments, adult religious education, etc.).

Attempting to establish groups to explore new approaches, to call forth new energies and cooperatively to respond to specifically identified needs. As an example, we would consider an ecumenical approach to dia-

logue with Elders in order to understand better the cultural and religious dimensions in the rebirth of Native peoples.

Cooperating with other Christian Churches in such a way that we would assist all our own Church members in the maintenance of their commitment, in the growth of their faith and in the avoidance of what might lead to doctrinal error.

Cooperating with other Christian Churches in bringing a Christian dimension to the world of politics, to policies of economic and technological action as they relate to the North.

### Evaluation of aims and objectives

We consider it essential that we review and evaluate our aims and objectives every five years. Undoubtedly we shall be influenced by even more rapid and more profound changes than have been seen thus far. The survival of the Catholic Church in the North will very much depend on our ability to adapt to these new situations. In a spirit of fidelity to the foundations that were laid by the early missionaries and by our predecessors in the episcopate, we much consider both short-term and long-term aims and objectives. We propose to evaluate these from time to time with the major superiors of those congregations who work with us in the North, always bearing in mind the overall pastoral and missionary guidance of the Canadian Conference of Catholic Bishops.

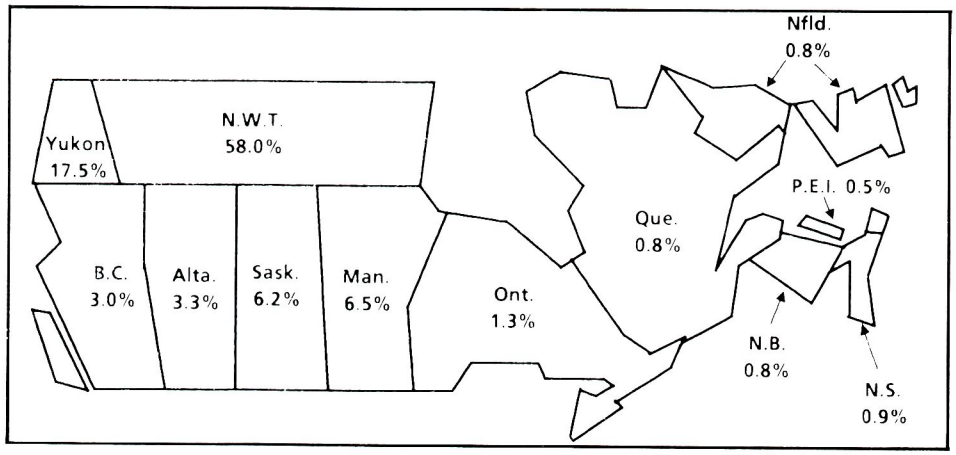
### Structure of the local Church

As a follow-up to the Plenary Assembly of the CCCB in September 1983, we affirm once again the co-responsibility of the whole Church in Canada for the communities in the North, with due respect for local Churches.

It is probably much too early to know what real impact these propositions have had to date. Nevertheless, we hope that these aims and objectives which we present to you, our Brother Bishops, will help us in our efforts to pursue these proposals.

To achieve these goals, we consider it necessary that the joint committee of the CCCB and the CRC (proposition III) be maintained and we encourage the Missions Office and other related agencies to continue their efforts to dialogue with local Churches of the North.

We urge our Brother Bishops to be aware of the growing presence of Native peoples in our large Canadian cities as they establish and plan their diocesan pastoral priorities.




Northern Perspectives

***Native People as a percentage of the total population of Provinces and Territories (1981 census): Canada, 2.0%. Canada's northern dioceses cover the Yukon and Northwest Territories, also the northern parts of the provinces of B.C., Alta., Sask., Man., Ont., and Quebec.***

Finally, our Holy Father John Paul II, in his several addresses throughout the world, urges us to make positive efforts to adapt the liturgy to Native cultures and to discover the richness and the Christian values inherent in these same cultures.

We are convinced that the Church in Canada, insofar as it will adopt these approaches, will be acting in a prophetic manner and will be much in concert with the missionary teaching of Pope Paul VI and Pope John Paul II.

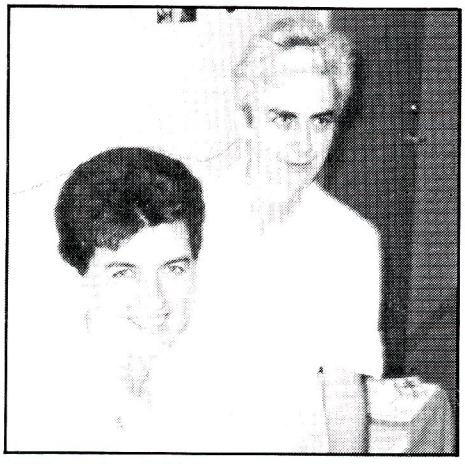
We thank and invite our Brother Bishops and our fellow missionaries to join us in prayerful reflection on our mission today. The message of Jesus Christ is clearly relevant to our contemporary world. We, as pastors within the Church at large, will continue to interpret the signs of our time and will teach the timeless message of salvation as Jesus taught us.

**Paul Dumouchel, O.M.I.**
Archevêque de Keewatin-Le Pas, MB
**Henri Légaré, O.M.I.**
Archevêque de Grouard-McLennan, AB
**Jules Leguerrier, O.M.I.**
Evêque de Moosonee, ON
**Hubert P. O'Connor, O.M.I.**
Bishop of Whitehorse, YT
**J. Fergus O'Grady, O.M.I.**
Bishop of Prince George, BC
**Paul Piché, O.M.I.**
Evêque de Mackenzie-Fort Smith, NT
**Omer Robidoux, O.M.I.**
Evêque de Churchill-Baie d'Hudson, MB
**Peter Alfred Sutton, O.M.I.**
Evêque de Labrador-Schefferville, PQ

October 19, 1985

# SSND Sisters honour Foundress

KENORA, Ont. — The four Holy Names Sisters of Kenora and White Dog and Father Robert Laroche, OMI, joined three School Sisters of Notre Dame (SSND) in Grassy Narrows Nov. 16 to celebrate the beatification of their foundress, Mother Theresa of Jesus Gerhardinger (1797-1879).



***Sisters Janet Disbrowe and Celeste Swan are two of the School Sisters of Notre Dame living on the Grassy Narrows Reserve, Ontario.***

Mother Theresa was a woman of faith, ever seeking God's will, who struggled for unity in her international community and responded to urgent needs, preferring the poor and educating with a world vision.

She founded the School Sisters of Notre Dame in Germany in 1833. By 1847 she was opening houses in North America. Now, in 1986, 7,500 of her sisters are working in over 30 countries throughout the world.

Representatives of the School Sisters of Notre Dame gathered in Rome for the beatification ceremonies on November 17th. □

# Ft. Walton Beach Temple Mound, and Museum

*by Marjorie MacDonald*


***Temple Mound Indian Museum***

The setting is lovely, a serene park on a city street, shaded by majestic live oak trees, magnolias and long-leaf yellow pines. This park in Fort Walton Beach, Florida surrounds an Indian Temple Mound, six metres high (20 feet) sheltering at its eastern base a Museum holding many recovered treasures from the past.

The Mound's existence was first recorded in 1882 by the Smithsonian Institution in Washington, D.C. Due to painstaking archeological digs, and in spite of looters of the site over the past century, the Museum which opened in 1962 is a treasure house of recovered and restored artifacts. These relate to the history of the Creek Indians of the south-eastern United States.

Fort Walton Beach lies halfway along the 160 kilometre (100 mile) stretch of U.S. Highway 98 between Pensacola and Panama City, Florida. This road follows the northern shore of the Gulf of Mexico, known as the Panhandle. Here, for over 10,000 years, the Creek Indians lived a productive life, as carbon-dating of relics has proved.

### The Creek Confederacy

Fifty-five tribes of the Creek Confederacy lived throughout the Eastern United States. They were not a stay-at-home people, for they left signs that prove they travelled far and wide to trade with other tribes and nations. The Creeks of the Panhandle region thrived as fishermen and hunters who, as a sideline, also cultivated the "three sisters" of native food: corn, beans and squash.

From the various mounds that developed around their campsites have come the bones, shells and pottery fragments that build a picture of the lifestyle of the ancient Creeks. Burial Mounds and kitchen middens survive from earliest times, while the Temple Mounds date from around 700 A.D. to 1700 A.D.

After the arrival of the Spanish explorers the peaceful existence of the Creeks changed drastically. Many became victims of European diseases. Those who survived were moved to reservations. In the 19th century the remainder were forcibly relocated in "Indian Territory" — Oklahoma. As the Creeks had no written history, their heritage lies in these recovered remnants of their ancestors' daily lives. Even today new discoveries are made in recently unearthed mounds undiscovered by earlier archeologists.

In 1901 Dr. C.B. Moore found signs of human burials along with fragments of ceramic vessels in the perimeter of the Mound. Later, in 1940 Dr. G. Willey, and in 1960 Dr. C.H. Fairbanks did extensive research and carefully catalogued their findings. In 1964 the Fort Walton Beach Temple Mound was designated a NATIONAL HISTORIC LANDMARK. Sponsored by universities and governments, research projects have continued, aided enthusiastically by volunteers.

The present Temple Mound has been carefully rebuilt to resemble the original as closely as possible. By consulting diaries and log-books written by explorers dating from the 16th century, and by studying on-site artifacts, the restorers of the Mound and its Temple have achieved a result highly commended by respected historians and admired by local residents and thousands of tourists.

This location at Fort Walton Beach is believed to have served as a "county seat" where people gathered from a wide area. Here they could consult with the Chief or the head Medicine Man, or celebrate Feast Days and perform ceremonial dances. The site had its own fresh water supply and lay close to navigable waters for trade and transportation purposes.

### Constantly rebuilt

The height of the Mound did not remain constant. When it reached a certain level the builders flattened it on top, where they then constructed a Temple. Palisade walls and a thatched roof enclosed the building, while carved bird heads and house totems decorated the walls and roof areas. A gentle slope up a climbing ramp on the south side made access easy. Upon the death of a leader, the Temple itself would be torn down, a new level of earth added to the Mound and a new Temple built.

Beneath the ramp and along the sloping sides of the Mound, excavations have uncovered human bones as well as complete skeletons of small animals, plus shells and scales of sea creatures from the Gulf. Primitive tools as well as spear points and arrow heads made from bone and shell, mixed in with vast collections

of pottery fragments have given researchers precious clues to the past. A small piece of copper recovered at the site helped prove that trade with Great Lakes tribes did exist, for Gulfshore shells have also been unearthed during examination of these northern Indian camp sites.

The fish hooks and projectile points of bone and shell plus the reassembled pottery fragments, reveal a clear picture of the creative talents of these native people in the old times. One unique ceramic vessel, dated from the 7th century, is classified as "Temple Furniture," and is a highlight of the Museum display. Almost human in shape. it stands fifteen inches tall on four limbs, the two in front shaped like human legs, with the two rear ones looking animal-like. Brilliant paint colors in reds, blacks and whites still decorate the figure which was probably used in ceremonial rites. Other restored ceramics such as bowls show signs of being used for cooking, as they still retain smoke stains and crusts of charcoal.

Rim decorations on ceremonial dishes include effigies of owls, ducks, woodpeckers, eagles, pelicans, etc., as well as a variety of animals. Some designs on the vessels are incised, some ornamented by finger-pinching. Also unearthed have been many other styles of decoration proven to have been the work of artisans from far distant places. It appears that several different cultures had been introduced into the area over great spaces of archeological time.

Real proof exists in the Museum's collection of this overlapping of cultures from the Paleo-Indian period around 8,000 B.C. until the end of the Temple Mound period, around 1700 A.D. The devastating interruption of Indian life at that time resulted from the influx of European settlers.

It is gratifying to know that finally many traditions lost or abandoned by the Panhandle's original inhabitants have now been collected and documented with great care and respect. This project at the Fort Walton Beach site is truly cherished by today's Creek Indians whose forebears lived for so long in complete harmony with Nature in this lovely land by the warm blue waters of the Gulf. □

*Temple Mound urn*

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***LONECHILD,*** from p. 12

six hours to complete are sometimes more successful than those that take 24 hours. He usually works about four hours a day.

He has given Father Suroviak a canvas painted in a new style with which he is experimenting. He describes it as more contemporary with flat, unshaded colours that make it look almost one dimensional.

"My wife told me it looked like a cartoon, so I gave it to Father Joe," he joked.

He would like to continue to experiment with this style and would also like to do more portraits of the old people on the reserve. Last summer he fulfilled a long-cherished dream when he had a studio built on the reserve. The bright, airy, log cabin is on the last row of cabins by White Bear Lake. Behind it is the bush of the Moose Mountains that forms the background for so many of Lonechild's paintings. □

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***Bishop Dumouchel, OMI,*** *is having printed 1,000 copies of Fr. Gérard Beaudet's translation of the four Gospels into Cree.*

## Order of Canada

*Angela Sidney with daughter Ida*

Angela Sydney has been appointed to the Order of Canada, the country's highest distinction, by the Governor General, Jeanne Sauve, April 9, 1985.

Angela is one of the last living speakers of the Tagish language. She has been actively involved in recording oral history and publishing books containing songs, traditional stories and Tagish and Tlingit-language place names of the Southern Yukon. Angela has made a major contribution to northern linguistic and ethnographic studies and to the preservation of the Native cultural heritage. □

***Gandeacteua*** from p. 15

up among the Iroquois, welcome additions to ranks depleted by war and disease.

Her Caughnawaga legacy lived on. It provided Canada with Catherine Tekakwitha, now well on her way to becoming the first Amerindian saint. It played a critical role in the illicit but economically crucial fur trade between Montreal and Albany, where Caughnawaga Mohawks would pass unnoticed by officials to whom all Indians looked alike. The presence of Caughnawaga warriors reduced the Inoquois threat to New France late in the 17th century, and its leaders helped to bring about peace. □

## Vancouver's Kateri Mission

Up to 20,000 native Indian people live in or near the core of Vancouver. They are the pastoral responsibility of Lawrence MacLennan, OMI, in charge of Blessed Kateri Tekakwitha Mission, and of Rena Henry, director-coordinator of the mission's native center.

The native people served by the Kateri Mission come from every province and territory in the country; they are offered such programs as family counselling, adult religious education, home visitation, meetings of Alcoholics Anonymous, and other activities.□

# Rev. J. Tanner, Manitoba Pioneer

***First of three articles***

*by Dr. Peter Lorenz Neufeld*

*Manitoba's first election was lively, even violent. A campaign homicide, still unsolved, was that of Rev. James Tanner of the Portage la Prairie region.*

*Sometimes considered the first Presbyterian missionary west of Winnipeg, this Metis son of famous "White Indian" John Falcon Tanner, (who played a key role in exploring Manitoba, establishing the Selkirk Settlement, playing a role in the HBC-NWC fur trade war, recording Native customs and religion, translating hymns and scripture into Saulteaux) was half-brother to one of Manitoba's greatest war chiefs: Picheito Tanner, whose elaborate log cabin stood in what is now the heart of Portage la Prairie, who battled the Sioux long into the Red River settlement era and played a major part in the fur trade-freighting business.*

*The important Tanner contributions to Canadian history were recently depicted in this magazine. As one historian deeply involved in Tanner research, I've just pooled my findings with an American counterpart, John Fierst of St. Paul, Minnesota. We're indebted to Fierst's diligent efforts to fill in some of the large gaps in the fascinating life of this historic Manitoban. The following is hitherto unpublished Tanner history.*

sketch by Verna Neufeld

***Rev. James Tanner visits Chief Peguis***

The 1848 annual report of the Missionary Society of the Methodist Episcopal Church indicated that James Tanner and his wife, formerly Roman Catholics, were recently converted to that faith and now employed as missionaries at Sandy Lake, Minnesota. (It may be recalled, James' Saulteaux mother was a devout Catholic, his white father a Native spiritualist).

At Sault Ste. Marie, Minnesota's governor Cass, then superintendent of Indian Affairs, had taken James under his wing as a youngster and helped him get educated and attend Sunday School.

Upon reaching adulthood, he had entered the fur trade and freighting in Minnesota and Manitoba, becoming very successful, acquiring property but leading a wild and evil life. He married Margaret Chapman, a quarter Chippewa Indian and member of the Roman Catholic Church. (My source had indicated James was baptized a Catholic by Bishop Baraga at La Pointe, Wisconsin in 1835, where he married Louise Instkwekamigokwa.

As to whether or not there's a conflict of data here has not been determined, or whether James re-married, and the fact that his wife, during her many years in Manitoba (and she lived to well over 100), went by the nick-name 'Poopie" doesn't help matters.

A March 4, 1849 letter by missionary E. F. Ely to his wife mentions accompanying him on a trip to Crow Wing (Minn.) and treating a very sick Canadian Indian. The August 11, 1849 report by Rev. J. P. Bardwell to the American Missionary Association states:

"I have found Bro. Tanner, a converted half-breed, at Cass Lake, and agreed with him to join our Brethern at Lake Winnepec, as Interpreter. He is said to be the best interpreter in the country. I think the location at Winnipec a more favorable one than Cass Lake. The Chief assigned for the Mission promises a very good section of land, about two miles square, bordering on the Lake, It is important that these Missions should be sustained and prosecuted with energy."

The following is one of only two letters written by Rev. Tanner which, to the best of my knowledge, have surfaced to date (the other, written 20 years later just before he was killed, involved Manitoba's first election campaign). Written from the "Ojibue Mission at the new station at Lake Winnepec" (this must be St. Peter's Mission, at the mouth of the Red River, where then lived the Pequis band, closely allied to the Tanner band) on January 16, 1850, it indicates:

"Rev. J. P. Bardwell, Oberlin, O.: Ever Dear and much Beloved Brother:

"The more I advance in the divine life, the more I realize that your department of labor is a trying one. I often think of you and your labors of love for the advancement of Christ's kingdom and salvation of our dying race. I now send you a brief account of the Indians and our missionary labors here.

"In time of the rice making, the chief sent for one of the missionaries of this place to go see him at Mud Lake. It was thought best by the brethern that I should go. On my arrival at their camp, after a few minutes' rest in a wigwam, I went to the chief's lodge. On entering his wigwam I found a place neatly fixed for my seat.

"After a few moments of talk, the chief summoned a council of all his principal men, and then said to them,

'We have gathered ourselves together for the sake of transacting some business that will tend to our good and to the good of our children and coming generations, and it is for this reason that I have sent for one of our teachers to instruct us in the best way.

'But first of all, let us look to the Great Spirit, the Author of our existence, to the only one and true God, to help us in this our undertaking, that it may prosper and be of good to us. It is for this cause that we have called the teachers to come and live with us, that they may teach us in the right way; that we may know how to choose the good and leave the bad.'

"The Indians in all that region seemed disposed to listen to my instructions and follow my advice.

"At another time, Bro. Spencer and myself went to his wigwam at the place where they make their gardens. We first refreshed ourselves with a

dish of fish and potatoes, which would have been a difficult matter under the circumstances had it not been for the fish bones and potato parings which we used to keep off the dogs by throwing them over the fire to the door, which is the place where the dogs congregate as you very well know, and in that way kept them fighting each other in their own portion of the house, and succeeded in securing our supper with but little trouble.

"After a few moments he sent his son to the other wigwams 'to tell all to come and hear the word preached to them.'

"After all were collected together he said to them,

'You all know, my friends, that in my former life, I sometimes called you together and gave you to smoke of my tobacco without saying anything to you. You no doubt wondered why I had nothing to say.

'I now wish to tell you why I used to do so. The tobacco I used to give you was given in sacrifice to the Great Spirit, for him to pity and have mercy on me, that before I die He might show me the strait way that leads to life.

'The Great Spirit has heard my request. That day has come; this is that strait way. I asked for it, I have found it; I now intend to walk in it. I know, my friends, many of you will laugh at me and will speak evil of me, and I know many of you will say of me, What a fool he is to be cheated by the teachers; but I care for none of these things.

'The rest of you do as you please, but as for me and my children, we will follow the strait way; and it becomes us all to look for the good of our children, to send them to school, that they may become wise.'

"He then requested me to read to them the birth, sufferings and death, resurrection and ascension of the Son of God. I did so, and they paid good attention while I read.

"On the next day we visited another camp of Indians. The were engaged in fishing. I went to them and told them that we had come to preach to them the Word of God. The principal man said, 'Yes, we will quit work and hear you.' And so saying, he called to the rest to 'come and hear preaching.' They very readily laid aside their work to listen to what I had to say.

"The next day we reached a camp of four wigwams. In the course of the evening I asked the owner of the wigwam in which we were, to let me preach to him the Word of God in his wigwam. He said, No! I then asked him to let me read to him. He again said, No. I then told him of the awful consequences of refusing to hear him who spake from heaven, and of the fearful account he would have to give at the last day. After a few moments' deep study and reflection, he said, 'Read to us.' I asked what part he wanted to hear. He replied, 'That part you say you read to the chief about the Son of God.' Since that time he has been a very attentive listener.

"The Indians frequently come during the day and evening, for the purpose of hearing and conversing. But we sometimes meet with strong opposition. But the stronger the opposition, the greater the evidence that worshippers of the Great Diana are disturbed.

"The Indians of this place are very friendly to us. A few days since, a cousin of my wife, a half-breed woman, and her mother came from Leech Lake to spend a short time with my wife. A few days after their arrival, the cousin was deeply convicted of sin, and Sabbath before last she arose in meeting and asked an interest in the prayers of God's people, and soon after found peace in believing on the Son of God.

"She is daily growing in grace and in the knowledge of God, though the devil is making great efforts to drag her back; but her great *Chief* who sits in the skies has not permitted him to triumph over her, but has brought her on victorious thus far. She is a precious jewel in this infant church. We hope her mother will soon follow. They resolved to come here and settle.

"My dear brother, there are many things I might write about the Indians, but you are so well acquainted with them, that it would be superfluous for me to do so.

"O my brother! I often weep in solitary places, to think how few of my white brethern, who say they love Jesus, are willing to leave all and come to help enlighten these dark minds, when Jesus left all the bliss and glory of heaven to come and die for *them*. Alas! how few are willing to take up the cross, to forsake all and take up their abode with us poor Indians, for the sake of imparting to us the truths of the gospel, which are able to raise even us, poor Indians, from our degredation to the glorious liberty of the sons of God, and the blessedness of the redeemed on high.

"But far be it from me to murmur. We have great reason to be thankful for what Jesus our God has done and is doing for us. Oh yes, for this my soul rejoices in God. This world is to me nothing but filthy dust, compared to the blessedness there is in selling all that I have, giving it to the poor, and following Jesus.

"Oh that my white brothers would come over and help us. The harvest truly is great, but the laborers are few. I will therefore continue to pray to the Great Spirit to send forth laborers into his vineyard. Yes, with tears and groans that cannot be uttered, I will pour out my soul to God that He will send forth more laborers into this part of his field, for how can I rest when I see the destruction that is coming upon my people?

"O that God would cause a seven years' famine to come over the accursed enemy *Sectarianism*, which is eating out the vitals, and consuming the funds of *your beloved Zion*. Then would the soldiers of King Jesus go forth, hand in hand, to fight the battles of the Lord our God. Then would the wilderness break forth into singing and all the trees clap their hands for joy.

"Your brother,
*"James Tanner."*

***(To be continued)***

# Bible translated in Navajo

Dedication ceremonies were held December 19, 1985, on the Navajo Reservation for a new translation into Navajo of the complete bible. A group called the Navajo Bible Translators had been working on the project for more than 40 years. A translation of the New Testament was completed and published in 1955. This New Testament translation underwent major revisions while work was completed on the Old Testament.

The *New York Times* said the translators had "to struggle to convert the English of the King James into the language of the country's largest tribe, and they kept a keen eye out for cultural pitfalls."

One of the translators, Faith Hill, said, "The easiest parts were anything about sheep and lambs. Navajo people know everything about sheep."

***INDIAN RECORD copy deadline for July 1986 issue: Tuesday, May 20.***

# Canada's first Native publishers

*by Richard W. Cooper*

"Preserving for the purpose of handing down" is the Coast Salish meaning of the word "theytus."

A recent achievement of Theytus Books Ltd., was the publication of "Forgotten Soldiers" by Fred Gaffen, a historian at the Canadian War Museum. That Canada's only wholly Indian owned publishing company should be chosen to produce this book is a delightful turn of justice.

"Forgotten Soldiers" is a tribute to the service and sacrifice of Canada's aboriginal peoples in WWI and II as well as the Korean venture. For too long have sacrifices of Canadian Indians been forgotten and this well written book will do much to correct that travesty of justice.

But what of Theytus Books Ltd.? The idea was the brain-child of Randy Fred of the Coast Salish people. The company had a humble beginning in Nanaimo about 1981. Randy was desperately seeking any form of employment with few results.

Frustration set Fred thinking that it was about time the Indians put over a true picture of themselves and had a place where their cultural heritage could be recorded and preserved.

The result was the formation of the Quan-a-ts-tal Media Society. The idea was to offer Indians a better access to the media. To put this into a positive form Randy Fred started a newsletter. Now he faced the same problem as all publishers. He had to find sufficient funding to make his newsletter a permanent source of information and an offshoot of this would be the creation of jobs.

The federal government soon became involved with Fred's publishing plans. He received a local employment assistance program (LEAP) grant in 1980. With the help of Ron Smith, of Oolichan Books, the Indians were aided and encouraged to publish their own books recording their history and legends.

Manuscripts were available and a good market was there to justify the publishing company going into production. In December of that year they received another grant which was to be sufficient to make them independent. The firm was registered under the name "Theytus."

Theytus got off to a good start despite Fred encountering many of the problems associated with publishing. Their major backer, the federal government, had specified that they expected a $20,000 profit in the first full year of operation. A somewhat unrealistic hope for a new publishing business.

"We had everything going for us. The books we had published were selling well," Fred recalled. "We had a fine volume lined up on the life and art of George Clutesi and had planned it so the publication date would coincide with the Christmas book trade."

Problems arose when the manuscript was delayed, missing the lucrative Christmas book market. It was their hoped-for big money maker, hence a major shortfall in profits.

"My heart was in my shoes," Fred, the coolest of publishers sighed. "I made the rounds of Nanaimo banks in search of $30,000 which would have permitted operations through our second year."

High interest rates wrote finish to this idea. In a last ditch stand, Fred flew to Ottawa in an effort to renegotiate the LEAP program. Government officials refused to budge and the reaction of the Department of Indian Affairs was also cool.

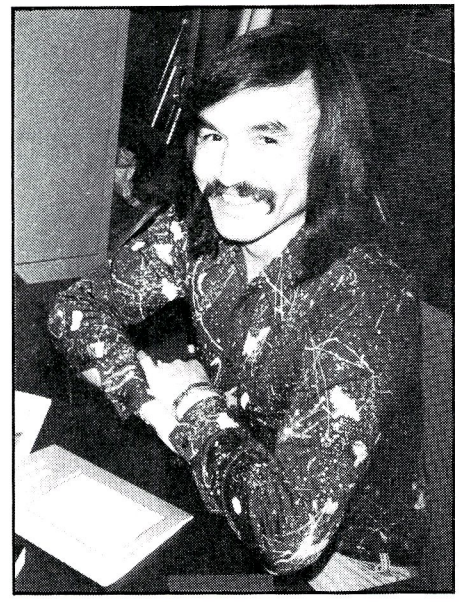
"One thing that I learned about Ottawa," Fred smiled, "Unless you're raised in their bureaucracy, it's almost impossible to get your message to the right people."

### Native ownership

The only recognition or advice he received from Ottawa was to go back to Nanaimo and declare bankruptcy. It was at that point that Randy Fred dug in his heels and decided that if he was going down, he would at least fight all the way.

He headed for B.C.'s Okanagan Valley intent on negotiating a sale of Theytus Books to a Penticton based Indian group. Success in Penticton came from two sources. Theytus was bought by a business partnership formed by the Nicola Valley Indian Administration and the Okanagan Tribal Council.

Not only did Fred save his company from bankruptcy but, with his experience in publishing, he was retained as manager and publisher for the new partnership.



***Randy Fred***

Since becoming established in the Okanagan, Theytus has produced more than a dozen books. Probably the two most prestigious to date are "Alberni Pre-history" and their most recent, "Forgotten Soldiers."

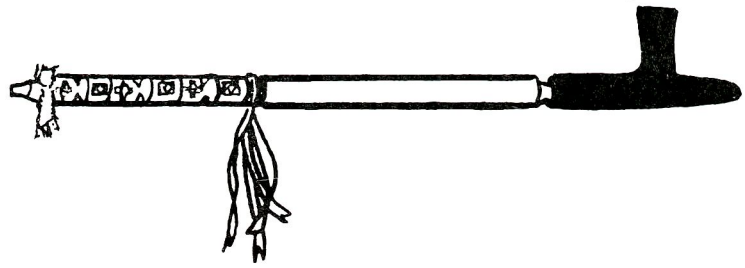
Although Randy Fred had returned to Nanaimo before the publication of "Forgotten Soldiers" and is no longer active with Theytus Books, he can share in the publisher's pride of turning out a beautifully printed, well-written work. An Oliver, B.C., artist, Fred Stelkia of the Inkameep Band did the painting for the cover. It depicts two mythical Indian outriders coming to the rescue of a wounded Indian soldier.

Theytus Books, born in hardship, has through courage and determination managed to overcome every obstacle and may yet form the bridge between two nations of people, finally ending the era of two solitudes, filled with misunderstanding.

"Forgotten Soldiers" will do much in this direction. Canadian veterans are aware of the courage and friendship they found with their comrades of the Indian Peoples. War veterans who pause for a brief time to read this interesting book will again relive the good times — and often dreadful days of war, when their Indian comrades were staunchly by their side.

Perhaps the courage and sacrifice of their predecessors will inspire the Indian youth of today to meet their own problems with similar courage. □

# The sacred pipe, a spiritual legacy



One of the best known religious symbols of the Native American is the sacred pipe. Not all tribes have this sacred symbol in as central a place in their spirituality as others. However, since it is increasingly used in Catholic Indian liturgies, both nationally and locally, it is appropriate to review its deep spiritual significance and history.

**Religious meaning**

In his book, "The Spiritual Legacy of the American Indian," Joseph Epes Brown stated: "The Sacred Tobacco Pipes of the Plain's peoples express in comprehensive synthetic manner all that is most sacred to the people."

Brown goes on to say that the pipes are used on all ritual and important occasions, and any agreement or relationship sealed with the smoking of a pipe is held inviolate. A pervasive belief among many tribes is that if the pipes are no longer used or respected the people will lose their center and will cease to be a people.

The pipes, which have long wooden stems and stone bowls, are understood to be an axis joining and defining a path between heaven and earth. The pipe is identified with the human being.

"The Pipe is us," states John Lame Deer, a Sioux Medicine Man. "The stem is our backbone, the bowl our head. The stone is our blood . . . , the opening in the bowl is our mouth, and the smoke rising from it is our breath, the visible breath of our people." Thus the stem, being the breath passage, leads to the bowl which is the spiritual center or heart.

In solemn prayer, as each grain of carefully prepared tobacco is placed in the pipe, mention is made of some aspect of creation, so that when the bowl is full, it contains the *totality* of *time, space,* and *all* of *creation*, including humankind. When the fire consumes this consecrated tobacco with the aid of human breath, there is affirmed the absorption, or identity, of all creation with the fire, which is the presence of the ultimate Great Mysterious.

As Lame Deer expressed it: "All of the Great Spirit's creation, the whole universe, is in that pipe. All of us are in that pipe at the moment of prayer." He continued, "I realized that the glow in the pipe was the sacred fire of the Great Spirit, the same fire that is in the sun. I knew that in this pipe all small things were fused into one, making an entirety."

Brown also emphasized that in smoking the pipe together, each person is aided in remembering his or her own center, which is now understood to be the same center of every other person, and of the universe itself. He concluded that it would be difficult to image a rite that could more aptly express the bond that exists among all forms of creation.

**References:**

Joseph Epes Brown's *The Spiritual Legacy of the American Indian, Black Elk Speaks, The Sacred Pipe,* and Lame Deer's *Lame Deer Seeker of Visions.*

(Diocese of Salt Lake City Newsletter)

# Métis outpost described

*by Audrey Peterkin*

*Memoirs of the First Schoolmaster at the Metis Settlement of Kelly Lake, B.C. 1923 - 1925.*

*by Gerry Andrews, October 1985; $16.00*

*At bookstores and through Pencrest Publications, 1011 Fort St., Victoria, BC V8V 3K5*

This remarkable book, obviously a labor of love is more than a chronicle of his two years at the remote outpost of Kelly Lake in northern British Columbia. Visually beautiful, its 340 pages include photographs, maps, appendices, footnotes, bibliography, references and a general index.

Born in 1903 in St. Boniface, Manitoba, Gerry Rogers, age twenty, opened the first school at the remote Metis outpost of Kelly Lake. A creative and lively spirit helped him enjoy his first year as a teacher to eight students, all of whom spoke only Cree. Teacher and pupil taught each other, with warm support from parents and the community.

There are a few drawbacks. He wrote from early journals, copious correspondence and return visits to the area. One may skip details of his daily living, but his comments provide some of the books best humor. Readers will relish the day-by-day insights of a determined young man open to the challenges and beauties of the wilderness.

During the summer of 1924, Andrews undertook the first of several arduous journeys through Pine Pass, B.C. This chapter is filled with details of 400 miles of dangerous travel, and includes references to historical figures.

In the fall of 1924, 18 children were enrolled, including the 12 from the previous year. Andrews' rule of "English only" at the school continued with good effect as the children were eager to learn.

In summing up his Kelly Lake experiences, Andrews says that, on the balance sheet for those two years, assets heavily outweigh liabilities. Among them he mentions becoming acquainted with the Metis people in their own environment and learning to appreciate their fine qualities, their history. Exposure to the Cree language widened his concepts of grammar, syntax and vocabulary.

Other aspects of Andrews' life are covered extensively. He studied forestry and pioneered airphoto intelligence in war and in peace (1931 - 1973).

In her foreword, Kaye Lamb, former Dominion Archivist and National Librarian of Canada, desribes *Metis Outpost* as "a little jewel in the treasurehouse of history. □

## *Tekakwitha Conference*

Canadian Indians are welcome to attend the 1986 **National Catholic Tekakwitha Conference** which will be held at Bozeman, Montana. Plan to attend. It will be the biggest and best. Every Indian community should be represented. The dates: August 6 to 10, 1986. □

ADDRESS:

# First American Bishop

*Bishop-elect Donald Pelotte*

WASHINGTON — Father Donald Pelotte, 41, provincial superior of the Blessed Sacrament Fathers of Cleveland, is the first American Indian to be named a bishop.

Bishop-designate Pelotte, whose parents were Abenaki Indian and French Canadian, was appointed by Pope John Paul II Feb. 24 as coadjutor bishop of Gallup, N.M. He will succeed Bishop Jerome Hastrich, 71, when he retires.

Pelotte said he has never visited the Gallup Diocese, which is home to some 200,000 mostly Navaho Indians. The diocese, which includes the northwest section of New Mexico and the northeast portion of Arizona, has only 45,000 Catholics, of whom 20,000 are Indians.

Msgr. Paul Lenz, executive director of the Bureau of Catholic Indian Missions, said Native Americans "have longed for this moment" for many years. There is no group of people in the world more supportive of the Holy Father and more dedicated to the Catholic Church than the native peoples," Lenz said.

He noted that the pope "has been reaching out" to every nation and race and that the Indian community is "truly grateful that one with Indian blood will soon be a member of the American hierarchy."

He will be consecrated in Gallup, New Mexico on May 6.

Ordained to the priesthood Sept. 2, 1972, Father Pelotte earned a bachelor's degree in philosophy from John Carroll University in Cleveland and a doctorate in theology from Fordham University in New York.

He is well known to the Native American Indian people, and spent time in Korea, Japan, the Philippine Islands and in other far away missions. □

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# White Earth Chippewa claims settled

The US Senate voted December 13 legislation that would settle a long-standing dispute over the ownership of land once a part of the White Earth Indian Reservation in Minnesota. The bill would clear titles to about 100,000 acres of land to the benefit of hundreds of non-Indian farmers and other landholders.

The legislation would give the White Earth Chippewa Band $6.6 million in federal economic development assistance and provide about $10.4 million in compensation to heirs of Indian allottees from whom the land was taken by tax sales and other questionable methods.

The tribe would also receive 10,000 acres of land formerly part of the reservation and now held by the state. Most of the White Earth tribal leaders have opposed the legislation. The House has not yet acted on the legislation. □

## *Native Studies Review*

The Native Studies Review, a fully refereed academic journal, has published its first volume. Published bi-annually, the Review concentrates on historic and contemporary Native issues in the western and northern Canadian contexts. In addition to scholarly articles, each issue contains photographs, historic and contemporary documents, book reviews, and essays. Contributions are invited in all of these areas.

Subscription rates are $15.00 for individuals, $30.00 for institutions. For further information, contact:

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