INDIAN RECORD

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

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Bishop backs rights of trappers, hunters

by Mike Mastromatteo

CHURCHILL, Man. — Bishop Omer Robidoux of the Diocese of Churchill Hudson Bay has added his name to the list of Northern Canadian officials who are seeking greater support for the needs of the Inuit and other native hunters and trappers.

In a recent statement, Bishop Robidoux said the economic and cultural survival of many native Canadians is being threatened by anti-fur trade and anti-trapper lobby groups which have seriously reduced the international market for fur products.

Bishop Robidoux, whose diocese is comprised primarily of Inuit people, said it is important to express "solidarity with those active hunters and trappers and all those working to maintain a way of life which promotes Christian stewardship of Northern lands."

The bishop's concerns for the cultural and economic well-being of the people of his diocese are well founded. Figures prepared by Project North, an ecumenical group promoting the needs of Northern Canadians, indicate that the 1983 European Economic Community (EEC) ban on the import of baby seal skin products has had serious implications for the Northern economy.

In the Frobisher Bay area, for example, community income dropped from $23,000 to only $4,000 as a result of the seal skin ban. In some cases, the loss of income resulting from the ban forced many indigenous sealers to abandon the land as a way of life.

See p. 3: Hunters have rights

In this issue

***FIRST INDIAN BISHOP** — Deacon John Spears of Minneapolis, wearing his Indian headdress, presents Bishop Donald R. Pelotte with peace pipe during his ordination as coadjutor bishop of Gallup, N.M., a ceremony which marked the first ordination of a native American to become a bishop. The ceremony was marked by many traditional Indian dances and symbolic acts. (NC)*

Ma Mawi Wi Chi Itata Centre demanded hard work, politics

by Monika G. Feist

WINNIPEG — Working together to help one another is reflected in the name of the Winnipeg Ma Mawi Wi Chi Itata Centre, Inc., established in September 1984 when a twelve-member community Board was elected. The Centre's establishment resulted from a process that began in the spring of 1982, following the tragic death of a Native child in the care of the Children's Aid Society of Winnipeg.

According to Kathy Mallett, Board member of the Winnipeg Ma Mawi Wi Chi Itata Centre, Inc., the need for a Native child welfare agency became crucially evident to her and other Manitoban Natives at the beginning of 1982.

She recalled in an interview with the *Indian Record,* that at the time she was working part-time with the Indian Women's Council and going to university. "There were a lot of things happening at the time — the Linda Wood case, the Kimmelman Review, the moratorium to stop the adoption of Native children out of the province, to name a few.

"During the summer of '82, a 'We Share, We Care Conference' was held at the Indian and Metis Friendship Centre in Winnipeg. Many came out to share their stories.

"A group of us that summer decided to set up a Native family services, run and controlled by the Native people. The Judge Kimmelman Review was held that summer and many Native groups and organizations made presentations," she noted.

see p. 4: CHILD CARE

Churches offer varied programs for city Natives

by Beatrice Fines

We often hear Winnipeggers, both native and non-native, particularly the young, complaining that there is 'no place to go' and 'nothing to do', yet the churches in the city offer a surprising number of programs for people of all ages. They include religious services and instruction, entertainment, sports programs and social services such as clothing depots and food tables. Several churches in the core area of the city have congregations composed largely of native people.

One of these is the Kateri Tekakwitha Parish, located in the Sacre Coeur church which was built in 1905 to serve a French-speaking community. Today many native people live in the area and it is a place where they can attend mass and celebrate the sacraments. (See *Indian Record,* Vol. 44, No. 3, Summer, 1981). Religious education is given to those preparing for first communion, first confession and confirmation. A youth group, for boys and girls aged 13 to 18, meets every Monday in the church hall. The ministry of this parish includes acting as a liaison between individuals and families and the many social agencies in the city, and is an advocate of native interests.

Perhaps the best known drop-in centre for youth in Winnipeg is Rossbrook House, a place for both recreation and education, which is open from 9 a.m. to 1 a.m. Monday to Thursday and on Sunday, and 24 hours a day Friday and Saturday. Junior and Senior high school are offered through affiliation with the Winnipeg school system and upgrading classes for adults are also available. Most of the staff are native youths under the direction of two Catholic sisters, Lesley Sacouman and Bernadette O'Reilly.

Stella Mission, sponsored by the United Church of Canada, also runs a drop-in centre for children and cooperation between this mission and Rossbrook House is on a high level. Stella Mission, like Kateri Tekakwitha, helps natives deal with social justice issues and has a clothing depot and food program. The Native Church of the United Church holds services and conducts Sunday school in the Island Lake dialect or in Cree on Sunday afternoons. A youth group meets at 7:00 p.m. each Wednesday. The pastor is Solly Kakegemic. Verna McKay is available to counsel non-native parents who have adopted native children and to give leadership in choosing appropriate recreation for their children.

The Christian Reform Church provides support services in native languages and in traditional native ways, while Winnipeg's Mennonite community runs a reception home for native women and children who come to the city for medical treatment, offering meals and lodging, recreation and worship services.

L. H. Settee, a Metis, and his wife, who is Cree, keep the Pentecostal Indian and Metis Church (Union Gospel Mission) open every day of the week with Sunday School and two church services on Sundays. As well, the Pentecostals hold services in the Indian-Metis Holiness chapel, in another part of the city.

The Christian and Missionary Alliance Church holds Sunday services and Bible study and has a special program for women. A congregational pastoral team from the Indian Anglican church visits the hospitals, Headingly jail and the St. Amant Centre for the Mentally Handicapped on a regular basis.

The Presbyterians have an Inner City Mission (Anishinaabe Fellowship) which provides after-school programs every day of the week as well as on Sundays, for children and youth. The Rev. Elizabeth Nitsch, is actually a minister of the Hungarian Reformed Church, which follows the same Calvinistic theology as the Presbyterian church of Scotland. She says she has a special feeling for depressed people as her life experience included many hardships before she emigrated first to the United States and then to Canada.

Children's programs and a Sunday service are held by the Bethlehem chapel also located in an area where many native families live. So it is easy to see that a native person, whatever his particular faith, can find a place to go for both spiritual and physical help. Although many hear about the various services through the grapevine, information can be obtained by phone. All the churches are listed in the yellow pages of the Winnipeg Telephone Directory. □

Health services shifted to Indians

After three years of successful demonstration projects, the federal Health Department is starting the process of transferring health services to local Indian band control.

Paul Cochrane, regional director of the department's medical services branch, said Health Minister Jake Epp has lifted the moratorium on transfer of control which was imposed when pilot projects were started three years ago.

Cochrane said he expects about half a dozen Manitoba bands will express an immediate interest in taking control over health services on their reserves, with perhaps 20 more over the next year.

The department intends to hold discussions with bands that are interested in the idea and develop a process to implement the change, he said. □

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Hunters have rights (from p. 1)

This in turn led to an increase in the already high unemployment figures in Northern Canada.

Native leaders have also blamed the anti-trapping lobby groups for a dramatic drop in the sales of raw and finished furs to Europe over the past five years. Although fur sales to the U.S. have increased in recent years, native leaders fear that an anti-fur campaign may even reduce the market there.

Bishop Robidoux suggested that many opponents of the fur trade have overlooked its importance to native Canadians as a way of life.

"Hunting and trapping activities are valuable activities not only to be measured in strict dollars and cents, but in cultural integrity, as a gainful activity in an already fragile economy," Bishop Robidoux said.

He added that the problems associated with the disappearing market for fur products have been keenly felt by the 5,000 people of the Churchill Hudson Bay diocese. Young people, he said, are particularly hard hit by the loss of their livelihood.

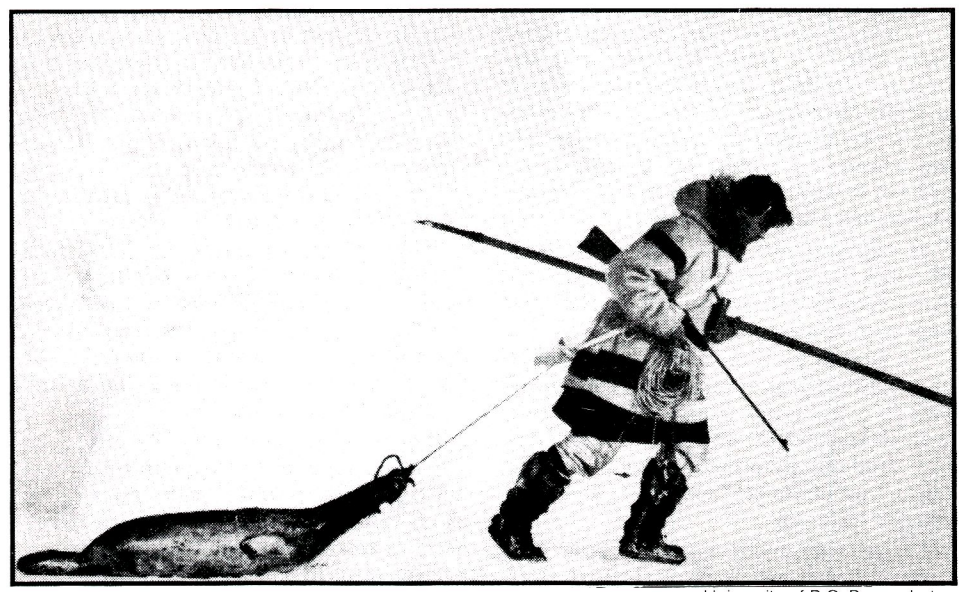
"They don't go hunting and they don't go trapping because they're losing money. The result is that we have a large number of young people who are doing absolutely nothing and they go on welfare. It's as crude as that."

The bishop offered praise to the various hunters' and trappers' associations of Northern Canada which have been formed to monitor the fur trade and to respond to attacks from animal rights action groups. He said that these associations play an important part in enforcing seasonal trapping limitations and in certifying trapping licences issued by the government of the Northwest Territories.

One such organization, the Fur Institute of Canada, reports that nearly 100,000 people, many of whom are native Canadians, depend on trapping and hunting for their livelihood. The institute also estimates that the fur industry contributes about $600 million annually to the Canadian economy. The institute is concerned with developing research into more humane forms of trapping, promoting trapper education, and informing Canadians of the economic, social, cultural and historical significance of Canada's fur industry.

"I would pray that there becomes an awareness and deeper understanding of the seriousness of the problems caused in the North by the anti-seal hunting and anti-trapping lobby, and that Northern hunters be allowed to exercise their responsibilities of Christian stewardship in their home lands," Bishop Robidoux said.

He criticized the anti-trapping lobbyists for using "questionable statistics" and exaggerations to distort the situation facing native hunters and trappers. He also denied the activists' claim that the hunting and trapping of furbearing animals is a dying industry which should not be protected. □



University of B.C. Press photo

The University of British Columbia Press has published recently a biography of Arctic explorer Vilhjalmur Stfansson by William R. Hunt.
(368 pp., 15 x 23 cm., Ills & maps, cloth, $29.95)

Project North concerned with Innu survival

Project North, a coalition that includes representatives of 10 Canadian Churches and religous orders, says that expanded military operations in Labrador and northeastern Quebec will seriously threaten the livelihood and survival of the Innu of that region.

In a statement from the administrative board of Project North, concern was expressed for the action taken by the federal government to solicit the establishment of an $800 million NATO Tactical Fighter and Weapons Training Centre in Goose Bay, Labrador. This is expected to be coupled with the expansion of low-level military test flights in the region.

"The Innu people of Ntesinan (Labrador and northeastern Quebec) see these military operations as a direct threat to their own cultural survival as a people," the Project North statement says.

"The current plans of increased militarization expressly violate the right of the Innu to self-determination in their own lands, and will, if implemented, so seriously disrupt the environment, livelihood and society of the Innu people as to threaten their very survival."

Project North opposes development on unsurrendered aboriginal lands.

"We believe that the Innu have historical title to their lands and that this title flows from their occupation and use of the land. Their life and culture and continued existence as a distinct people are deeply rooted in the land."

The statement by Project North acknowledges that the people of Labrador and northeastern Quebec are caught in the throes of a severe recession and for some, present military plans may seem like a short-term solution to the crisis.

"Project North is aware of the needs and hopes of all the people who live in the region," the statement said. "However, we believe that economic development must be just, and we encourage economic alternatives for this region. Project North endorses development that is people-centered and people-oriented."

Catholic participation in Project North is through the Canadian Conference of Catholic Bishops, the Jesuit Centre for Social Faith and Justice and the Oblate Conference of Canada. □

CHILD CARE . . . from p. 1

From this point, Kathy spoke with other Native women and through the Manitoba Metis Federation pulled together people for a first meeting in October. Eight organizations which worked with families were involved. They then formed the Winnipeg coalition of Child Welfare and began meeting weekly.

"During the Coalition's first year of existence, we had no staff, and we decided to hold several workshops to inform ourselves . . . Because we had to think out exactly what we wanted, we spent our energies getting ourselves together, putting in place our strategies and arguments.

" In spring of 1983 the Coalition decided to approach the Children's Aid Society of Winnipeg (CAS) for representation on the Board.

"A few of us met with a member of the nominating committee, and came to the conclusion that CAS's bylaws were self-serving, and in fact the CAS only had one member! So, we promptly signed up 65 more members," she said matter of factly.

"When we went back to give our nominations, we were informed that we were too late . . . but after some negotiation, it was agreed that we could have seven nominees. The Board of CAS then struck up an ad hoc committee to discuss and deal with their problems with us. They then sent us a letter for nominations and two were nominated from our group."

To get to the annual meeting, the group rented a bus and got to the Fort Garry Hotel at lunch hour. The Native Women's Transition Centre staff had made up bag lunches. Many other native people were there . . . several hundred. Seven native people were eventually nominated to the CAS Board.

"The plan was for all seven nominees to withdraw, one didn't. But word was out to native people not to trust CAS," she said.

At the end of August 1983, the Coalition put in a proposal and obtained tri-partite Winnipeg Core Area Initiative monies and opened up an office.

By that time, the provincial government was moving quickly — the Kimmelman's Report recommended breaking the child welfare services into regions; Betty Schwarz, the Executive Director of CAS, was in the paper . . . and the consultant firm of Touche Ross was brought into CAS, Bill 106 was passed to dissolve CAS, and not long after, the government fired the CAS Board. The plan then was for an interim board to run CAS — and regionalization of CAS in Manitoba was put in place.

"While that was happening, the Coalition also was talking to the responsible departmental Minister of Community Services, Len Evans, as to how the Native community would participate in the new structure. The agreement reached was that the Native community would receive one region," she elaborated.

"The structure which was proposed finally ended up so that no one group would have control of any region, and after a series of meetings with the new Community Services Minister Muriel Smith, we decided not to participate and wrote a position paper. Then we said we wanted a fully mandated Native agency.

"The Minister came back with a Memorandum of Understanding that she would give Natives two resource centres, one in the North and one in Winnipeg and someone would be hired inside government to be a liaison for the agencies."

The group said no. Finally, the Minister sent out two people to meet with the group and left the door open. At a following meeting with the Minister, a working committee was struck, comprising of her staff and the Coalition's. It took three meetings to get to this stage.

"We had to do a lot of other work, for example, get the position of the Indian Chiefs of Manitoba on child welfare services, etc. Finally we got resolutions from them which stated that the Indian bands would serve their own people urban-wise . . . which now left the Metis. Everything had to move fast . . . caseloads were going up and staff were getting overwhelmed.

"We had negotiated $1 million — but it was not in writing. Finally, we were able to go ahead and we worked through July and August of 1984 for the first annual meeting, the founding meeting."

To summarize the experience of one who was in the centre of the fray, she muses, "There's still lots of work left. It feels OK. I was very frustrated during the process, but I felt in the gut that it was the right thing to do . . . I knew we'd get mandated . . . and we wanted to ensure there'd be culture-appropriate services available for Native people, as well as a sensitivity and understanding that poverty was the underlying problem.

"All in all, it was a lot of hard work. Everything though kind of meshed."

(Next Issue: Ma Mawi — Today)

Dictionary author says Hopi language dying

FLAGSTAFF, AZ (IPN) — According to the author of the first Hopi dictionary, the Hopi language is in danger of dying. He speculated that within a generation, it will be used only in rituals.

"I consider a language dying when it is used only for ritual purposes," said P. David Seaman. "That's not the case with the Hopi right now. But a generation from now, within 30 to 50 years, it is possible the language will only be used for rituals."

Seaman spent ten years writing the 603-page dictionary which was published by Northern Arizona University.

Seaman said "a very low percentage" of Hopis under age 21 speak their language, and in order to keep the language alive, the tribe would have to be required to teach it on the reservation. He said the effort would "take money."

Many of the 10,000 member-tribe still observe the year-round calendar of religious ceremonies. Candidates for Tribal Council are required to be fluent in the language.

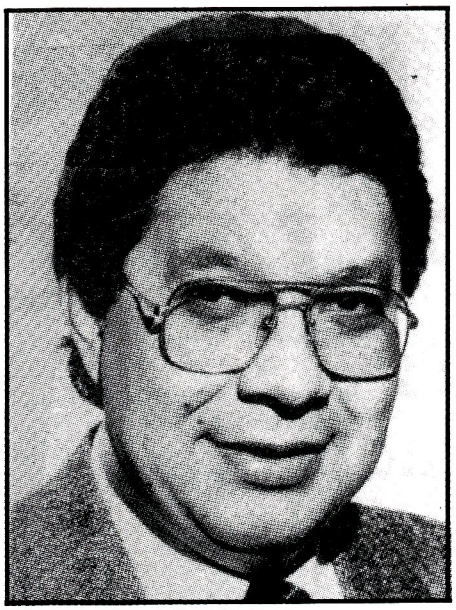
"Anglo culture is causing a great leveling of the Hopi language," said Seaman. "In many villages, only the oldest people speak it fluently. And in some of the older villages, they are only just hanging on." □

Peguis choir represented Canada

The Peguis Senior Choir from Peguis Indian Reserve 110 miles north of Winnipeg, Manitoba just returned from the International Music Festival held in Toronto from April 26-27th. The 18 voice, all girls choir ranging in ages from 14 to 19 were invited to participate as a result of an audition tape sent in November. Known as the Peguis Choralaires, the choir was the only entry from Canada and the first representative from a Native Community. It was formed three years ago at Peguis Central School and is directed by Ken Perry.

The choir was highly praised for their mature understanding of musical style, tone quality and presentation. They were immediately invited to return to the festival next year. It came home with one of the bronze medals, which represents a high level of excellence in performance. □

Native Business Foundation Summit



Roy H. Louis

TORONTO — Roy Louis, chairman of Peace Hills Trust of Hobbema, Alberta recently announced the formation of The Native Business Summit Foundation of Canada. The inaugural meeting of the Foundation was held at the Corporate offices of Peace Hills Trust in Edmonton on November 1, 1985.

The Foundation has been established to promote the development of Native business and in particular, of Native entrepreneurs, Mr. Louis said. "There is already a wide range of Native businesses in Canada but the mainstream business community is largely unaware of them. We intend to change that," he said. "We also want more Native people to realize that they can have a career in business. What we're doing will mean jobs for our people," said Louis.

Mr. Louis said that "this could mark an historic step for the Native economy." He credits the new Indian Affairs Minister David Crombie with providing the impetus for the idea, which arose out of discussions at the Prime Minister's National Economic Conference last March. "David Crombie took the lead inside the government," said Louis. "They wanted to focus attention on the Native economy but rather than have the government do it, Mr. Crombie wants Native people to be in charge of their own future. We agree," he said, "so we formed the Foundation."

The Board of Directors of the Foundation is made up of Indian, Inuit and Metis business people from across Canada, most of whom are not actively involved in Native political organizations. Roy Louis said, "For the most part, these are new people on the national scene and they're primarily business people." In addition, the Board contains a number of senior non-native business people who are interested in native business affairs.

Chairman of the Native Business Summit Foundation of Canada, **Roy Louis** is a member of the Samson Cree Band of Hobbema, Alberta.

Mr. Louis is currently the chairman of the board and executive committee of Peace Hills Trust, Canada's only Native financial institution, with assets in excess of $70 million. Peace Hills Trust has branches in Hobbema and Edmonton and is wholly-owned by the Samson Indian Band.

Mr. Louis is also a director of the Native Venture Capital Corp. of Alberta, Samson Management Ltd. and a member of the Board of Governors of the Charles Campbell Hospital, Edmonton.

A Band councilman, businessman and rancher, Mr. Louis has represented the Samson Indian Band on Trade Missions in Hungary, South Korea and Britain. He is also the former chief executive officer of the Samson Group of Companies and a former director of the Indian Association of Canada and the Wetaskiwin Chamber of Commerce.

Mr. Louis also announced that the Foundation intends to host an international convention and trade show in Toronto in June of 1986.

Mr. Louis said, "The main purpose of this enterprise is to help develop Native businesses, both in our communities and in the mainstream economy. What Native people need is not welfare programs which, at best, can only deal with the symptoms of poverty. We have to get at the root causes. Native businesses, themselves, have to get out and create jobs to employ our people and improve our lives. That's what this Foundation is about. □

Executive Board

The Executive Committee of the Board is as follows: Chairman - Roy Louis, Hobbema, Alberta, Chairman, Peace Hills Trust Company Director, Native Venture Capital Corporation of Alberta, Councillor, Samson Band.

First Vice-Chairman - Mark R. Gordon, Kuujjuaq, Quebec President Makivik Corporation.

Second Vice-Chairman - Martin P. Connell, Toronto, Ontario Chairman, Conwest Exploration Co. Ltd.

Treasurer - Ron Jamieson, Toronto, Ontario Division Manager, Imperial Securities Ltd. President Grand River Investments Ltd.

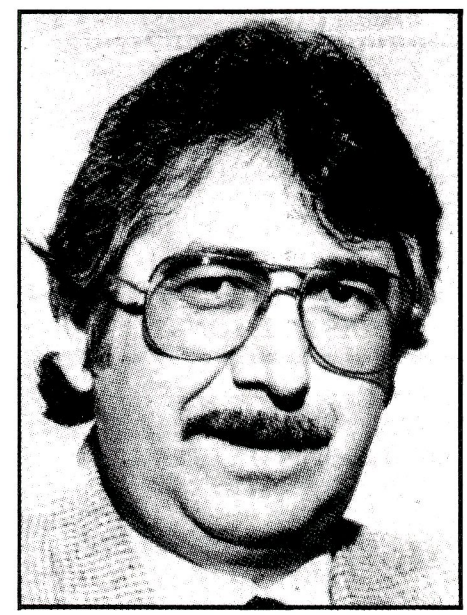
Secretary - Lester Lafond, Saskatoon, Saskatchewan President, D.C. Venture Capital Corp. Land Entitlement Consultant, Lester D. Lafond Associates Inc.

Summit Chairman - Tony Belcourt, Ottawa, Ontario Vice-President, Seneca Productions Inc., Vice-President, Seneca Communications Inc.

Tony Belcourt, chairman of the Native Business Summit and vice-president of both Seneca Communications and Seneca Productions, is a Metis of Cree origin from Lac St. Anne, Alberta.

Based in Ottawa and Caugnawaga, Quebec, Seneca specializes in communications consulting, film and video production and training. Seneca Communications is currently developing a national tele-video telecommunications system via satellite to serve northern and isolated communities. In addition, Seneca Productions, which operates full video studios and production facilities, is producing a series of half hour docu-dramas on drug and alcohol abuse for the Department of Health and Welfare.

Mr. Belcourt's activities which over the past 20 years have been dedicated to enhancing the Native community



Tony Belcourt

through business and public affairs, including founding president of the Native Council of Canada, founding chairman of the National Native Cultural Centre, past vice-president of the Metis Association of Alberta, former coordinator for the Aboriginal Rights Coalition, past chairman of the editorial board of North/Nord Magazine and past director of the Ontario Metis & Non-Status Indian Association. Mr. Belcourt has also been president of Impact Research since 1974 and is a former vice-president and managing director of Team Products, a wholesale and retail concern. □

Vice-chairman Gordon

Mark Gordon, first vice-chairman of the Native Business Summit Foundation of Canada, is president of the Makivik Corporation. Born in Kuujjuaq (Old Fort Chimo), Quebec, Mr. Gordon has been involved with Aboriginal rights issues since 1972 when he became the Chief negotiator for the Northern Quebec Inuit Association regarding the James Bay and northern Quebec land claims dispute.

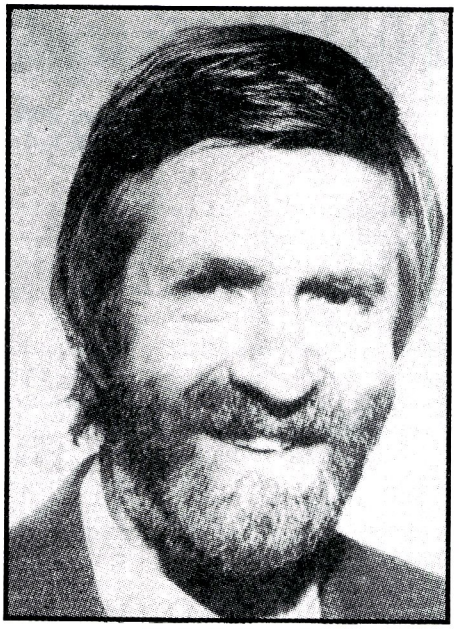
Later he served as an advisor to the federal government on Arctic and Inuit concerns and was a member of the Canadian delegation at the "Law of the Sea Conference" at the United Nations.

Mr. Gordon has also served as executive director of the Inuit Tapirsat of Canada (1977), director on the interim board of the Northern Quebec Inuit Association; coordinator for the Inuit Committee on National Issues; vice-president of Makivik Corp; president of Sanak Maintenance and treasurer of Air Inuit Ltd.

Board chairman Connell

Martin Connell is chairman of the board of directors and principal shareholder of Conwest Exploration Co. Ltd. Based in Toronto, the company has significant oil and gas production and exploration interests in western Canada, primarily in Alberta, and various mining interests in Ontario and the high Arctic. The company has assets in excess of $140 million.

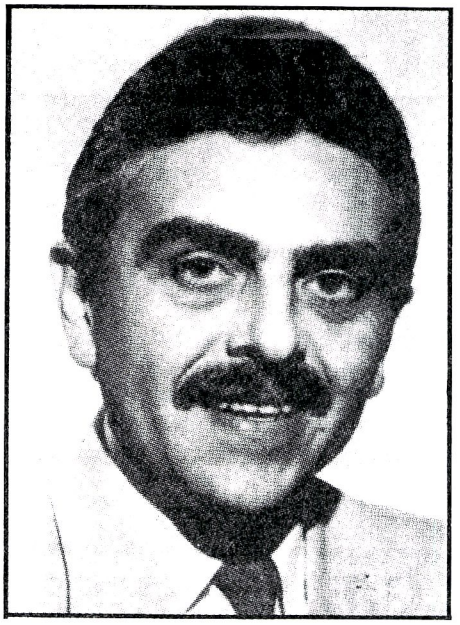
Active in business, politics and charitable organizations, Mr. Connell was most recently chairman of the Transition Advisory Group which directed the transition of the present Ontario government following the 1985 election. He is also a member of the advisory board of directors and past chairman of the Festival of Festivals, a board member of the Foundation of International Training and



Martin P. Connell

president and founder of Calmeadow Charitable Foundation.

Mr. Connell has also recently been appointed chairman of the Ontario Stadium Corporation which has as its mandate the construction of the Dome Stadium in Toronto, Ontario.



Ronald L. Jamieson

A founding member of the Native Business Summit Foundation and a member of its executive committee, **Ronald Jamieson** is a division manager with Imperial Securities Ltd. Mr. Jamieson and his staff of registered representatives manage the marketing of various investment vehicles for the Toronto-based international organization with assets in excess of $1/2-billion.

Mr. Jamieson, a native of the Six Nations Reserve, also has extensive experience in industrial chemicals having held executive positions with Witco Chemical, Pennwalt of Canada and Consolidated Bathburst Packaging.

Mr. Jamieson's community service activities include past chairman of the Community Planning Committee and the Community Economic Development Committee of Ohsweken, a two-year term as district councillor and current member of the Haldimand Board of Education's Policy and Management Committee. He is also the co-owner of the Village Inn Restaurant in Ohsweken and the president of Grand River Investments Ltd.

Lester P. Lafond

Lester Lafond holds the position of Secretary for the Native Business Summit Foundation of Canada as well as a variety of executive positions in the financial and investment business community providing assistance to Canadian Native businesses.

He is currently president of D. C. Venture Capital Corporation, vice-president of D. C. Financial Corporation, president of Lafond Enterprises Ltd. and owner of Farm Hail Insurance Company.

Mr. Lafond is also a director of the Land Entitlement Board, Muskeg Lake Band; director, Saskatchewan Indian Loan Company; member, Headquarters Loan Fund; director, Chitek Lake Lodge (1985) Inc. and co-chairman, National Aboriginal P.C. Caucus of Canada. □

Summit features business meet trade show

TORONTO — Native business leaders today announced The Native Business Summit, a unique and ambitious business conference and international trade show to be held in Toronto at the Metro Convention Centre next June 23rd to 27th.

Roy Louis, chairman of the newly formed Native Business Summit Foundation of Canada, the event's sponsor, said that he expects the Summit to be a major breakthrough for Canada's business community. "The Summit is designed to put Native business on the map. We have the businesses and the potential. We want the world to know about it."

Louis, chairman of Peace Hills Trust Company of Edmonton and a councillor of the Hobbema Indian Band of Alberta added that business and commerce have a long history among Native people. "We were doing business here when the Europeans came. We still are. Our people own airlines, resort complexes, commercial developments and financial institutions. We want to show what we have and find ways to grow."

The native organizers expect over 1500 Native and non-Native business people to attend the 5-day event. The trade show is expected to feature over 100 exhibitors in the resource development, tourism, business services, manufacturing and financial industries. The Summit's marketing program will be designed to attract buyers from across Canada, the U.S. and Europe.

The Summit will feature four conferences designed to bring together Native and non-Native business and government leaders to explore business opportunities, iron out obstacles for Native business and share expertise. Three concurrent two-day Conferences will focus on three major business areas: housing and real-estate development, business development. Three days will be spent discussing the financing of Native business and Native trade potential at the first ever International Congress on Native Finance and Trade. Delegates will focus on Native capital formation, new Native financial institutions, joint ventures with non-Native communities. Participants will include federal and provincial government officials, and business experts from Canada and other countries. Native business participants will range from executives of major Native corporations to owners of small businesses, community representatives and leaders of aboriginal organizations. Louis conceded that changing attitudes is the biggest challenge. "We have to create new attitudes and our own. That's why we need the Summit and we're holding it in the financial capital of Canada, on the door-step of business. This Summit," he said, "will be the start. It will be where we say to Native and non-Native people alike that there is a Native business community and that we intend to grow."

The Chairman of the Summit is Tony Belcourt, an Ottawa businessman and a Metis. He is a former Chairman of the Native Council of Canada. Belcourt said, "This is a first for our people. It grew out of discussions we had with David Crombie, the Indian Affairs Minister, and other Ministers at the Prime Ministers' Economic Summit in June. The Cabinet is behind us completely and we expect most of the provinces will be too. The key point to remember is that people have been discussing and wishing for this focus for years; the Summit will turn the wish for Native economic growth into reality at last."

The Foundation's 19 member Board is made up of Indian, Inuit and Metis business people from across Canada and includes a number of non-Native business leaders. The Board has said that the objectives of the Summit are to:

— Change the image, among Canadians, of Native people in Canada;
— Provide Native people with a new profile for themselves;
— Expose Native business opportunity to the non-Native business community;
— Expose business ideas to Native people;
— Provide a forum to exchange information and ideas which will enhance business and economic development by Native people; and
— Expose Native business to markets: domestic and foreign. □

Mentuck receives $171,872 compensation

OTTAWA — The Federal Court of Canada has ordered the Indian Affairs Department to pay $171,872 in damages to Joseph Mentuck, a Saulteaux Indian who was driven off his thriving farm because of a reserve feud and told by officials to seek welfare in Winnipeg.

Mr. Justice J.C. McNair in a ruling made public yesterday, said the department breached an agreement with Mentuck by inducing him to leave his farm on the Valley River Band reserve near Grandview and then refusing to help him relocate.

The Mentuck story began in 1967 when the department encouraged him to expand his farm, thus allowing him to be portrayed as "a living example of what initiative and enterprise could accomplish," McNair said.

Mentuck worried that expanding his already successful farm might touch off jealousy and resentment among other band members, and trouble began in 1970 after he leased another piece of land on the advice of federal officials.

The only road to the new parcel was through the reserve and it was often blocked, leaving him unable to get farm equipment through. Other band members allowed cattle to roam over his crop or drove trucks across it while hunting.

Hugh Faulkner, then Indian affairs minister, appointed Newton Steacy, a department official, as his special representative to find a solution and make recommendations. Steacy recommended that the department pay Mentuck $150,000 to allow him to move elsewhere and re-establish.

The family moved to Winnipeg that summer and the department paid their rent. The farm machinery was auctioned off and the department had the farm's value assessed. It was appraised at $146,692.

But senior officials balked at paying the bill for a move precipitated by the band itself. Mentuck was told Dec. 10, 1980, that the department would no longer provide the family with social assistance funds and that he should seek welfare from the city of Winnipeg. Mentuck also was told the department would stop paying his rent Jan. 31, 1981.

Mentuck went to court and won, the judge ruling that Mentuck wouldn't have moved if the department hadn't created expectations that it would help him. McNair said it had to live up to its part of the bargain. □

Lasting relationships among Aboriginal peoples and Canada

by Dorothy C. Lynch

Friday, June 6th, 1986 was an exceptionally important occasion for a number of people assembled in Winnipeg. Why?

A national tour group for a Just Claims Policy, organized by the Comprehensive Claims Coalition met with the public, church representatives and business and labor interests. They were in the city, at several locations, to discuss the recently released Coolican Task Force Report. It had been set up to review the existing Comprehensive Claims Policy pertaining to the aboriginal peoples of Canada. (Comprehensive claims are ones based on traditional interest in the land.)

An interview with Neil Funk-Unrau revealed the highlights of the day-long gatherings. Mr. Funk-Unrau, a member of the Winnipeg Native Ministries Conference of Mennonites in Canada acted as host to Billy Erasmus, brother to George Erasmus, presently head of the Assembly of First Nations, the national organization of treaty Indians.

Mr. Funk-Unrau spoke clearly about why excitement ran high prior to the assembly date.

"There has been a widespread feeling the federal land claims process just does not work. The recent release of the *Coolican Task Force to review Comprehensive Claims Policy* indicated that it substantiates the native organizations' belief. In addition, it states clearly that a new process of getting claims resolved is imperative.

"The Report prompted the following native organizations to get together:

Council for Yukon Indians — Yukon (6,000 people represented);
Dene Nation/Metis Association of NWT (15,000);
Tungavik Federation of Nunavut, representing the Inuit in Central & Eastern Arctic (18,000);
Nisga's Tribal Council of northern coastal British Columbia (no statistics available);
Conseil Attakamek Montagnais, the Indian people in Quebec (11,000);
Labrador Inuit Association, residents of northern Labrador (3,000).

"The purpose of the tour was to inform the public about policy review and to build public support for the basic opinions in the report. Three principal speakers came:

"Jack Kupeuna, from the Tungavik Federation of Nunavut, which has almost completed fifteen agreements of its lands and resources package. (It intends to move into negotiations on economic and social provisions before the end of 1986.)

"Walter Karlick, representing the Kaska Dena Council, whose peoples' land extends from northern B.C. to the Yukon. The Council submitted their claim in 1982 and it was accepted by the office of Native Claims in 1983. However, the Kaska Dena must await settlement of one of six negotiating claimant groups before they can begin active negotiations.

"Billy Erasmus, mentioned previously, attended on behalf of the Dene Nation and the Metis Association of the Northwest Territories. (In 1982 these two groups formed the Dene-Metis Secretariat in order to join their claims in the Mackenzie River Valley.)"

Mr. Funk-Unrau outlined the events of the day in Winnipeg. He said:

"At a gathering of church leaders, some 30 people from 8 different denominations heard speakers who are young political leaders. Then they met with a group by the name of 'Treaty and Aboriginal Rights Research Committee.' This group was set up by the Manitoba Indian Bands to provide technical assistance with respect to land claims . . . . It was a good opportunity to dialogue on the subject of what native groups are doing to support each other.

"At another location, Billy Erasmus of the Dene Nation spoke at a noon colloquium at the University of Manitoba, sponsored by the Native Studies Department, and then met with 30 Mennonite leaders at the Mennonite Central Committee Offices."

"Now, I want to say a few words about general themes they were supporting:

"Until now, settlement of claims was on the basis of compensation for the extinguishment of aboriginal rights. The Coolican report stated this is no longer the way to go, since aboriginal rights are recognized in the Canadian constitution. Therefore, instead of negotiation for compensation, the Coolican report recommends that a priority for negotiation should be to help native communities to become economically and socially self-sufficient.

"The Coolican report feels in the long range, this method would be less expensive. *THAT* is the way these organizations would like to go . . . the *FOCUS* they'd like to see.

"Coolican also suggests some changes in the process of negotiation so that more groups can be involved — not the present limitation of six only. Everyone wants to see that agreements are reached more quickly. The Report has ideas on how the whole process can be streamlined."

Mr. Funk-Unrau concluded by saying:

"What we are very excited about is the co-operation among such a wide range of groups — working together. We don't see this very often . . . . We have more clout to say: 'We are *supporting* your task force, and feel that when The Honourable David Crombie, Minister of Indian Affairs and Northern Development, soon recommends to Cabinet a new federal policy on aboriginal peoples' comprehensive claims, it will be based on the Task Force to Review Comprehensive Claims Policy, which we have participated in regarding the determination of new and lasting relationships between aboriginal peoples and Canada." □

Aboriginal land rights policy urged

SYDNEY, Australia — Australians must develop a coherent and consistent policy toward aboriginal land rights, said Bishop Raymond Benjamin of Townsville, secretary of the bishops' committee for Aborigines.

In an interview during a meeting of the Australian bishops' conference in Sydney, Bishop Benjamin said the issue of aboriginal land rights is not "about mining, or money or property," but "about life."

Aborigines' way of life, culture and traditions are closely tied to the land and especially to sacred sites and other places of tribal significance.

Gladys Taylor plays role in "Daughters of the Country"

by Tanya Lester

"I'm a grandmother no matter how you look at it," says Gladys Taylor, who plays N'Okom in the National Film Board mini-series Daughters of the Country. The film in which Taylor appears is called *Ikwe* (Ojibway for woman), and is one of the four mini-series segments to be aired next fall on CBC. N'Okom is Ikwe's grandmother.

Among Taylor's Ojibway people, her age brings with it a status. At 72, she is a wisewoman, medicine-woman and tribe elder, as well as a grandmother. Taylor explains that her role as grandmother also means she is always available to give advice to young women, and sometimes to men, when they are troubled. She agrees that this work is the equivalent to a pschiatrist in white society.

Having acted in six films, including the roles of both Louis Riel's mother and grandmother, Taylor utilises her acting career as a vehicle to expand her "mission work" field. It provides her with the opportunity to meet Indians across the West, hear their problems and offer guidance.

On the film locations at Hollow Water Indian Reserve and St. Boniface, Manitoba, Taylor said the white film crew members, too, came to her to discuss difficulties. They would leave, after hugging her with thanks for "making their day."

She shares a special bond with Hazel King, the 15-year-old Ojibway woman who plays Ikwe, and has often helped her with the script to enhance the film's dialogue. It was taped in Cree and Ojibway and will be run with English subtitles.

In the film, written by Wendy Lill and directed by Norma Bailey, Ikwe marries a white fur trader but eventually returns to her people. Although set in the 1700s, the theme can easily be linked to the political controversies Native women face today.

But Taylor doesn't want to talk about these controversies and says she was treated with the highest respect by the film crew. "I've never known a stranger," she says when asked about discrimination.

Unlike many movies made over the past decades, *"Ikwe"*, as do all the contributions to the mini-series, brings Metis and Indian women to the forefront. But Taylor does not resent the backdrop roles her people have often been relegated to the past. Historically, she says, this is how Natives were viewed in a white-dominated society.

Playing N'Okom has strengthened Taylor's belief that Metis are Natives and "all that matters" is the "blood". To her, they are all Indians.

Taylor, like many Canadians her age, remembers the hard years of the Depression when she was raising her extended family of 12 children. Caring for children, besides those she birthed, is part of her sharing society. "I think that was the way in the first creations," she says.

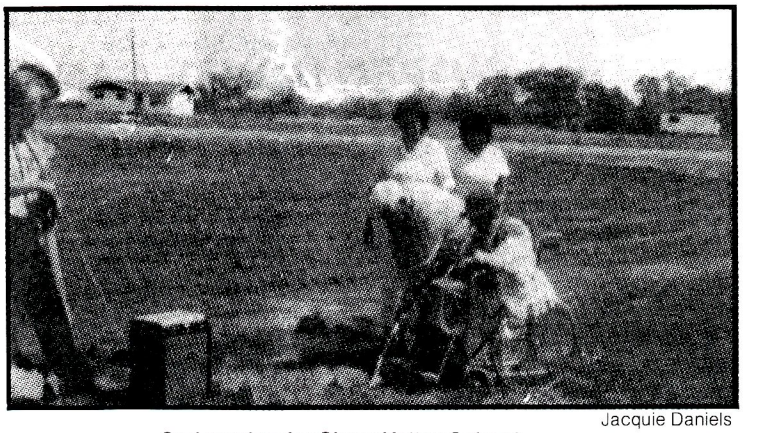
In a society with clearly defined female and male roles, Taylor always waited on her husband and children at the table before eating herself. But she is quick to point out that widowed Native women were capable of taking over male-defined work such as hunting, chopping wood and hauling water.

Taylor began her film career at a time when she no longer felt the will to live. Her mother died at 102 and was closely followed by Taylor's husband, so acting gave a her a new focus on life. "I like meeting people," she says. "I can't do without people."

But there is another side to her life. Back in Curve Lake, Ontario, last fall, Taylor took special pride in teaching her brother's eldest daughter to carry on the work she now provides for her people. Grandmother and niece will be out in the bush gathering medicinal roots and herbs.

Tanya Lester is a Winnipeg writer and feminist, and a regular contributor to HERizons. *She has published two books:* Women Rights/Writes, *and* Dreams and Tricksters. □

300-pupil school built at Sioux Valley



Jacquie Daniels

Sod turning for Sioux Valley School

BRANDON, MAN. — A $4.7 million contract has been awarded to Bird Construction Company of Winnipeg for construction of a school at the Sioux Valley Reserve in southern Manitoba. Construction of the 2174 square metre facility and related playground, water and sewage systems began May 20, with completion expected by July 1987.

The school, which will accommodate up to 287 students, will include a kindergarten, a library, an arts and crafts area, a gymnasium with mezzanine, an administration area, a seminar room, six standard classrooms, and facilities for science, music and home economics activities.

Main participants in the project include Director Kathy Tacan from the Sioux Valley School Board, project architect Jim Weselake of Smith Carter Partners, design/construction coordinator Henri Behamdouni of Public Works Canada, and project manager Keith Cloete of Indian and Northern Affairs Canada. Contract provisions include maximum usage of local labour and equipment, and a technical trades training program. □

'Can one follow Christ without giving up one's kayak?'

Reflections of a Native priest

by Fr. Stan Fontaine

One morning last November, about a month after my ordination, the phone rang. A voice on the other end asked if I could write an article concerning my experiences of the priesthood, the Native Church, the missionaries, and the native people.

That evening as I made my usual cup of coffee and sat in a friend's favorite armchair, I began to reminisce of the many experiences, the many struggles and failures, and to dream again of the possibilities for the future . . . .

The priesthood

I remember the times when I used to visit the parish priest to pack candy bags. For some years I attended a boarding school with the normal pressures of discipline and schooling. The local priest thought I would make a fine priest though I thought in my mind that anyone could make a fine priest in his mind.

I often remembered how uncomfortable and guilty I felt in the presence of some priests, although they seemed nice and concerned enough. The uncomfort of an authority figure had posed many problems for me at an early age.

Along the road to the priesthood I had cherished many ideals and other professions I could have chosen. I would have loved to be a lawyer, a doctor, a bushman, but most of all, a family man.

My dreams for happiness had often taken the form of a loving family in a log cabin with wonderful sliding glass doors overlooking some beautiful lake. Within the cabin would be a snug furry rug by a crackling fireplace.

Then, there were the loving children and the great dreams of heroism, of finding a cure for cancer, making it to the Olympics, marrying (a favorite young movie star), but never quite becoming a priest, although I admit to saying mass with bannock and tea.

For me, the question of priesthood was to crystallize ever so gradually over the years.

False starts

I had tried the minor seminary at 14 and immediately quit that year only to join again at 15 and graduate at 18. I tried a major seminary in Rome for one year and quit the Church, followed by a spiritual experience and a renewed interest.

I joined the Franciscans for six months only to quit again. I tried a theology program in Ottawa for one-and-a-half years only to quit in frustration again. Then I tried as an Oblate pre-novice which I quit again but, nonetheless, gradually finished theology and went on to mission studies.

Many times in my life I had found myself trying to fit in a square hole. I felt much like the Eskimo landing on the shores of the Caribbean Coast with my kayak. How does one follow Christ without giving up his fur coat and kayak? Essentially, this had been the major struggle of my life.

Equally, perhaps, there were positive forces as well which helped me through; the experience of closeness with God, the experience of my family, their closeness, their prayers (we prayed together from an early age), their bestowal of freedom in allowing me to make any decision and accepting it, the affirmation now, and then, of the Christian community.

The presence of a native support group, however, did not seem to be there — a group which had goals of working toward priesthood.

New beginning

Today, I find myself a priest, nonetheless, and once more on the threshold of a new beginning. I realize there were many footsteps to make a mile but yet many more miles to be made.

To make the priesthood more adaptable to native experience — this is the big question now! In order to foster this, in all honesty, one must reflect on past experiences, ask questions, examine present structures and make proposals.

And so, I still find myself asking certain questions: Is it necessary to break family ties to study for the priesthood? Does priesthood have to be identified so much with the institution rather than be person-oriented? Do native people have to join necessarily an established "white system" to become a priest? Is it not time for native people to create their own system of establishing a native clergy? Can the present structures of priesthood be conducive to the formation of native priests? Can the present methods of training and education be conducive to the formation of native priests? Can the priesthood be culturally adapted to native people?

In all honesty, I must say that the potential for a native clergy is present, but also much depends on how much the established structures are willing to allow for new creative development. For example, can they allow for training native people in their own community? Can native priests be allowed the freedom to travel beyond established parishes, dioceses and provinces?

At the other end of this cooperative, the native people themselves will have to see the need for a native priesthood to occur. If there is a need, there most likely will be a response.

Above all, much depends as well on how we view the Church. While we may realize that priests don't grow on trees or fall out of the sky, can we honestly assert today that the Church is "ours," or is it still "theirs"?

A Native Church

Today, the overall vision of the Church has changed significantly while the inner life and reality remains ongoing. The Church of today does not appear as overly concerned in its structures, regulations and rules of conduct which at one time required an unusual degree of conformity and observance.

But what appears to be more important today is the value and meaning of being more human. As it has been related, "It isn't as if the cup has no value whatsoever, but that we are overcome by the aroma and taste of coffee within."

Today, Vatican II documents speak of the Church as the people of God on a pilgrim journey. As such, it points to each and every human being in Christ as valuable. Now more than ever, the Church is able to speak in more probable terms of a Japanese Church, an African Church, a Latin American Church, a Native Church.

But how can we develop a true native church today and by what process? Why a native church? What could it possibly do for native people?

Assumptions made

To speak of a Native church is to make some assumptions. First of all, there is the inner life content, the essence, the spirituality, the teachings, the truths, the word of God, if you like, which makes the church a reason for being.

See: To follow Christ . . . p. 16

Fr. Gilles Gauthier, OMI

New catechism a modern Fr. Lacombe's "Way of life"

by Cathy McLaughlin

The native tradition of storytelling will be put to new use with the development of a catechism that relies on pictures and native symbols, rather than text, to tell the story of faith.

The catechism incorporates native symbols and spirituality into the Christian story in a positive way that is long overdue, says a team piloting the program from Edmonton's Native Pastoral Centre. This tool is also being used in Calgary.

Titled *Come to Me . . . I Am the Way,* the pictorial catechism takes its inspiration from a similar effort designed by pioneer priest Father Albert Lacombe.

Father Lacombe began enlivening his religious teachings with sketches in the sand, then symbols marked on a buffalo hide with charcoal. He perfected a pictorial chart detailing with symbols and drawings the story of Christianity from creation through the history of the Church.

It was lithographed and printed in 1872, and met with great success.

The new endeavor — the brainchild of Oblate Father Maurice Goutier of Calgary — was painted by Blackfoot artist Niitistaipoiyi (the name means Standing Alone).

It traces in the form of a single, brightly-colored panel a path through Christian history, a path which incorporates all the teachings of the Catholic creed, with symbols from both white and native culture.

There is the circle, for instance, indicative of the world but also of the "sacred circle." This circle or medicine wheel of native tradition encloses the cycle of the seasons, of birth, growth, death and rebirth, of east, west, north and south.

The sacred circle encloses Jesus' story, too — his birth, life, death and resurrection, bring us to new life.

The sweatlodge, the site of ritual purification and spiritual cleansing for native people, has a central spot in the chart; seven feathers connote the seven sacraments or the seven gifts of the Spirit.

It is the incorporation of symbols like these which makes the catechism an apt vehicle to relate native spirituality to the Christian story, says the pilot team.

Team member Christine Daniels finds the new catechism "really great," a tool that should have been around years ago.

In white society, little is known about native culture; in the past, many native spiritual traditions were deemed "paganism," she notes. The catechism, with its incorporation of Christianity and native spirituality, is a start toward changing this view.

She says the catechism is useful for those who do not speak English or prefer their native tongue; discussions can be conducted in native languages.

Oblate Father Gilles Gauthier of Edmonton's pastoral centre notes one advantage of the catechism is that it requires the story-teller to go directly to the biblical references corresponding to the pictures and discuss these with listeners.

"The word of God is powerful," he says.

He terms the format excellent for families because it gives them the tools for discussion and allows them "to take over from there."

Team member Audrey Lawrick has already met with success in introducing the catechism to her own family. She found that her children listened attentively when she traced the catechism's story for them; even her 21-year-old son asked to have a copy to study.

The catechism is accompanied by a written outline to facilitate discussion.

The guideline points out places where Indian legends can be brought into the discussion and invites users of the material "to expound, to add other quotations, to talk about God and how you have experienced him in your life."

For more information about this aid contact the Native Pastoral Centre, 10829-105 Ave., Edmonton, Alta., or phone 424-1431 or 428-0846. □

Federal 'rhetoric' criticism rebuked

A senior Indian Affairs Department official in Alberta has been suspended indefinitely for publicly criticizing the department, saying it has failed to follow through on commitments to native self-government.

Robert Laboucane, Indian Affairs' southern Alberta superintendent in charge of economic and employment development, told a news conference recently the department's spending freeze has made many job-creation efforts impossible.

Laboucane said the Mulroney government talks a great deal about native self-government and economic independence but doesn't provide the funding or money-management skills to make it happen.

"The rhetoric continues and the funding decreases," he told reporters, during a sometimes emotional, one-hour session. "There's an absolute contradiction between what is said and what is done."

Ken Williams, Indian Affairs' director of communications for Alberta, said Laboucane's comments have earned him an "indefinite suspension pending review of the matter . . . which could lead to a discharge."

Laboucane told reporters he received a phone call before the midmorning news conference, telling him if he went ahead with it he'd be fired from his $40,000-a-year post.

Frustrated

Neither Indian Affairs Minister David Crombie nor Don Murphy, the department's acting director-general for Alberta, could be reached for comment.

Laboucane is assuming he has been dismissed, reasoning that even if he can stay on he will be shuffled into a quiet corner.

"I'd be so far back in the dark I'd look like a mushroom."

Laboucane said some colleagues within the department are also frustrated but "there's a cover-your-ass and don't-rock-the-boat mentality" that keeps them silent.

Laboucane said he has been given only $380,000 to help generate jobs and economic activity on seven southern Alberta reserves where unemployment is several times the national average.

The spending freeze forced him to shelve a $10,000 program to assess the job skills of members of the Stoney Indian band, about 60 kilometres west of Calgary.

The freeze has also meant an end to a study into potential employment opportunities from the 1988 Winter Olympics. Some events will be held near the Stoney reserve.

Laboucane said the freeze is a symptom of Indian Affairs' refusal to accept that any meaningful job-creation efforts on reserves, and training toward self-government, will be expensive.

Tragic story

He said the story of the Stoney band, which has gone through more than $200 million in natural gas royalties during the last 10 years and now finds itself $4.7 million in debt, is tragic but not unique.

"Money management hasn't been a priority with Indian Affairs . . . or at the reserve level with elected officials," he said.

Jack Tully, a former Alberta director-general for Indian Affairs who came out of retirement last May to become the Stoney band's administrator, said Ottawa has provided little guidance in handling money matters.

"It's been a sink-or-swim attitude," Tully said.

Murphy, in an interview earlier with the *Calgary Herald,* said Indian Affairs doesn't have a legal or moral responsibility to help bands handle their finances.

"It is Indian money, not public money, not your money or mine, and the band has a right to spend it," Murphy said.

But Laboucane argued it is foolish for Indian Affairs to let bands sink into debt and waste employment opportunities. The cost to taxpayers of providing thorough money-management training is much less than supporting whole reserves on welfare, he said. □

"I cried out to God to save me"

"This year we are concentrating on 'Builders of the New Earth' program which I find excellent. We had the pleasure of having Fr. Pat Twohy, SJ, from Seattle for two weeks. Fr. Pat is the author of a very fascinating book called, *Finding A Way Home,* which deals with the coming together of Catholic Sacraments and rituals and Native rituals. We were really blessed with Fr. Pat who had a lot to offer to us and who made us discover that we had a lot to offer to him, too."

Alfred Bighetty
Pukatawagan, Manitoba

"From time to time I had the tendency to really get lost in the Scriptures and for me that became a problem disguised as a blessing. I can now see our faith is not a faith in books, or believing because someone said to believe. Rather it is one that is very much alive, from the faith community which lives and believes and which was passed on as good news from the times of the Apostles. To truly keep the faith, we have to share the faith."

James Andrew
Seabird Island, B.C.

"The light in my life was close to going out — which was very frightening — yet I knew there was more to life than just the life I was living: 'Thank God for that.' I'm not saying coming to the Centre the first semester dismissed all my fears and doubts, no, I certainly didn't change overnight. I struggled with many things, at times I couldn't understand anything any more. It became a struggle, the struggle of myself. It was in the darkest hours of my life that I cried out to God to save me. For I was at the point where I couldn't help myself. It was then that I realized that I was trying to do all this on my own. It was then that the Lord picked me up and took over: we needed each other.

"This semester has been a good step in the right direction in my life. God has pulled me out of the dark tunnel into the light, which has built the little flame into a great fire, which will never go out because God will continue to kindle it.

"I just had to share this with you, that is, loving our God even in the darkest hours of our lives, trusting that he is there waiting for us to acknowledge him so he can turn our lives around, giving a whole new meaning, by sharing with Him and letting Him take total control."

Elizabeth Louie
Burnt Church Reserve, N.B.

Forty enrolled in Cree language course

GRANDE PRAIRIE, Alta. — Until recently, Norma Campbell, 13, rarely spoke to her grandmother. It's not that she didn't want to — only that she didn't speak the same language.

Now that's changing.

Campbell is among the first students taking a Cree language course that started last fall at Holy Cross school in Grande Prairie.

"Everybody talks Cree around my house and we (the children) don't understand what they are talking about," said the Grade 8 student. "That made me decide to take the class when it was offered."

Her goal is to be able to speak and write Cree fluently.

A favorite class

About 40 students, mostly native, are enrolled in the course, which is offered in grades 7, 8 and 9.

Campbell said the class is one of her favorites.

"Every day, the kids in the class meet in the hallway and exchange words in Cree and then go home and are now able to talk to their parents."

Campbell's mother, Louise Thomas, is happy her daughter is taking the class.

"I haven't found time to teach her," she said.

She also said she's surprised to see the school offering Cree.

"When I went to school, it was the other way around — I had to learn to speak English."

Campbell's grandmother, Marie Campbell, said the Cree class brings her closer to her granddaughter.

"I can't speak English well enough to talk to her much," she said through an interpreter. "This is a definite opening. I wish they had taught it a long time ago."

When a person of another heritage wants to learn about the customs and culture of his ancestors, he can travel to the country of their origin, said Marie Campbell.

"If a Canadian Indian loses his culture or customs, where can he go? By having this class now, we can save some of this."

The classes are also helping non-natives learn about the Cree culture. About a third of the students enrolled are non-native.

Instructor Donna Ominayak said the non-natives are eager to learn and are doing well. □

CP photo

Norma Campbell talks with grandmother Marie in Cree language for the first time.

Hobbema Centre has varied programs

Thank you to all the people who have called regarding the Jan. 20-23/86 community workshop. You have established encouragement by your positive comments. There was another community workshop on "Suicide Prevention" at the Panee Agriplex Feb. 26-27-28/86. The resource person for this much-needed information was Mrs. Bea Schwanda from Sudbury, Ontario.

The Addiction Program thanks the Four Band Administration for the donation of office furniture, your thoughtfulness was appreciated.

Special thanks goes out to the people who have come forward in their cash donations for our Feb. 15, 1986 Round Dance at the Louis Bull Cultural Hall. You've certainly given us inspiration by your good deeds.

Four staff members attended the Premiere "The Honour of All" at Alkali Lake Band, Williams Lake, B.C. on Jan 31/86. The trip was long and hectic, but very beneficial program wise. We were acknowledged in good spirits by the whole community.

We all believe in unity as the source of power so that's why the Addiction Program is promoting all these series of workshops.

The Hobbema Addictions Centre sponsored a series of workshops beginning on Monday afternoon February 3, 1986. Ed Boisvert and Jeanette Hallgren from AADAC talked about the various types of drugs and how they affect the body. They discussed the general categories of depressants, stimulants and hallucinogens.

February 17 representatives from AADAC discussed Fetal Alcohol Syndrome and on Feb. 24 the topic was Alcohol and Family Violence. □

$16 million to save N.W.T. Native tongues

YELLOWKNIFE, N.W.T. — The federal government committed itself to preserving the aboriginal languages of Canada's North with the signing of an agreement by Secretary of State Benoit Bouchard.

The agreement will provide the Northwest Territories' government with $16 million over the next five years to give seven aboriginal languages official status in the North.

"The Northwest Territories is contributing in a remarkable way to the preservation of social and cultural phenomena which would otherwise vanish from this country and from the world," said Bouchard.

He said the federal aid is a precedent that may open the door to protecting other native languages in Canada. □

New approach in educating youth on drug, alcohol problems

by Richard W. Cooper

"Our main target is the young folk," Jane Gottfriedson stressed. "If we can get through and make something happen with youth, half the problem will be solved."

Jane Gottfriedson knows whereof she speaks. She is coordinator of the drug and alcohol program for the south Okanagan Indians of British Columbia. She is from the Similkameen band.

With Gottfriedson the Okanagan Indian peoples have a worker who feels that the right way to make a program work is to reach the young people before they become hooked on the many forms of narcotics available today.

Jane is an understanding and pleasant person to chat with. It is easy to see why young folk can relate to her. Her greatest attribute is the ability to listen and in the final countdown, she avoids harsh censure.

Part of her duties is that of councillor and she coordinates drug and alcohol education events. In this area the south Okanagan Indians are using a novel approach.

"When we plan an event, we first seek out a young person who is both drug and alcohol free, is an Indian and has made a success of their life," Jane stated.

"During our last major event we were really fortunate in that we managed to get Alwyn Morris, the gold and bronze medal winner of the kayak event of the Olympics held in 1984."

Alwyn Morris is a Mohawk Indian who has never resorted to drugs or alcohol. He spent a lot of time mixing and chatting with the young folk who were present at the show. Jane said that the children were enthralled by the handsome, muscular young Mohawk.

This went over so well that negotiations are now underway to get another educational seminar going. She said that with just a bit of luck they will be able to get John Chabot, an Algonquin who plays for the Pittsburg Pirates. He is a glowing example of what can be done by abstaining from booze or drugs. Another person they hope to obtain is Joy Keeper, a young Indian actress from Winnipeg.

But all is not dependent upon the famous or near famous. The various Indian bands are doing their share to indoctrinate the young into the healthful ways of their ancestors. In this way they try to show that the body should be regarded as the residence of the soul and must be treated as such.

Social Activities

Just before Christmas 1985 they organized a social with four drum groups. One group came from Montana, another from Kamloops, Round Lake and, of course, the Penticton Band provided a group.

All the events are sponsored and absolutely no drugs or alcohol are permitted, Jane says. It is more like events that used to take place a long time back. It's a big social and happy event Gottfriedson stressed, where everyone contributes food and all share in the happy occasion which seems to go over especially well with the young folk.

"Sometimes I get a bit depressed and feel that despite all our efforts, nothing is happenig," she sighed. "Then some of the kids I talk to will say something and wow — something is happening and I realize that all our efforts have been amply repaid. The kids are catching on and, like our people of old, they are proud to be free of drugs and alcohol."

Another program which Jane and her workers have launched consists of developing a number of posters. Each one will feature an Indian young person who has accomplished something positive in life. Of course the most important aspect of this program will be that all the people featured are free of any addictive substance.

Like many programs sponsored for the betterment of her people, there is a problem of cash flow. She is negotiating for a youth coordinator who will be responsible for developing long range prevention. Plans are to have this program based on a holistic approach. With her positive approach to life and the problems posed by addictive substances her success will be for the mutual benefit of all concerned.

During the summer of 1985 a language camp was organized. Plans were to focus the attention of young people on the language of the Okanagan Indians. It was also the summer when B.C. was plagued by an unusual number of forest fires.

"We had planned this event to work as a week-long cookout, living in the forests as our ancestors did and learning from the wisdom of the elders," Jane recalled. "Unfortunately, fire threatened the area we planned on using so things didn't work out too well."

Hopefully, we can try again, although we may not be able to get the same speakers. We had a great panel lined up who really knew how to talk to kids instead of talking over their heads."

Gottfriedson said that last summer they applied for job funding for 16 students. She said that it was a pleasant surprise when they got funding for everything they had asked for.

"One team of young people did a great job on a video program as well as a booklet on alcohol and drug abuse," she smiled. "Another team did a detailed survey on the needs of youth and the amount of involvement with drugs and alcohol."

"We involve the children from as young as three," she said. "We had a fish day for three-, four- and five-year-olds. They had to make their own poles, lines, etc. The kids were funny, for about an hour they fished diligently then threw away their poles and spent the rest of the time playing in the water."

The various bands of Okanagan Indians have positive plans for life and by carrying them out there will be a return to the good health and wisdom of their ancestors. □

School program funded

SASKATOON — To help native students, a Liaison Service has been designed for Saskatoon Public Schools to help families and school officials increase communication and understanding.

It was designed by the Saskatoon Indian and Metis Friendship Centre and the Public School Board, and will serve mainly four collegiates and nine elementary schools with high native enrolments. The program is funded until 1988.

Two-part video "The Honour of All" tells Alkali Lake history

The Alkali Indian Band is very pleased to announce the completion of the **"The Honour of All"**, an exciting two-part series that tells the dynamic and inspiring story of Alkali Lake.

"The Honour of All", part one is a 56-minute video-taped Educational Docu-drama that re-creates the story of the Alkali Lake Band's heroic struggle to overcome and conquer its widespread alcoholism.

"The Honour of All" is a true story. All of the incidents depicted occurred between the years 1940 to 1985. It is told in the words of the people who lived it and it is told by the people who lived it.

Narrated by Andy Chelsea, Chief of the Alkali Lake Indian Band of British Columbia, **"The Honour of All"** begins with those first days when Alkali Lake people began receiving liquor for their furs rather than supplies or money.

Alcoholism rapidly spread throughout the Band until men, women and children — 100 percent of the Alkali Indian Band were affected. All aspects of community life deteriorated and the Alkali Lake people developed a notorious reputation in the region, the people of "Alcohol Lake".

Not until 1971, when Phyllis Chelsea took a stand against alcohol, did the situation begin to change. Five days after she quit drinking, Andy, her husband, made the decision to quit.

For the first two years, Andy and Phyllis were the only sober members of the Alkali Lake Indian Band. Eventually, Andy was elected Chief of the Band and visible changes began to occur and miraculously, over a fourteen-year period, an entire community was reborn in sobriety. In fourteen years the Alkali Lake Indian Band went from being 100 percent drunk to being 95 percent sober.

"THE HONOUR OF ALL" dramatically portrays that painfully slow road back to sobriety. It gives hope and inspiration to Native people throughout the country that, with community support, love and forgiveness, individual lives can be reclaimed and people can become productive members of society.

"The Honour of All", part two is a one-hour video documentary outlining the community development process that occurred at Alkali Lake as the community moved from alcoholism to sobriety.

Various members of the Alkali Lake Indian Band discuss the past, the present and the future of their community. This is done in a way to provide other communities struggling with alcohol and drug abuse with some guidelines toward achieving their own sobriety.

"THE HONOUR OF ALL", parts one and two is a powerful educational package for use by all those interested in achieving the goal of sobriety, both as indivduals and as communities.

The entire series is available through The Alkali Lake Band for $400 Canadian or $300 U.S., this includes shipping and handling. All videos are in full color and high fidelity sound and are available in VHS, Beta and ¾-inch format. Orders should be made prepaid or by purchase orders to:

The Alkali Lake Indian Band, Box 4479, Williams Lake, B.C. V2G 2V5. (Please indicate video format — VHS, Beta or ¾ inch.) □

Seven main Native language groups in B.C.

by David Skrypnyk

There are about 200 Indian bands in British Columbia. These divide into seven distinct tribal groups known as Athapaskans, Tlingits, Wakashans, Tsimshians, Haidas, Salishans and Kootenays. Each group has its own distinguishable language.

The native languages equate to countless dialects. Some of these have fallen to disuse but are being revived as cultural awareness increases in the tribes.

In the interior, the Beaver, Slave, Kaska, Tahltan, Sekani and Wet'suwet'en (or Carrier) tribes are linked by the Athapaskan tongue.

Tlingit is spoken among the Inland Tlinget. This northwestern group was entirely cut off from the coast by the boundary between Canada and the U.S. which forms the Alaska Panhandle.

Nuu-Chah-Nulth is a dialect of Wakashan used on northeastern Vancouver Island and adjoining straits by the Kwakiutl (or Kwawkewlth) tribes.

Upcoast, the Tsimshians, Gitksans, Nishgas and Lower Skeenas speak various forms of Tsimshian. A channel of the Pacific about 42 kilometers wide, at it narrowest point, separates most of the coastal Tsimishians from their Haida cousins. On the Queen Charlotte Islands, Haida is spoken by the Masset and Skidegate tribes.

Variations of the Salishan language are used by the Bella Coola and Interior Salish tribes. Salishan is also predominant among Coast Salish people of the lower coast. The Salishan clans form a large grouping along the B.C./U.S. southern border. About sixty Salish tribes are spread over an area 250 kilometers wide that parallels the border. Several others are located on Vancouver Island's east coast.

The number of Salish tribes in B.C. is second only to the Athapaskan group of clans consisting of some 90 native bands.

The Kootenay language is spoken among eight bands in the southeast corner of the province. This group consists of the same number of tribes as the Tlingits. They are the smallest of the seven B.C. tribal clans.

Haida tribes number eleven in total. There are approximately thirty bands in the Wakashan clan.

Altogether the tribes in B.C. have a registered population of 60,000 people. Non-status Indians, most of whom claim tribal affiliations, total another 60,000. The aboriginal people in B.C. represent about six percent of the province's population.

Most of the native Indians' tribal reserves were set aside for them when white settlers populated the land. These usually have overcrowded main villages and sprinklings of small land tracts for grazing, hunting or fishing.

Sixty-seven percent of Canada's Indian reserves and thirty-seven percent of its native bands are in B.C. □

Matrimonial property on reserves: two cases

by Donna Lea Hawley

Two recent Supreme Court of Canada decisions dealt with matrimonial property on reserves.

In one case (Derrickson v. Derrickson, March 27, 1986) the husband and wife were band members. Each held a certificate of possession for reserve land which was issued by the band council and Minister under section 20 of the Indian Act. The wife brought a petition for divorce and also asked the court for a division of the family assets under the provincial Family Relations Act. The question the courts had to decide was whether the reserve land held by the certificate of possession was a family asset or was reserve land and exempt from provincial law. The trial judge determined that the Indian Act was supreme concerning the land in question. He decided he could not make a division of the property under the provincial law.

On appeal, the British Columbia Court of Appeal held that it could not make an order concerning the land, but it could make an order for compensatio to adjust the division of family assets between the husband and wife. A further appeal was made to the Supreme Court of Canada.

The Supreme Court of Canada declared that the right to possession of lands on an Indian reserve is within the very essence of the federal exclusive legislative power under the constitution. Because of this, provincial legislation by its own force cannot apply to the right of possession of Indian reserve land.

Such a provincial law may apply if it were included within section 88 of the Indian Act. The court did not come to a conclusion as to whether section 88 referred only to "Indians" or also included "land reserved for Indians". The Family Relations Act is not referentially incorporated into the Indian Act because the federal Act is paramount and must be followed.

In addition to this the provisions of the Family Relations Act conflict with the provisions of the Indian Act. Where both Acts are applied at one time, the Indian Act must be followed. An order cannot be made under provincial law that is subject to the approval of the Minister.

This decision means that a wife (or husband) who does not have a certificate of possession cannot receive land on a divorce. This as it stands could provide great hardship or an unfair judgment against one spouse on a divorce. The court, however, found a way to remedy this.

The Family Relations Act provided that a court may "order a spouse to pay compensation to the other spouse where property has been disposed of, or for the purpose of adjusting the division". The Supreme Court of Canada agreed with the Court of Appeal that an order for compensation should be given to the wife.

The Supreme Court said: "If the court may make an order for compensation because division is not possible where property has been disposed of, surely it must be empowered to make such an order 'for the purpose of adjusting the division', where property exists but cannot be divided because no division can be made of reserve lands." While the provincial law cannot be used to divide reserve property between the spouses, it can be used to financially compensate the spouse who must give up the reserve property.

The second case was heard by the Court on the same day and concerned a slight variation in the argument. In this case (Paul v. Paul, March 27, 1986) the wife was seeking interim occupancy of the reserve home before the divorce action was started.

The Supreme Court of Canada held that the distinction between "possession" and "occupancy" was too fine and that the issues of this case were no different from those in the former case. The Family Relations Act was inapplicable to a family residence located on a reserve.

These cases give greater protection to spouses who hold a certificate of possession when there is a family break-up. Only the provision of the Indian Act can be used to grant or take away possession of a reserve home and these cannot be used in a divorce action. The provincial law does not apply.

A different result may be achieved, however, where a band council allows a family to occupy and possess a home on the reserve without issuing a certificate of possession. Where band councils informally allot homes to band members, this protection from provincial law may not apply. What the outcome would be is uncertain, it may be that the band could take back possession from both spouses leaving neither with a home to divide. □

"To follow Christ" . . . from p. 10

The church must be truly a "light to the nations" and offer its people sight. It must heal their brokenness, address their existential situation, enhance their vision, offer them hope, strengthen them in their life-journey. In general, it must meet their needs and offer a sense of fulfillment.

Secondly, there needs to be a sense of autonomy and freedom for native people. A true native church cannot come about, in the true sense of the word, without some sense of initiative, participation, control, development, decision-making, and ownership by the native people themselves.

To have such a church come about, of course, requires the innate gifts of the people themselves.

Thirdly, a process of inculturation needs to occur at different levels and aspects of church life — the ways and means of experiencing Christ and one another; the way of expressing truths, theology, spirituality and meaning; the way of making rituals, liturgies and ceremonies more meaningful; the development of more meaningful lifestyles.

In general, it is making the Gospel "ours." When we, as native people, can truly say in our hearts, "this is ours," then, and only then will we be safe to say "we have a native church."

(Home Missions)

Robinson . . . from p. 18

cal names because they are named after Robinson's friends who all have religious names.

There is also a rather curious contrast between Michael Robinson the person and Michael Robinson the artist. His drawings and etchings rigorously exploit colour, circles, and lines to grab a viewer's mind. Yet, meeting him Friday during his opening, he dressed as casually as he would in the bush — black and white sneakers, a big baggy sweater, and a baseball cap over long dark hair. He looked like the kind of guy you'd meet on the bus — unobtrusive, low-key. Only to view his imaginative vision splayed out on the walls of the Thunder Bay Exhibition Centre and Centre for Indian Art, you knew he had a sense of beauty and insight far beyond the average person. □

A visit to the New Zealand Maori

by Marjorie MacDonald

This Maori meeting house at Waitangi clearly depicts the intricately carved entranceways which were a feature of many Maori buildings.

Tourists in New Zealand are usually offered a visit to modern Maori craft shops and museums. These buildings display the changes in Maori culture from the Stone Age to the twentieth century. Tour guides and teachers in these institutions are, as a rule, descendants of New Zealand's discoverers and first settlers over 1,000 years ago. They named their new land AOTEAROA, which translates as "long, white cloud."

Before missionaries arrived in New Zealand and developed a written form of Maori language, most of their early history was oral. So legends and archaeological studies form the basis of what is know about the discovery and settlement of Aotearoa.

The first Maori are believed to have come by canoe from the eastern Polynesian Islands, in particular from the one they called HAWAIIKI. As a seafaring people they built giant ocean-going canoes, often with double hulls and outriggers for stability. Sometimes a cabin would be built on a platform linking the hulls. These huge canoes could carry over a hundred people with their provisions and possessions, while their navigators charted the course by the sun and stars.

Legend gives the honor of discovery to a 10th century navigator named Kupi. As the story goes it was his wife who first sighted something on the horizon and called out "Ao (cloud)-tea (white)-roa (long)." As the canoe neared land the passengers started to chant using her words as they approached what looked like an endless white cloud. Kupi returned home with glowing accounts of what could be found in this new land. Intrigued by his stories, more adventurers followed his course and, over the next few centuries, the migrations continued until the final trips took place during the 14th century.

These people settled in New Zealand's North and South Islands, and with their different habits and customs formed separate tribal groupings which still exist. Today the Maori are integrated into the general population of New Zealand, but still treasure their ancient history and are proud to rehabilitate and display old crafts, customs, forms of dress, tools, weapons and cooking methods.

The *Hangi* Feast, offered on many tourist itineraries, dates from the old times. The *hangi* is a Maori oven which cooks by steam. It starts as a shallow pit in which firewood is piled. Over the wood rocks are laid, then the wood is set afire. As the wood burns away the rocks sink to the bottom of the pit. When that happens the remaining wood is removed and water is sprinkled on the hot stones to form steam. Food, in containers, is then placed on the stones, the whole area covered with leaves and earth to seal in the steam and left undisturbed to cook for three to four hours.

Steam from another source provided an alternative method of cooking. Geysers in the thermal regions of the North Island put forth a continuous natural flow of hot water and steam — still in use today to provide energy. In the old days the Maori attributed the thermal rumblings to the voice of their earthquake god, *Ruaumako.*

They believed in many different deities all under the power of one supreme God, Io, who had created everything on earth. When the missionaries of the 18th century introduced Christianity with its concept of one God, the Maori adapted easily to this new religion.

The Maori accepted the early white settlers hospitably and adopted some of their customs and values. Eventually the white man's greed for Maori lands caused upheavals of discontent, and much suffering and death occured due to the introduction of European diseases. These troubles brought about the tragic wars of the late 19th century. Though somewhat subdued, but never really conquered, the Maori people gradually adapted their ways to those of the Europeans. A more hygenic way of life meant an increase in their own population and, gradually, a racial partnership overcame the stresses and misunderstandings of earlier times.

Adaptability was one reason the Maori were successful in starting their settlements in this unexplored new land. The climate was much cooler than in their homeland, and they had to experiment with strange new plant and animal life for food. Aside from yams, gourds and taro which they brought with them and which grew well, other seeds, tubers and cuttings such as coconuts, bananas and breadfruit would not grow in this climate. Pigs and chickens did not survive the 5,000 kilometer voyage from Polynesia, so for a while, only dogs and native rats were eaten as food. Before long the forests and seas became a bountiful source of new foodstuff and, for materials needed for warmer clothing and housing needed in this land of changing seasons, high snow-covered mountains and live volcanoes.

Fortunately, these people were skilled fishermen and the sea offered a bonanza of fish and mammals such as seals, sea lions and porpoises. Seabirds and shellfish lived in abundance along the seashore, and inland fresh waters yielded other fish, eels

and crayfish. The lush rainforests became extra food-baskets for these hardy folks. Bracken-fern roots, stems of young cabbage trees, wild berries and fungi were tested and found to be healthy additions to the diet.

Birds such as the *kaka* (parrot) thrived and were captured with snares or nets, their meat used for food and their feathers for decorating clothing. Swampy ground provided homes for ducks, swans, geese, and even eagles. A giant forest bird which the Maori called *moa* (now extinct) ranged from the size of a small turkey to the largest about three metres tall. A successful moa hunt resulted in a fine feast, and the bones were made into fish hooks and ornaments, harpoons and spear points. The eggs were eaten and the shells used to hold water.

Before the seal population diminished due to over-hunting, sealskins provided cloaks. Flax had many uses. It could be shredded for weaving cloth, or scraped and used for rainproof capes. They were also skilled in woodcarving and decorated their canoes, buildings and even their tools with intricate patterns which intrigue visitors to their museums and meeting houses even today.

Up to now it has been impossible to be certain about the construction of the Maori's original shelters. The first European, Abel Tasman, landed in Aotearoa in 1642 A.D., and Captain James Cook followed in 1769, then explored again in the 1770's. Captain Cook's diaries and notes kept by some of his men described their food, clothing, weapons, tools, houses and settlements. The houses were rectangular in shape with a front porch added. Inside, a fireplace, scooped out of the ground and surrounded by stones, provided a heat source. Not much heat could escape as there was only one window, and the doorway was so low that people had to crawl to enter or leave. To make tools for building and fortifying their villages, Maori artisans used bone, shell and stone. They were clever at improvising.

The stone adze, a woodworking tool widely used in construction jobs, was fastened by fibres to a wooden handle. The most prized stone for these tools was "greenstone" (New Zealand jade). It came mainly from riverbeds in the South Island. Extremely hard, much labor was needed to fashion it into tools or ornaments. The adze was used to hollow out logs for their huge canoes, and was invaluable for smoothing raw timber into planks for buildings. Another valued stone, quarried in different areas of both North and South Islands, was black volcanic glass or obsidian. From this were produced drills, scrapers and sharp knives.

For recreation, the Maori young and old, enjoyed a wide variety of sports and games. Included in sports were boxing, wrestling, jumping and swimming. Games ranged from complicated hand and stick games, darts, jackstones, kite-flying and top-spinning. Ancient musical instruments such as a nose flute or whistle flute are displayed in museums, but these were not used in ancient dances, social or ceremonial.

Groups always performed the dances, not pairs nor individuals. They were expressions of welcome or farewell, joy or sadness, or a wide range of emotions. The rhythm was maintained by the stamping of feet on the ground and by slapping the hands against the body. Again today, tourists can enjoy entertainment by talented singers and dancers. Music is often part of today's performance such as action songs or in women's ball dances (*haka poi*) where small balls are twirled in various patterns in time to the music. A man's chorus sometimes accompanies the performance of the fierce war-dance (*peru peru*) with brandished weapons, threatening gestures and facial expressions.

These displays are pure theatre, but show the Maori pride in their heritage. The most visible and numerous tributes to their past is to be found in their restored meeting houses, or to those newly-built with modern facilities. Without exception, these large buildings are lavishly decorated inside and out with paintings and intricate carvings, and are still a focus for ceremonials and tribal meetings. Outside, in front of the meeting house is a green open space, referred to as the *Marae*.

As in the old days, so in modern times, guests are welcomed on the *Marae* with ceremony. Here too, speakers are allowed to express opinions as to the conduct and decisions of their leaders. The sincerity of the greetings to visiting tourists, and the gracious ceremonies of farewell on the *Marae*, the living heart of a Maori community, produces a feeling of great admiration for these people. They have successfully adapted an ancient culture into their own modern way of life with a natural dignity and no loss of pride in their heritage. □

Robinson proves himself true artist

by Connie Wright

Michael Robinson of Keene, Ontario proved himself at the opening of his latest art show: The Spirit and the Smoke, in Thunder Bay to be an artist of extraordinary sensibility and a man of remarkable humour.

His exhibition which opened October 25, 1985, features 51 works: line drawings, etchings, and glasswork. His ink drawings, minutely detailed, are predominantly black-white but focal images are coloured to illustrate themes. "Why are only parts of his drawings coloured?" you ask. "I ran out of numbers!" comes the hearty reply. "Seriously, I colour the important parts to convey things in a spiritual state. It has something to do with aura and how certain objects give off energy."

One of the fascinating parts of the series: "I Dreamed I was Old Again" is his use of poetry. It functions artistically yet deepens one's appreciation of the themes. "When I first started the drawings, I had to explain everything," Robinson says, "so I put notes beside them, then I was asked to interpret the notes, so I made them part of the picture."

Most artists have their reasons for painting. Robinson is no different, maybe a bit more down to earth: "I paint because I couldn't get a job! Really, it was because I had tried everything else, and I came back to what I loved best — drawing."

Robinson spent three years at Sheridan School of Design (1969-71) in Toronto, but acquired the bulk of his knowledge about artistic technique and Indian culture through "talks" with friends.

He tells a very moving story which marked the turning point in his career. In 1975 he had been showing his work at an exhibition when native-art collector, Jim Catto of Mississauga approached him. Catto (now deceased) said he would buy one of Robinson's drawings if the price were higher. Delighted, Robinson jacked up the price. Now, Catto said, you'll have to sell all the rest at that price. It was an eye-opening experience. Later Catto introduced him to an art dealer in Waterloo who agreed to market Robinson's art.

Born in 1948, he now lives in Keene, Ontario near Rice Lake, but often commutes to Manitoulin Island to visit other painters in West Bay. He is married and has four children — Rebecca 13, Zachary 10, Joshua 8, and Alecia 3. His kids all have bibli-

See: Robinson p. 16

The early Jesuit Missions

The future never lived up to the past

by John Steckley

They were the best of a generation — men with the intelligence, ability and courage the equal of any in Europe. The Jesuits of the early missions had a great dream: to remake the New World into a Christian society that would put the Old World to shame.

One of the people they were to encounter was blossoming into a nation with the potential of achieving greater size, economic strength influence than any other people in Canada at that time. Within the last half century the Huron had added two peoples to their growing nation. Their trade network was stretching ever further and their political councils dealt with more and more power. Their future looked bright.

Within a quarter of a century, the dream turned into a nightmare, and the blossoming nation was scattered as petals in three directions: west with the Petun to become Wyandot; south to become Iroquois; and east under the shaky sheltering branches of the French.

What happened? The story begins and ends with a big man in every sense of the word, a farm boy of noble blood from Normandy: Father Jean de Brebeuf.

In the summer of 1625, with two other Jesuits he came to New France, a well-established scholar and college instructor at 32. Next summer, with Father Anne de Noue, a fellow Jesuit, and Recollect Father Joseph de la Roche Daillon, he went to live with the Huron. By 1628, Brebeuf was the lone cleric in Huronia, and was to be for another year. By then he was already well along in his study of the Huron language, beginning the linguistic efforts that set a standard unmatched in Amerindian studies until the present century.

With the help of sympathetic and insightful Huron informants, he wrote a catechism, the first document to genuinely show the mutual intellectual influence of missionary and Amerindian. Brebeuf also encountered his first major opposition in Tehorenhaegnon ("He who Surpasses the Treetops"), a powerful shaman.

In this we can see the beginning of the strength and weakness of the early Jesuit missions: the strength being the synthesis of the visions of Christian and Amerindian worldview and the alliance of European and Amerindian; the weakness, that the Jesuits were outsiders who in seeking to influence a society not their own caused opposition and division in a society not prepared to handle it. The seeds of hope and destruction were cast with the same hand.

In 1629, with the English gaining control of Quebec, Brebeuf had to leave. He couldn't return until 1634. The ships that brought him back to New France also bore death of a sort the Huron had never known before. Epidemic disease was an almost constant companion of the Jesuits in Huronia during the 1630s. It reduced the Huron to less than half their number at the time of first contact. It also furthered their fatal division. Joseph Chihoatenhwa, the brightest star that shone in the Christian Huron sky, was killed under suspicious circumstances, much of the evidence pointing to his being killed by his own people.

He had helped the Jesuits try to extend their missions to the Etionnontate ("People who Live on a Mountain"), termed Petun or Tobacco in the literature, to the west, and in the south to the Atiwendaronk ("They Speak a Distant Language") or Neutral. Many Huron felt they were trying to sabotage the Huron's hard-earned trade network.

But hope also came in the late 1630s with the building of a mission village in 1639 near where the Wye River flows into Georgian Bay. The Jesuits called it Sainte-Marie Among the Hurons. It was manned not only by Jesuit priests, but also by a remarkable staff of lay brothers and donnees who gave or donated their labour for the meagre material return of room and board. They included in their number people like Francois Gendron, a skilled healer who eventually became a counsellor to King Louis XIV, Pierre Boucher who rose from humble birth to become the governor of Trois Rivieres, and Medard Chouart de Groseilliers, who with Pierre Radisson later helped the English establish the Hudson's Bay Company in Canada.

The 1640s were good at first. The mission village at its peak had over 50 Frenchmen at a time when the French population of New France was scarcely over 250. The mission reached out to all the tribes of the Huron: the Bear, Cord, Deer and Rock. Language study and the Christian/Huron intellectual synthesis grew apace.

But the Huron had enemies: the Iroquois, from west to east the Seneca, Cayuga, Onondaga, Oneida and Mohawk. They were not the violent savages of traditional history, bent on destroying the Huron. They needed the European trade goods and attempted through both peaceful negotiations and raids to secure a dependable flow of those goods. The latter had the advantage of being more successful.

Prior to the 1640s the Huron and Iroquois were well-matched opponents in the occasional revenge-based raiding that existed between them. But as the stakes were being raised from revenge to survival, the more unified Iroquois became more successful than the increasingly divided Huron.

The mission had its first martyr in 1644, when a donnee Jean La Lande accompanying Father Isaac Jogues was killed by the Mohawk. Jogues himself and donnee Rene Goupil were martyred on a return trip to the Mohawk in 1647. The faction that killed them incurred the anger of the more peacefully minded faction that had adopted Jogues. The next year, 1648, Father Antoine Daniel, gifted linguist and Huron hymn writer, fell in the main Cord village of Teanaostaiae.

1649 saw the end of the mission. Brebeuf and newcomer Gabriel Lalemant were captured in March in the beseiged village of Ataratiri ("Supported by Swampland") or St. Louis. The two future saints were taken to the neighbouring village of St. Ignace and were killed, dying as they had lived, with courage. Not long afterwards two more martyrs were added to the grim toll: Fathers Charles Garnier and Noel Chabanel.

That summer the inhabitants of Sainte-Marie burned it down, to avoid its becoming an Iroquois fortess. After a tragic winter of death and despair on Christian Island, the remaining missionaries and Huron successfully esacped to the town of Quebec. The mission and people survived, both contributing greatly to the history of Canada. But the future never lived up to the dream and possibilities of the past. □

Rev. J. Tanner: *a zealous missionary*

Second of three articles

by Dr. Peter Lorenz Neufeld

Verna Sawabe-Neufeld

During the summer of 1850, Red Lake (Minn.) missionary Sela G. Wright wrote of Tanner: "We believe the Lord has raised him up to do a great work among this people. He is an intelligent, devoted Christian." Tanner spent two years with what must have been the Peguis Band. The September 29, 1852 annual report of the American Missionary Society indicates: "Mr. and Mrs. Tanner, who were connected with the station at Lake Winnipeg at the time of its relinquishment, have since been laboring at Pembina, a settlement on the extreme northern boundary of the United Sates territories. . . . There is a large field opening west of us in the region of Lord Selkirk's settlement, where brother Tanner is now laboring among the half-breeds and Indians. According to his testimony and that of Rev. Mr. Black, Presbyterian minister of the settlement, much good might be done there, could this field be taken soon. . . . They literally follow brother Tanner around from house to house." The John Black Papers make many references to Tanner in the 1850s and '60s and thus a fair bit of the last two decades of his life have already been documented.

Tanner's colleagues at Lake Winnipeg were Spencer and Adams. During July and August of 1850 he kept a journal of an extended trip he made from camp to camp westward into the Inter-lake, Red River Valley and Portage la Prairie regions, preaching and visiting. He himself estimated the trip at close to 2,000 miles. Excerpts follow: "We used buffalo manure dried by the sun for fuel. . . . Came up with a caravan of about 700 carts; a band of half-breeds on the buffalo chase, and all entire strangers. I told them I would preach to them in the evening, if they would collect together. My offer was readily accepted, and many came to hear the Word of God . . . on the 9th came up with another band of hunters, containing four or five hundred carts. I preached in the evening . . . my guide refused to go any farther. He was an unbeliever, and of course was afraid of death. At this time we were in the heart of the Sioux country, the Chippeway's sore enemy."

One of the Metis, an interpreter for the Anglican Church at the Red River Colony, lent him a horse and persuaded him to stay with the band a few days and preach to them. This he did and ten days later found them "within two hours' ride of the Missouri river, a short distance below the Mandan villages." Though he wanted to leave, the band persuaded him to stay longer and that night an interesting bit of Manitoba history unfolded.

"After preaching, I laid me down to rest. After I got to sleep, my friend came to me and said, 'Awake, and up! Your brother has come!' Half asleep and half awake, I said, 'Who? My Brother?' 'Your brother, whom you are in search of.' Arising from my bed in the dark, to my astonishment I saw five savage warriors, armed as it were to the teeth, coming up to me. 'Is this my brother?' cried I to the first. 'Yes,' said a coarse and rough voice, at the same time reaching out one hand, while the other held his instruments of war. 'My brother,' said he, in a more faltering tone, embracing and kissing me.

"Oh, thought I, what a difference God has put between two brothers! We had met but once in our lives before, and that meeting lasted only for part of one night. Sixteen years had rolled by since then, and now we met again, one a professed soldier of Jesus, the other as brave a soldier of the devil as ever walked, a cruel and blood-thirsty warrior. I saw him loaded with the cruel instruments of death, and my heart rejoiced to use on him the spiritual weapons of my dear Lord. He had left home four days before, in company with a war party, and that evening he had been chasing some of the Sioux, within a few miles of our camp; but as darkness overtook them, the Sioux escaped, and he, falling in with our trail, rode up to our camp, never so much as dreaming to find a brother there. But the ways of God are past finding out.

"The next morning my friend and I took him out some distance from camp, and spoke to him as follows: 'My brother, I have come several hundred miles to find you (for I had then travelled about 800 miles). You can see the love I have for you; unacquainted with the country, I have not hesitated nor shrunk from danger to find you; I have left at home a wife and three little children, not knowing if I shall see them more. I came here in search of you, to try and turn you from your warfaring life. Your past life in sin ought to be enough, yea, too much; I now beseech of you to live a better life.' After talking to him some time, he, looking me in the face, said: 'My brother! many often say *I love,* but they show no fruits of their love. When one says *I love,* I look to see his love — I see it not, I only hear it. I then think that man does not tell the truth. But you, my brother, I see love more than your own life, therefore your instructions shall be dear to me, and I shall try to follow them as far as within me lies.'"

On July 21, James Tanner wrote "Left for my brother's home. What a sight to be surrounded by five warriors, mounted on some of the most fleet horses the plains could afford. How many ways there are of God to protect those that put their trust in Him." Next day: "Got into my brother's camp. Oh what joy to see my sister and friends, whom I had not seen before in my life."

James Tanner's children, mentioned above, were Elijah, John and Maggie. Elijah died during the American Civil War; John, Maggie (Mrs. Peter Sinclair) and James' widow later founded the Metis village of Tanner's Crossing, now Minnedosa. The brother was war chief Picheito Tanner. This is the first documentation that Picheito's sister (James' half-sister) grew to adulthood, suggesting that many more Manitobans than hitherto believed probably carry the famous Falcon and and Morning Sky in their family trees.

James spent four days in the village of his brother and sister: "Blessed with the privilege of throwing some light on the minds of several . . . . What a blessed day spent in preaching! After service the chief, with a

smile, said, 'My heart has always had a burden; that burden is now gone. I see the day is dawning upon us; we begin to see the light' . . . . Spent the forenoon preaching. In the afternoon the whole village, containing 30 tents, came together to hear the Word of God; the men on one side, the women and children on the other; a sight I never before witnessed, to be surrounded by a band of savage warriors, and exactly on the bloody field of war to preach Jesus crucified, whose blood is all-sufficient to wash the warrior from the stain of human blood."

Often, James Tanner agonized over the many different doctrines held by Christian denominations. It's not surprising that he was closely associated, at some time or other, with Catholic, Methodist, Congregationalist, Baptist, Presbyterian and Unitarian churches. With his European grandfather, being a fiery Baptist preacher and his parents' home rent with strong Native Spiritualism vs Catholicism dissention played a role in his vacillation goes without saying. The winter of 1853-4 illustrates one such incident.

To be concluded in October, 1986

A man called *"Rat"*

by John Stechley

The eighteenth-century historian Pierre Charlevoix called him, "the Indian of the highest merit that the French ever knew in Canada" and "the only man in Canada who was a match for the Count de Frontenac." When he died, he was one of the most respected men in New France.

Yet his actions caused the death of 150 to 200 French settlers at Lachine and the Governor of New France vowed to have him hanged.

The man's name was Kandiaronk, which in the Huron language means 'rat'. He was born in the 1640s. In his youth Kandiaronk experienced the disturbing life of a people moving from place to place. The Hurons who were being driven from their land, combined with other southern Ontario Iroquoians — the Petun and the Neutral — to form the Wyandot. It wasn't until 1671 that they made a long term home at Michilimakinac, where Lakes Michigan and Huron meet.

The Wyandot had to watch closely the fluctuating fortunes of the French and English. At the same time they had to keep one eye on the astute political manoeuvring of the Iroquois, and one on the fidelity of Algonkian allies who had their own survival to consider. A careless move might mean destruction.

In the late 1680s the French were eager to secure the allegiance of the Wyandot against the Iroquois. Kandiaronk knew that the Wyandot needed either flexibility or power to deal with the Iroquois. If a French-Wyandot agreement was not backed by a substantial French military force it would only alienate the Iroquois, without providing the might necessary to cope with the results of that alienation.

So Kandiaronk drove a hard bargain. In 1687 he agreed to join with the French on the condition that they both made war on the Iroquois until that nation's ability to retaliate was nullified.

Shortly afterwards Kandiaronk led a group of 40 warriors to Fort Cataroqui (Kingston) to strike a blow against the Iroquois. What he learned there shocked him. The Governor of New France, lacking reinforcements from France, had just arranged to have Iroquois ambassadors meet with him to negotiate peace. Kandiaronk knew the Iroquois were well-schooled in the advantages of divide and conquer. But he made no show of his true feelings and pretended to return home.

Once out of sight of Fort Cataroqui, he headed east towards a place where he could ambush the ambassadors. A week later he struck. When the Iroquois leader protested that they were on a mission of peace, Kandiaronk declared that the French Governor had told him they were a war party. He released all his prisoners, except one, and said:

> *"Go my brethren, though I am at war with you, yet I release you, and allow you to go home. 'Tis the Governor of the French that put me upon this black action, which I shall never be able to digest, unless your five nations revenge themselves, and make their just reprisals."*

The remaining prisoner was brought back to Michilimakinac and presented to the French commandant there. Not knowing of the peace negotiations, the commandant had the prisoner shot. Kandiaronk then released an old Iroquois adopted by the Wyandot many years before, and told him to inform his people that an Iroquois claiming to be on a mission of peace had been killed by the French.

All this had the desired effect. The Iroquois were understandably angered and sought revenge on the unsuspecting French settlers at Lachine. This made Kandiaronk a 'wanted man'.

But if a ledger had been kept of how Kandiaronk's leadership affected New France, there would be several bold marks in the plus column.

In 1697 Kandiaronk, leading some 150 men, learned that there were about 250 Iroquois nearby on a raid against the French. The Iroquois only had canoes enough for 60. Using this knowledge, Kandiaronk advanced to within full sight of the enemy, staying just beyond gunshot. They feigned alarm and pretended to flee in fear of their lives. Sixty unwary warriors took to their canoes and pursued what appeared to be easy victims. The Wyandot paddled half way out to the middle of a lake, remaining there until the pursuers came close enough to fire a first wild volley of bullets. In a flash the Wyandot attacked, not giving their enemy enough time to reload their slow-action weapons. Victory was theirs.

At the end of the 17th century the most extensive set of peace negotiations ever held in New France were being organized. Although all the peoples involved were tired of fighting and were eager for peace, first steps were difficult. No one contributed more than Kandiaronk towards clearing obstacles from the path of peace.

The relatively independent tribes of the upper Great Lakes were hesitant to talk peace with the Iroquois, and were even more reluctant to bring their hard-won Iroquois prisoners as a statement of good will. But Kandiaronk was able to convince them, even when the equally suspicious Iroquois failed to bring the promised number of prisoners.

Regrettably the first days of the meetings were to be the last days of Kandiaronk. Charlevoix eloquently captured the combination of hope and

See: "The Rat" p. 23

Book reviews

"Slash" shows Armstrong's talents

by Richard W. Cooper

The long-awaited book by Jeannette Armstrong is on the stands. It came out just in time for some excellent and enlightening Christmas reading. *Slash* is a well-written book with an understanding of the problems and life of Indian people.

Jeannette was born on the Penticton Indian Reserve and is a member of the Penticton Band. She has an excellent reputation for her writing, sculpture and painting. Added to this, she writes moving poetry.

In 1978 she was one of the winners of the first Helen Pitt award for students of fine arts announced by the Vancouver Art Gallery.

She received the $3000 cash award for her welded steel sculpture. The winning submissions were chosen by Toronto artist, Vera Frenkel, during a visit to Vancouver. Not only was 1978 a winning year for Jeannette but it was also the year that she received her Bachelor of Fine Arts (with distinction) from the University of Victoria.

Her keen interest in the written word began when she was only fifteen. At that time she had a poem on John F. Kennedy published in the local paper. Since that quiet start she has expanded her experience and added to her skills and knowledge.

She has taken courses and studied under various well-known writers. Among these names are the nationally-known figures of Eric Nichol, Paul St. Pierre and John Robert Columbo. Jeannette also received specialized instruction in poetry and prose in the Creative Writing Department of the University of Victoria.

Ms Armstrong is a keen worker on native research programs and has contributed much to making the Okanagan Tribal Council and Native Curriculum a resounding success. Some of her most impressive work in this field was the assembly of various Indian legends into four beautifully illustrated books for children. Her book prior to *Slash* was *Enwhisteetkwa* (Walk on Water) which was published in 1982.

All the illustrations for her children's books were provided by Ken Edwards, a fine young artist of the Colville Tribe, Omak, Washington.

Despite her modern education, Armstrong has not forgotten the heritage and teachings of her people. She was educated by the Elders of her people in the Okanagan Indian language. Since that time she has done considerable research on her Indian heritage. This comes through beautifully in all her writing.

Richard W. Cooper

Jeanette Armstrong

Now that Jeannette Armstrong has been properly introduced, a look at her major work, *Slash,* is in order. The book is published by Theytus Publishers, an all-Indian company and a fascinating story in its own right. It is beautifully bound and printed by Friesen Printers and is being distributed by Access Distribution of Penticton. The latter company is also wholly Indian owned and operated. Marvin Melnyk Associates of Queenston, Ontario is handling the eastern sales.

A brief quote from the foreword written by George Ryga who has received considerable recognition as a playwright. Ryga offers a glance at the story.

"*Slash* is a gently written novel dealing with a brutal theme. It is the story of colonialism in Canada and the rest of this continent. Colonialism over the aboriginal peoples, with its own special quality of cultural and physical deprivation and a legacy of racial genocide. It is the story of one personality attempting to find a way out of this living death by way of prison, spiritual confirmation and active political struggle."

Jeannette is unique in her portrayal of Slash, her central character. She is fully aware of political realities, even though she may vehemently disapprove of what she sees. Jeannette Armstrong is an Indian author who is not living in a dream world of idealism and romantic illusions.

She follows the trials and aims of her people in their unceasing struggle to obtain justice and equality in a land that they once called their own. Jeannette faces truth just as she faces the cold and distant aloofness of the Department of Indian Affairs.

From beginning to end, *Slash* should be a 'must read' for both Indian and white. Note the gentle, philosophic first paragraph of this exceptionally fine writer.

"As I begin to write this story I think back. I search my background back to when, as an almost man, things seemed so simple. I look at that child and find him a stranger and yet he is nearer to me, as I am now, than when I became a young man full of a destructive compulsion to make things happen."

From that simple opening, follow her tale through frustration, sorrow and not a little triumph to its fine and moving end.

But read her work with an open mind; it is both appealing and appalling. Her use of the language is delightful and never overused. The epilogue is brief, less than one page, but it is one of the finest, most touching pieces of writing to come our way for some time.

***SLASH,* by Jeannette Armstrong, 254 pages. $8.95**

$256,189 refund to Mackenzie

OTTAWA — Settlement of $256,189 on an insurance claim resulting from cancellation of Pope John Paul II's scheduled 1984 visit to Fort Simpson, N.W.T., has been announced by the Canadian Conference of Catholic Bishops. The negotiated settlement covers $51,934 of the losses by the Fort Simpson papal visit committee. $106,500 by the diocese of Mackenzie-Fort Smith and neighboring dioceses, and $97,755 by the CCCB itself. □

Rubaboo

by Tanya Lester

Rubaboo by Dorine Thomas, Winnipeg: Pemmican Publications, 1981, 99 pp., $6.95 paper.

Rubaboo derives its title from the Metis term for pemmican stew. The book is a potpouri of recipes and 'how tos' that can be leafed through quickly, but deserves a slower perusal to savour Dorine Thomas's writing and illustrations.

Thomas has the ability to make a sentence, a phrase, or even a footnote conjure up a vision of past Red River life. In one recipe, Thomas suggests that bannock can be baked "wrapped around a green stick propped in front of the fire until golden brown." This is the Indian equivalent of the wiener roast.

Linking the past with the present, Thomas offers practical instructions and hints with detailed diagrams and charts. Here are recipes for candle making and herbal tea. Outdoor enthusiasts can benefit from the section on weather forecasting and her catalogue of edible and poisonous plants.

As useful as the book is as an authentic homemaker's guide, its principle revelation concerns the life and values of the women — white and native — of the Red River community. For instance, in referring to dye plants in the chapter entitled "Homespun and Dried Flowers," Thomas writes, "Metis women learned from their Indian mothers which plants would produce the best shades and in turn taught the settler women." And in her discussion of medical remedies, she states, "The medicines used by the Scottish ladies mingled with those of the native people to produce a traditional medicine that was the best of both cultures."

The contrast between the "bloody battles . . . over language, trading, religion and land claims" waged between white, Indian and Metis men, and the peaceful sharing of cultural basics between the Red River women, is a striking one.

Then she tempts the reader to join the homage to her ancestors. "Their needles sewed the clothing and stitched together friendships over the quilting frame," she writes in the chapter called "Thimbles and Friends."

While the book's bibliography of written sources is an asset, oral historians will find disappointing Thomas's failure to elaborate on the "old-timers" referred to in *Rubaboo.* To identify specifically these peoples' contributions and the process she used to elicit information from them would have proved most valuable. This documentation could have displaced, for example, the index. It is not necessary to a book of this length already laid out in concise chapters.

These minor faults, however, do not seriously detract from the book's essence. *Rubaboo* is a celebration of Metis and all women's heritage of housewifely duties. It has been and will continue to be read over "innumerable cups of tea." □

Dramatic life story of Hidatsa man revealed

ST. PAUL, MINNESOTA — The life story of a Hidatsa Indian man covering the tumultuous years from about 1870 to 1913 is told in *Goodbird the Indian: His Story,* now available in a new Borealis reprint edition from the Minnesota Historical Society Press.

The 78-page illustrated book as told to anthropologist Gilbert L. Wilson, by Goodird is considered among the most valuable sources of information about the Hidatsa people available.

Goodbird's story reveals much about traditional Indian religious beliefs and practices. A natural storyteller, Goodbird relates vivid tales of buffalo hunts, an aborted war exploit, and an expedition to recover cattle stolen by thieves.

For the new Borealis edition of *Goodbird the Indian,* anthropologist Mary Jane Schneider, University of North Dakota, has written an introduction based on research supported by the National Endowment for the Humanities. In it she provides more information about Edward Goodbird's life from 1914 to his death in 1938.

Goodbird the Indian is available in bookstores at $5.95 or may be ordered directly from the Minnesota Historical Society, Order Dapet. 740, 1500 Mississippi Street, St. Paul MN 55101. Include $1.50 per order for handling.

"The Rat" . . . from p. 21

sadness that surrounded Kandiaronk's death when he wrote:

> ". . . on the 1st of August, /1701/ . . . the Rat fell sick. He was attended with all solicitude, inasmuch as on him the Governor-General built his main hope of successfully terminating his great work . . . . When he came to, and recovered his strength, he was placed in an armchair in the midst of the assembly, and all drew around to hear him.
>
> He spoke at length, and being naturally eloquent, . . . , he was heard with boundless attention. He described with modesty, and yet with dignity, all the steps he had taken to secure a permanent peace, and the advantages it would entail on the whole country in general and each tribe in particular, and with wonderful address showed distinctly the different interests of each . . .
>
> His voice failing, he ceased speaking, and received from all present applause, to which he was too well accustomed to be affected by, especially in his actual condition: . . .
>
> . . . He felt worse at the close of the session, and was carried to the Hotel Dieu, where he died two hours after midnight, . . . His death caused a general affliction, and there was no one French or Indian who did not show that he felt it." □

Fr. G. Pinette, OMI

Father Gérard Pinette, OMI died July 19, 1986 in St. Boniface Hospital at the age of 75. Born at Ste-Amelie, Man. Fr. Pinette joined the Oblates in 1931 and was ordained to the priesthood in 1937.

Having learned the Ojibwe language at Fort Alexander, he was successively missionary at Berens River in 1939; bursar at MacIntosh, Ont. in 1948 and Marieval in 1949. He was missionary at Atikokan in 1951 and in Sandy Bay in 1952. He was parish administrator at Cayer, Man. in 1953; bursar at Fort Alexander in 1956. He became parish priest at St. Philip's, Sask. in 1957 and director of Vermillion Bay missions in 1968 where he retired in 1975.

A funeral service was held at Ste. Rose, Man. July 21; a second one in Precious Blood church in St. Boniface. He was buried in the Oblate Missionaries Plot in St. Boniface Cemetery.

R.I.P.

Frs. J. Lambert, A. Ruest called to their reward.

Fr. Jean Lambert, OMI, 74, died at Fort Frances, ON 23 May. Having joined the OMI in 1933, he was ordained a priest in 1939. He studied the Ojibwe language at Fort Alexander in 1940. He served successively as missionary, principal at Sandy Bay, Man. IRS 1942-1952 and at St. Philip's, Sask. 1953-1957. In 1958 he was appointed missionary to the Indians and Metis in Winnipeg. Parish priest at Wabush, P.Q. in 1962 and at Maniwaki, P.Q. in 1964. Missionary at Fort Frances 19671974. He was buried at Fort Frances.

Fr. Adéodat Ruest, OMI, 72, died at St. Boniface 2 May. He joined the Oblates in 1935; ordained priest in 1941. After studying the Ojibwe language, he became Parish Priest and Vice-principal at Fort Alexander in 1943. Successively Missionary (1946), Principal (1947) and Superior (1948) at St. Philip's, Sask. Parish priest at Marieval in 1953. Missionary at Fort Frances (1959) and at Lebret, Sask. in 1961. He was involved with Indian and Metis Cultural Center in Winnipeg in 1965. Parish priest at Sandy Bay, Man., 1970 and at Lebret, Sask., in 1976. Missionary and Principal at St. Philip's and Marieval, Sask., 1946-59, Sandy Bay, Man., 1966-70. Assistant at Fort Frances and in charge of Indian Missions 1984-1986.

Eulogies for FFs Lambert, Ruest and Pinette by Fr. A. Lacelle, OMI, will be published in our October issue.

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National meeting of Indian educators

The Mokakit Indian Education Research Association is sponsoring a conference to be held October 17 to 19, 1986, at the University of Winnipeg, Winnipeg, Manitoba. The objective of the conference is to bring together researchers involved in Indian education, and the focus will be on Implementation: Challenges and Solutions.

The program will include contributed research papers, symposia, poster sessions, and topical discussion. Suggestions for workshops will also be considered. The conference will also be the third general assembly of Mokakit, and time will be allotted for organizational business.

Program submissions will be accepted in the following areas: community initiated research and programs; curriculum design; evaluation; teaching/learning styles; adult and continuing education; bilingual/-bicultural education; demything Indian education research; alternative education programs; technological aids to implementation; and tests and measurement.

People interested in presenting, or in organizing symposia or workshops, should contact:

MOKAKIT Indian Education Research Association, c/o Faculty of Education, University of British Columbia, Vancouver, B.C. V6T 1Z5. Telephone (604)228-5854 or 228-5240.

Applicants will be sent a program submission form, requiring at least an abstract of the presentation. Program submissions must be received by June 30, 1986. □

The deadline for our October/86 issue is Monday, August 18.

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