INDIAN RECORD

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Native language revived

by MADELEINE BERNIER

The Oblate Missionaries of Manitoba have adapted their pastoral methods to meet today's needs. While using audio-visual techniques, they are keeping older and proven media such as the use of the native Indian languages.

WINNIPEG — Toutes-Aides, the Manitoba settlement made famous by Canadian author Gabrielle Roy in Where Nests the Water Hen, is now the location of a new institute for missionaries to Indian and Métis people.

Six Oblate Fathers are receiving training among the weedy wilderness of Manitoba, 175 miles northwest of Winnipeg, just east of Lake Winnipegosis. They occupy an old monastery originally built by the Capucin Fathers.

Toutes-Aides is a "very favorable" spot for the Missionary Initiation Institute, says Father Eucharist Benoit, who travels there every second week from Winnipeg, to teach the Ojibwa - Saulteaux language to the trainees.

The settlement is located at the heart of a community of 4,500 Indian and Métis. They live within a 100-mile radius, in the areas of the Indian reserves of Crane River, Ebb and Flow, Camperville, Waterhen and Valley River.

Father Benoit said in an interview there are five clergymen and one postulant at the institute. Fr. Gerard Rioux, the pastor of Toutes-Aides, and Fr. Gerard Lestrat, in charge of the missions around Ebb and Flow, are among those registered in the course. The other young missionaries serve in the ministry during weekends only.

Father Benoit has served 31 years as a missionary to the Indians and Métis. Currently, he is vicar provincial in charge of Indian missions in five Catholic dioceses: Gravelbourg, Regina, St. Boniface, Winnipeg and part of Thunder Bay.

He alternates every week with Fr. Roland Chaput, of St. Philips, Sask., in providing three-and-a-half days' courses in the Ojibwa language.

Cultural anthropology is taught at the institute by Fr. Guy de Bretagne, a former teacher of philosophy and pastoral theology at the Oblate Seminary. He also gives training in catechetics and the practical pastoral ministry.

A third course, not as intensive, but "very new" in Roman Catholic clergy training, is basic administration, said Father Benoit. This is taught by Fr. Champlain Dehayes, the Oblates' provincial bursar.

Fr. E. Benoit, OMI, shows Father Lacombe's "Two-Ways" chart.

Missionary methods have changed "very much," said the swarthy, gentle-mannered Father Benoit. Today, the missionaries try to give the Indians and Métis as much responsibility as possible within the church such as having an Indian preach a sermon, or part of a sermon, instead of merely acting as an interpreter for the priest.

The sermon is worked out jointly, "but he (the Indian or Métis) delivers it in his own way," said Father Benoit.

Members of the Indian congregations are encouraged to take part in the planning of worship services (such as selecting the lessons) and even preside in the missionary's absence. Some native persons are trained to teach Christian education and some are en-

(Concluded on p. 16)

A word to culture teachers

by Leo Fox
in KAINAI NEWS

TODAY, many North American Indian nationalists rave about teaching school children all about their Indian heritage. They want young Indian students to learn their language, their customs and their history. Their enthusiasm is great, however, if many of the teachers of such courses were working for the advertising department of the Ford Motor Company, they would be doing a "That's not performance" thing because their performance if judged by the lack of interest of their students is a measure, they are not performing. I have heard students in discussion and they always come up with the statement, "I've had it up to here with culture." Why is this? Why should they find something which older people find so interesting so boring themselves? And they do say "it is boring!"

In junior and senior high school this is the case. However, fortunately, as soon as a young Indian enters university, a veil seems to fall on him and he wants so much to express his undying and loyal support for his heritage. Why this drastic change? The probable reason for this change is the change of atmosphere. One from a place of relatively little freedom with a lot of control to an institution where there is far greater freedom and more responsibility is placed on the student's shoulders. But how can the student's mind in junior and senior high school be interested in learning about his past within the system?

In the progressive thinking occurring in today's education scheme, school boards, and the Indian Affairs Branch both agree that an Indian should be hired to teach special courses on Indians should the number of Indian students in a school warrant the practicality of such a course. All is well up to this point. Now the selection of these teachers.

If one has a fair command of the English language, if he has a good fluent tongue in Blackfoot, if he knows the right people, or if his name is right, he is in a position to acquire such a position. But is this right? Is it? Shouldn't he have a sincere interest in really trying to interest the student in acquiring knowledge? The old Indian traits of stone face, soft spoken manner, and a general placidity of deportment should be counted out. Persons possessing these habits should not be hired because which young student, used to the fast pace, inventive and noisy pace of the everyday classroom wants to go into a classroom faced by a mummy and suffer through a period of non-animacy, a period where he or she is made to feel inadequate because he or she does not know this or that about his own race and cannot because he cannot get his interest warm enough to melt the ice of ignorance he possesses.

What is the answer to changing the attitude from boredom to interest in young Indian children in school? Well, maybe adopting some of the more dynamic characteristics of the white man are the answer. Why not introduce a more competitive atmosphere within the classroom. Why not introduce genuine Indians who can speak their minds to your class! Why don't you shout or use unorthodox Indian manner in communicating to your students. And why don't you challenge your students by being more Indian yourself and maybe wearing a genuine Indian costume to your class instead of wearing just little beaded earrings or braid-holders or beaded necklaces! It would show some of your sincerity. What does it do for a student if you come walking into a classroom wearing what every other adult is wearing — dullness to a great degree.

Now, I don't say these are the solutions which will work one hundrer per cent, but if I was a teacher trying to instill a pride in my culture to young students, I would employ these methods and any others to gain their interest. After all, can you interest a person in eating a delicious piece of something if he is not hungry but rather is overflowing with stuffings from other sources? ●

Counselling programs offered

OTTAWA — Three Canadian Colleges, in cooperation with the Department of Indian and Northern Affairs, offer a one-year course this fall to train Indians for careers in counselling and guidance with the Department.

The program is a result of a pilot project for social counsellors initiated in Ontario and Alberta in 1971.

The one-year course will be offered at Lethbridge Community College, Lethbridge, Alberta; the College of Education of the University of Toronto; and Althouse College of the University of Western Ontario in London.

On graduation the counsellors are employed by Indian Bands, school boards, or by Indian and Northern Affairs to provide liaison between school and community in consultation with guidance counsellors and teachers.

They also provide counselling in urban areas for Indian students living away from home during the academic year. The course is designed to develop leadership abilities of Indian people interested in working with Indian and non-Indian communities, school boards and Indian Bands.

The one-year course of study includes communications, counselling psyhocolgy, social theory and law. Students also do field work in the practical aspect of the program.

In the 1971-72 school term, 50 Indians from five provinces completed the requirements for a diploma in social counselling under the program. ●

Must protect native rights

(Terrance Wills, in the Toronto Globe and Mail, July 26, 1972)

YELLOWKNIFE, NWT — Taped to a wall in the offices of the Indian Brotherhood of the North West Territories is a picture of General George Armstrong Custer before the last stand at the Little Big Horn. The caption reads: "Let's win this war and get out quick."

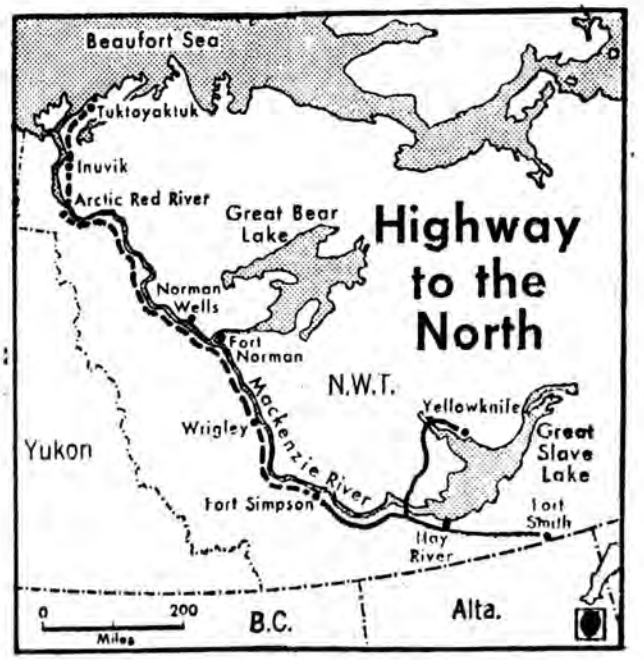
A nearby poster says: "This is OUR land — your rent is past due." Another says: "Welcome to Canada — OUR home and native land."

The Brotherhood — and native peoples throughout the north — are feeling uneasy about recent moves of the Canadian Government to develop massive pipeline and highway projects without acknowledging their rights and claims, or consulting them or gaining their consent. But if they get capable enough to stall construction of a multi-million-dollar pipeline along the Mackenzie River valley, some form of settlement could come relatively easy. It was such a demand that caused the U.S. Government to expedite settlement of native claims in Alaska.

Recently, Donald S. Macdonald, Minister of Energy, Mines and Resources, spent a week in the NWT, flying down the route of the Mackenzie River valley. If a pipeline is built there, it will be the biggest project ever undertaken in North America. "I don't think there are aboriginal rights in Canada," Mr. Macdonald says. "There are treaty rights which the Government will take every step to honor."

A different view was taken by Gerald Sutton, full-time counsel to the Indian Brotherhood.

"The British tradition has been clearly to recog-



nize aboriginal rights. The fact that treaties were made is the best proof there is that there is aboriginal rights."

To that position, Macdonald is in disagreement.

"Basically, at the time the white man (made the treaties, he) was making an arrangement with the communities that were there as to the use of the territories. If there were aboriginal rights — and I don't know any that there were or any system of law under which they arose at the time — they were certainly extinguished by Treaties 8 and 11."

Even so, observers point out that the Eskimos have never signed any treaties.

"It is conceivable that one might work out an arrangement with the Eskimos," Mr. Macdonald counters.

* * *

While Macdonald was in Inuvik, he threw a dinner for the locals. He was told by Mrs. Nellie Cornoyea of COPE (the Committee for Original Peoples' Entitlement) that the native people wanted more than welfare and housing — what about royalties, she asked.

When Macdonald gave a non-committal answer, Rev. Joseph Adam interjected that the natives will blow up the pipeline unless they get their share from gas production.

A few days later, Macdonald said he thought the Oblate priest's views on the risks of violence were exaggerated. He also pointed out that the Canadian government was not likely to be caught in legal snarls as was the American government.

"The executive process and administrative process in Canada is not subject to the same range of appeals into the courts as in the United States. I can see the possibiilty of there being a protracted hearing before the (National Energy) Board, but, thereafter, I don't see there being much scope for court action — for a judicial review of what is basically an economic decision."

62% NATIVE WORK-FORCE

YELLOWKNIFE, NWT — Sixty-two per cent of the on-site work force on the Mackenzie Highway are natives, stated Northern Affairs Minister Jean Chrétien Sept. 26 in a report that survey and construction of the highway is proceeding on schedule.

Of the 195 men hired for work on the southern end of the highway near Camsell Bend, 121 are native northerners.

A 10-mile section of the proposed highway 50 miles out of Fort Simpson will be set aside for training native personnel.

A five-foot wide survey line along the right of way is now being cleared by hand north of Fort Simpson towards Camsell Bend. Camps have been set up at Mile 400 (Willow Lake) and Mile 500 (Blackwater River) and 48 miles of hand-cleared survey line have been completed.

Faith shown at pilgrimage

by Rossi Cameron — THE JOURNAL, Edmonton

Editor's note:
The following article on Ste-Anne's annual pilgrimage emphasizes that the Cree culture has always been religious and that conversion to Christianity was an easier transition for the Indians than for most Europeans.

LAC STE. ANNE — Noel Boskoyous, 99, walked with his young wife and two children 260 miles from Wabasca to a pilgrimage here 70 years ago.

He came again this year — by car — with his wife, their children, grandchildren and great-grandchildren to join around 8,000 Indians and Metis who came from all over Alberta, Saskatchewan, Ontario, the Northwest Territories and North Dakota.

His Cree ancestors, for more generations than anyone knows, and long before the Christians came, considered the location sacred and named it Spirit Lake, and they made annual pilgrimages.

"Their whole culture has always been religious," says Father Roger Vandersteene, a Cree-speaking missionary who came from Belgium 26 years ago and established missions at Trout Lake and Little Red River.

In between bustling about greeting old friends, gossiping with them in Cree, hearing their confessions in the open confessionals — or trucks and tents — he marvelled at the beauty of their religion, and expressed delight it is enjoying a revival.

"This was a ready-made situation," he said of the establishment of Alberta's first Catholic Mission in 1844, at which time Spirit Lake was renamed Lac Ste. Anne.

"They must have two gunny sacks full of sins," one man laughed after Father Vandersteene and a confessor finally emerged from the cab of a truck.

"In Cree they don't confess their sins. They speak their selves out. They don't just tell you the bad, they pour out all of it, the good and the bad," explained the busy priest as he darted about in his thread-bare cassock.

As a Catholic missionary (or travelling salesman, as he refers to himself) it is understandable that he believes the "truly Christian and beautiful" philosophy of the Indian religion was a state of preparation for his predecessors who arrived with the "true word."

It is also understandable, that although there is an obvious genuine love for the man by the Indians who know him, the word "pagan" is one they bristle at and wish he would delete from his vocabulary.

Despite this, there was little doubt of an unusual faith motivating the Indians to surge into the hourly masses Wednesday, said in Cree, Blackfoot, and English, by the 15 priests who arrived for the pilgrimage.

Inside the jam-packed wooden-framed church they chanted their hymns in their own language, streamed up the aisles to kiss the relic and receive Communion.

Outside the church the hymns rang out over the thousands of tents, but here a holiday atmosphere prevailed as friendships were renewed.

Camp fires burned, and gallons of tea brewed, rosaries were said by the elders as children scampered about them, and throngs of people surrounded the shops selling steaming corn on the cob, coffee and hot dogs, and rosaries, crosses, medals, which were later blessed, as were the candles sold in the church.

Children pranced to the sacred lake, most too young to realize its historic or religious significance, but adults, particularily the old, walked into it fully clothed up to their chests.

They epitomized the complete freedom with which they pray and live as the adults drank the water, bathed themselves in it, gathered weeds and rushes from it, and before coming out filled containers to take home with them.

An old man in his 80s, and near death, was carried out into the water on a stretcher while his close ones prayed for his life.

"They are realists. They pray in thanksgiving, but never ask," said Father Vandersteene.

For the Indians, it is not the water, or herbs that cure, but if it is the will of the spirits, defined by Father Vandersteene as God, which give the water or medicines power to heal, then the sick will be cured. But if that isn't the will of the spirits then the outcome is accepted without question.

A massive procession of the Blessed Sacrament around the outdoor Stations of the Cross took place in the afternoon. It passed by "the shrine" of Ste. Anne then back to the church where mounds of herbs, rushes, weeds, containers of water and religious articles stood waiting to be blessed, then taken home.

Father Vandersteene believes that conversion to Christianity was a much simpler transition for the Indians than for Europeans, because their own spiritual culture encompassed the petition, adoration and thanksgiving offered in the Catholic mass.

"They are beautiful and true Christians. But often by forcing them into Christianity, we broke them away from Christianity."

THEATRE SCHOOL SCHOLARSHIP

FORT GEORGE, Que. — Gilbert Herodier (**Cree**) has received a Cultural Scholarship to enroll at the National Theatre School of Canada in Montreal. Out of 600 auditions, he was among the first sixteen chosen for the first year enrollment at the school.

A graduate of Cambrian College, Herodier was voted the best actor in 1967. In college, he formed the Indian Drama Club and he hopes to form a group of Indian and non-Indian actors to travel Canada and the United States performing in plays that re-create Indian legends. Since 1966, he has appeared in major roles in a number of plays. ●

Stamps depict prairie tribes

OTTAWA, Ont. — Canada has issued the first of two stamps in a series which will number 20 on the theme "Canadian Indians."

The first two are 8-cent denominations, featuring the artifacts and way of life of Canada's plains Indians. Each of the forthcoming issues will depict features of other groups of Indians.

The design for the first stamp is taken from the painting **Buffalo Chase** by George Catlin. The design of the second stamp is taken from a photograph of Indian artifacts. ●

Wm. Thomas named director

WILLIAM THOMAS, a member of the Peguis Indian Band, has been appointed Manitoba regional director for the department of Indian affairs.

He is the first Indian to hold the post.

Mr. Thomas replaced Robert Connelly, who is to head the department's community development branch in Ottawa. Before taking the directorship, Mr. Thomas was head of the department's education branch in Alberta for a year. Before that, he was executive director of Manitoba New Start.

Chief Gordon Lathlin, of The Pas Indian Band, said he was pleased the department appointed an Indain to the key post. He said the regional director's role was becoming "more significant and sensitive than ever."

Chief Lathlin also praised Mr. Connelly — a man who was "very understanding, and tried to help." He recalled at three years ago the government attempted to shift Mr. Connelly to Quebec, but backed off when Indians in Manitoba protested. "Manitoba Indians spoke and Ottawa listened," the chief said.

Mr. Thomas took over the position in September. He is 39 years old. ●

Weather prophet dies in B.C.

by MAUREEN LAVIN

People in the Vancouver area have lost an almost infallible weather prophet, Squamish Indian Dominic Charlie, born in the 1880s, who depended only on the signs of nature to make his predictions.

He was so good at predicting the weather that professional weathermen often consulted him.

Oblate Father Joseph Rossiter offered Requiem Mass for Dominic Charlie in the longhouse on the Capilano Indian Reserve. There, in a typical Indian setting, with the crackling of burning logs to accompany his words, Father Rossiter said that "nature had endowed Dominic well . . . that he became what he was by studying nature, listening to his elders, and exercising continual control over himself."

Dominic Charlie was remarkably accurate in his forecasts and maintained that weather forecasting was "plain common sense."

Father Rossiter said that Dominic had insisted that space flights to the moon made it angry and resulted in bad weather.

Dominic made no predictions for the coming winter, because, he said, it was too early for the changing color of the leaves to indicate expected weather. The last weather prediction he made was that the summer here would be hot and quite dry — as it was.

He spent all his life near Vancouver, refusing invitations to go further afield than Alberta and Montana.

Until he was in his 70s, he worked in the sawmills. He was always active in public affairs, helped preserve Indian legends and dances, and taught the Squamish dialect of the Salish tongue to children of the Squamish band. A few years ago he learned to write his name and read some English. **(NC)**

CO-OPS BENEFIT

SASKATOON, Sask. — There is a rapid and substantial expansion of the cooperative movement among Indian and Metis communities in the past year, according to Manitoba's Cooperative Development Minister Sam Uskiw. In the past year, he said, the number of active members has doubled while the number of cooperatives has tripled — from 13 to 35.

The Indian and Metis cooperatives recorded sales in excess of $3.5 million this past year and paid out more than $1 million to producers. The main enterprise of the cooperatives is fishing.

"The cooperatives have enabled hundreds of Indians and Metis to take control over their own economic destiny, establishing a set of priorities most suited to their particular socio-economic development needs," he said ●

Summer school

by Sister Anne ONHAISER, SNJM

St. Joseph's Academy, St. Boniface, Man.

On July 19, 1972, Sister Claire Lafrance and I, Sisters of the Holy Names of Jesus and Mary, boarded a plane for the Poplar River Indian Reserve, 300 miles north of Winnipeg, on the east shores of Lake Winnipeg. During the two weeks we were to spend there, we hoped to rest, while carrying out a religion teaching programme to Indian children. Father Ovila St-Onge, OMI, had invited us for this vacation school; we were quite eager to accept.

What did we find? First, the beautiful surroundings: Poplar River with several branches flowing into a large lake, forming many islands with rocky, reed-overgrown edges. On the mainland, and, on these islands, are the homes of the Indian families; the houses are haphazardly scattered; some closer, some farther from the shore.

This environment holds in its lap the Indians of the reserve, a few whites, and few Métis. Although more enterprising treaty Indians fish, trap, guide, most of them do not work.

The non-treaty people on the reserve are whites married to Indians who have chosen to remain with the Indian people.

The Pentecostal (locally called Shaker) and the United Churches have been established. The Indians change easily from one to another. If a need for a minister arises, and he is absent, off they go to contact the representative of another Church.

Thirty years ago, Catholics numbered 87 families; this has diminished by 50%. The adults who remain faithful are truly so; they hold on to traditional views and deplore the indifference of their young people.

Most parents do not speak English, but understand the missionary who speaks Cree. At Sundays' Mass, they sing the Cree hymns composed by Father Burlot. While we were there, they sang one hymn all through its twenty stanzas, accompanied at the organ by the local Indian constable, while the celebrant waited patiently to continue the service.

We found the young inactive; there is very little for them to do during the day; everyone stays up late and gets up late. A few have jobs on the mainland; a few are supposed to be employed on a local Project '72, funded by the Government, to clear and make a beach.

Very few are working on it. Adolescents group at the Hudson's Bay store, near the docks, on the airstrip, on the road leading to the Pool-Inn.

It is somewhat disappointing not being able to establish contact with them. We had brought slides suitable for discussion with young people, but, every evening, there were movies on our island and other activities on the mainland organized by the Indian Band.

Fr. Ovila St-Onge, OMI, with children at Poplar River

It was with the children that we began our work. They are shy by nature, but once this is overcome, you find them rowdy and boisterous. The 24/25 children we had for our classes at Poplar River were beautiful and quite neat. They were friendly and communicative once they knew you. At times, Indians speak more by silence than by words.

When questions concerning others were asked, such as: "Where is your brother today?" the answer was a shrug, or "I don't know." On the last day, to show us that they were sad because we were leaving, they just sat there without saying a word.

Even though Father had announced our arrival, we only had one pupil on the morning of the first day. "They'll come," we kept repeating. They finally did come; some, the second, others, the third day. The attendance was never regular.

If we said that there was no class over the weekend, they all arrived; if we invited them to be there for Mass, or for a picnic, half of them were absent. One has to remember that this was vacation time and classes, slides, drawing, making booklets and singing, were work. Most of the lessons were held outside; dogs threading their way in and out between our legs, if they were not chewing on our clothing drying in the sun.

Singing hymns, rhythm was accented by clapping, dancing and free movements. At times, we sang in the church around the altar railing, on the front steps outside, or on the rocks near the shore of the river, as when we sang to welcome Father on his return from Norway House.

On the island, the dear Lord and the Catholic families, and a faithful dog named Champion, took care of us. On a rainy Sunday, the Indian constable came to start the oil burner so we would be warm; a young man checked the motor boat against gasoline sniffers; a fisherman brought goldeye and pickerel and gave us a lesson in filleting.

He also took us out for a picnic and pointed out the wonders of the woods: here, he explained, a bear slept; there, it ate the ants out of the fallen tree-trunk; here, a mouse ran across the sand; there, a

beaver had gnawed a tree and left the cuttings; here, a bird hopped along the shore; there, animals came to drink.

We had to cook our meals, crossing the river to our supplies. In the Hudson's Bay store, fresh vegetables and some fruits come in once a month by barge. We were lucky enough to obtain some from the principal's wife; there was no bread for sale in the store for almost two weeks. The same lady gave us a loaf she had baked, and one of the mothers of our pupils sent us some. Since Father's stove had no oven, the only alternative was to make a large, thick, fried pancake; luckily, it proved to be digestible. Fried and canned foods were, at times, hard to adjust to.

We picked berries with the children, we explored our island, and we visited the families living around the church. Almost all the houses are modern, with large windows, several rooms, well-finished. Most of them are neat enough. Every year, the Government constructs six houses for those whose names are on an approved waiting list. There are still some very old houses that need renovation.

I had looked forward to working with the Indian children as a challenge because I felt unprepared; the result was most rewarding and satisfying. Our religion lessons were needed as the children know very little; but, they have keen, clear memories and showed much interest.

Our stay was too short for a more organized, overall programme which would include working with the young people. Because we could not speak Saulteaux we were not able to communicate with many of the adults.

On the whole, we thought that our vacation work was worthwhile as an encouragement to the missionary, who so often feels alone, to the young students who are following courses away from the reserve, to the children, who should be proud of their Catholic faith and willing to learn more about it. We agreed that the emphasis must be placed on the young, more particularly on the children.

Sister Clair and I parted with a feeling of satisfaction, peace, and happiness, and with an earnest hope of returning once again to the beautiful people of the North.

Both of us agree that our attitude towards the Indian people, in general, has grown more richly sympathetic. We feel closer to every Indian we meet on the street; we look upon him as a human being, whose life resembles our own, whose fears, difficulties and problems are similar to ours, who is capable of kindness, loyalty, generosity and love.

This is something we have always known, but, our vacation at Poplar River has impressed these sentiments so forcibly that they shall never be forgotten.

As I see your rise and fall,
Waters fed by waves so tall . . . from Lake Winnipeg.
In and out, you daily change,
At the beck of winds quite strange, of Lake Winnipeg.
On your darkling, rocky shores,
Poplars wave and bid us heed,
While weed and muskeg, bog and reed,
Keep White Man away.

You are many-branched and island-filled,
As you glide along,
So unconcerned and free,
And full of peace.
Away from the complex life
Of city folk barging in, from Lake Winnipeg.
In your shelter, I would stay,
For ever and a day;
In your silent, misty coves, near Lake Winnipeg.

Sister Anne Onhaiser, SNJM

TREATY RESEARCH FUNDED

OTTAWA — The Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development, announced Sept. 20 that the Cabinet has approved a new plan for granting financial support for Indian research into rights and claims.

The new plan calls for a substantial increase in the financing of Indian research including coverage of deficits incurred to date, and regularized financing through a combination of a basic allowance for administrative costs plus grants for specific projects.

In accordance with a proposal made earlier this year by the National Indian Brotherhood the Cabinet has authorized the Minister of Indian Affairs to provide a research core contribution amounting to a maximum of $30,000 per year to each organization which qualifies for such an allowance by appointing a full-time research director. Mr. Chrétien estimated the annual cost of core funding to be about $400,000.

Over the last two years, the Government has funded treaty research to the extent of $1 million. An additional $500,000 was provided in the Privy Council Office estimates for 1972-73. On the basis of the core proposal and the amount required for projects, Mr. Chrétien estimates that the Government will grant $1,500,000 for Indian research in 1972-73.

CREE APPOINTED

PRINCE ALBERT, Sask. — Arnold Ahenakew, a Cree Indian, has been appointed to the permanent staff of the Canada Manpower Centre at Prince Albert. It is believed that his position of councillor is the first of its kind in the whole of Canada.

Thank you!

FOR YOUR GENEROUS DONATIONS TO THE INDIAN RECORD. MAY GOD BLESS YOU! GIFT SUBSCRIPTIONS ARE WELCOMED ANY TIME OF THE YEAR.

Father Arthur LACERTE, OMI, Provincial of the Oblates of Manitoba; **Rt. Rev. Paul DUMOUCHEL, OMI,** Archbishop, Le Pas-Keewatin, Manitoba; **Rt. Rev. Henri Routhier, OMI,** Archbishop, Grouard-McLennan, Alberta; **Rt. Rev. Henri Légaré, OMI,** Bishop, Labrador-Schefferville, Quebec; **Rt. Rev. Omer ROBIDOUX, OMI,** Bishop, Churchill-Hudson Bay; **Catholic Church Extension Society of Canada,** Toronto; **J. B. McDONALD,** Calgary, Alberta; **Miss Yvette Gagnon,** Montreal, Quebec; **Rev. G. M. LATOUR, OMI,** Calgary, Alberta, **Sister Mary MacDOUGALL,** North West River, Labrador, Newfoundland.

Our Lord chose a humble log cabin

by Annette Westley

Catholic Church Extension Society

Immaculate Heart of Mary Church in Teslin

At first glance some say "What a strange building." Others say, "It's quite something." The "it" is the new Catholic church at Teslin, a hundred miles south of Whitehorse on the famous Alcan highway.

The building was meant to convert the feeling of the land into the architecture, said a parishioner. But the best description came from a slight man with a vast determination, Father J. Tanguay. The veteran of 28 years of missionary work in the Yukon planned the church in his mind before it became a reality. For him it is a blend of old and new, of geography and people.

"The main idea," he says, "is to imitate the Indian tepee so the roof of the eight-sided building comes up to a peak where a simple cross crowns the view.

"But to carry out the tepee theme," he continues, "heavy beams stretch down from the roof to the ground at four corners, just as they do in the traditional Indian dwelling."

Father Tanguay also wanted to fit the church into the surrounding countryside with its majestic mountains. Looking high over the long narrow lake at Teslin is the granddaddy of all the neighboring giant mountains, called Three Aces because of its three major peaks pointing to the sky.

The Oblate missionary couldn't afford three peaks on his church so he compromised by giving the front porch a peak and adding an external bell tower, along the lines of Orthodox style, with a pointed roof.

"The church imitates the Three Aces so familiar to all the people here," he says.

Old and new generations were brought together in other ways. Under the priest's dynamic leadership the Indian youngsters worked on the construction in the summer time from 8 to 5, sawing logs into siding and painting over the spruce siding to maintain its original light color.

The old timers were not left out. They were given easier jobs to do and also were ready to compare notes of their younger days.

The siding was chosen by Father Tanguay to bring in another feature of the neighborhood, the forest. "Our plentiful supply of timber," he says, "not only provides a living for the people but also represents a rich supply of material for their homes. So the church, the centre of the Christian community, is built of the same material as the dwelling places of the people."

The windows of two styles continue the theme of old and new. They were "borrowed" from two old churches, one across the road and another in a neighboring town.

Although the separate bell tower was built in that style for practical reasons, it is also Father Tanguay's tribute to his predecessors. Not just the recent ones since 1938 when the first resident priest arrived but "back centuries ago." He recalls, "the Indians of Teslin went over the mountains to the coast to sell their furs. In those days they traded with Russians who came odwn from Alaska and the Teslin Indians returned not only with merchandise but with the Christion religion transmitted to them by the Russian popes or priests." Missionaries from the East came much later and had a hard time at first ministering to these faithful. The external bell tower is a reminder of how old Christianity is in that part of the Yukon.

KEEWATIN TRAPPERS STUDY FOR ANGLICAN PRIESTHOOD

KENORA, Ont. — Bishop Hugh Stiff of Keewatin has announced the inauguration of a priesthood designed to minister to the spiritual needs of people in isolated villages within the diocese. His decision was unanimously approved by the 33rd Anglican diocesan synod meeting here last April.

The new priesthood, the first of its kind in Canada, will go into effect immediately, and the existing aircraft ministry will be expanded to accommodate the venture.

The first 20 candidates began their training at Star Lake, 30 miles west of Kenora, in June. The three-year program will consist of a two or three week study course at the camp each summer, followed by on-the-job training under Archdeacon Gary Woolsey.

When priested, these men will serve their communities as clergy but will continue to support themselves in their normal lay capacity of trapper or hunter.

The synod, which met in St. Alban's Cathedral, Kenora, was conducted in Cree, Ojibway and English.

abernacle in Immaculate Heart of Mary Church. "Mocassins indicate someone is home."

Now the flock includes hunters, fishermen, prospectors, guides and hundreds of tourists for whom the Alaska highway is one of the last great challenges, combining adventure and comfort. Teslin has become a favorite stopping place on the stretch of gravel and dust, and the church stands out as a place to see. Every day dozens snap photos and then drop in to stand in the cool interior, with sun slanting in through the narrow stained glass windows, picking out the brass and copper tabernacle on the elevated altar in the middle. It is Father Tanguay's favorite thought. "They will go away realizing that Our Lord doesn't mind living in a log cabin," he says. But then he hastens to add that the entire enterprise was the work of the people, happy to construct a temple that would express their past, their present surroundings and their hopes for the future.

"It's quite something" and when you look into it a little and speak to the priest, you no longer say: "What a strange building." ●

Father Jean Tanguay, pastor of Immaculate Heart of Mary Church and former Provincial of Oblates of Yukon.

'Alien Thunder' — NFB production

by Ned Powers

SASKATOON — It is inevitable that Almighty Voice and a friend, Little Saulteaux, will be blown to pieces by police cannon fire in a new Canadian-made movie because that's the way it happened in Saskatchewan history.

But today's Saskatchewan Indians are hoping their brothers and sisters won't be cast as stereotyped savages and villains in Alien Thunder, now being filmed by Onyx Productions of Montreal.

Saskatchewan Indians have been encouraged by the fact that 35 of them have been working steadily since May 29 in the construction of the movie sets near Duck Lake and by the fact that one, Gordon Tootoosis of Poundmaker Reserve, has been chosen to portray Almighty Voice and that maybe another 100 will sing, dance or relive the days of 1895.

Howard Adams, a leading Canadian spokesman for Indians and Metis, casts a wary eye and wants a closer look at the script before he gets excited.

He's seen Indians in movies before and claims he's never seen one in which the racist attitude toward Indians hasn't been evident. He admist, too, it's a big temptation for his friends to take roles, no matter how minor, because the lure of appearing on the screen dominates their thinking.

Adams doubts the white man's ability to interpret history in terms acceptable to the Indian.

Claude Fournier, French-Canadian director of Alien Thunder, believes he is getting closer to the blending of two cultures on film, more so than any director before him. He sees Alien Thunder as a clash of two cultures, with tragedy only resulting from a lack of mutual understanding. The North West Mounted Police hero, to be played by Canada's Donald Sutherland, is torn by the frustration of trying to get the two cultures to resolve their differences.

History indicates Almighty Voice lived on the One Arrow Reserve in 1895 when he was 21 and inhabitants of the reserve were suffering from hunger. On the occasion of choosing a fourth wife, he slaughtered a cow for his wedding feast, was arrested and jailed. It is believed a member of the NWMP jokingly told him he would be hanged for the crime. Almighty Voice escaped and shot the first man who went after him. In the end, after a 19-month manhunt, seven people were killed, including Almighty Voice and his best friend.

The story was written by W. O. Mitchell, author of Jake and The Kid and Who Has Seen The Wind? ●

FINANCIAL AID FOR CHIEFS

OTTAWA — The Honourable Jean Chrétien, Minister of Indian Affairs and Northern Development, announced Sept. 27 a program to financially assist Chiefs and Councillors in conducting reserve business.

Chiefs and Councillors are taking control of the planning process for their reserves. Comprehensive planning in Indian communities with the need for integration of ecological, sociological, economic and educational aspects of development means that a greater management role is being taken over by them. The degree of planning is related to the time that Band Councils can devote to it.

Municipal budgets include funds to pay for personal expenses incurred by mayors and aldermen and for hiring professional advice.

The contributions will be made to bands which manage programs and which have an annual revenue of less than $40,000. These will receive $10 per band member to a maximum of $5,000. ●

Igloo-style church in Arctic

by Annette Westley

World's only igloo church, built by an 'amateur' carpenter.

The lay Oblate brother who planned, designed and built the spacious igloo church was not among the high officials of Church and Government when his masterpiece, the only one of its kind in the world, was blessed in Inuvik, N.W.T.

Never anxious for praise, the humble Brother Maurice Larocque was busy with his carpentry in another mission near the tip of the Arctic, called Tuktoyaktuk.

But he had been present when the Government authorities gave their blessing with a stamp of approval after some six weeks of detailed inspection. Knowing that Brother Maurice was not an architect, nor a builder but an amateur carpenter, they were severe in examining the structure.

Adding to their concern was Brother Maurice's innovation. Rather than the usual cement posts driven 40 to 50 feet into the permafrost, the igloo church is supported by a cement foundation.

The church's dome and cross shine during the long Arctic night.

The building is circular, 75 feet in diameter and 68 feet from the basement to the top with a seating capacity of 350 and could well accommodate 450 people.

The bronze dome is double which is most unusual and very impressive, another creation of Brother Maurice. I was told during my visit to the Arctic that the lantern at the top of the dome serves two purposes: for beauty and to let the light filter inside the church.

The church, Our Lady of Victory, is a monument to the heroic work of the missionaries but especially to Brother Maurice whose skills were acquired during the 30 years of dedication in the Arctic missions.

Beginning at Fort Resolution as 'jack of all trades', the Oblate brother became somewhat of an expert in building mission churches, residences and schools; he even transformed a warehouse into a church "with a steeple" at Aklavik.

One day he was asked to complete the construction of a new hospital wing when another carpenter brother became ill. He soon learned to draw blueprints almost as well as an architect, in spite of his limited schooling.

Brother Maurice was born in Notre Dame du Bon Secours, Quebec. His superior provincial, Father G. Mousseau, describes him as "always feeling weak, not very healthy. Kind of an artist, likes to dream and has a strong imagination. Accomplishes a lot when he feels that one puts trust in him. Good in mechanics, excellent carpenter, good painter and a man of faith."

Retired today at Fond du Lac, Sask., a mission he built himself, Brother Maurice now 64, serves as a companion to a missionary priest and keeps busy with cooking, cleaning house but above all, "devoting himself for the glory of God and praying for the salvation of souls."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

The Morley ecumenical meeting

Morley, Alberta — August 16-21, 1972

Notes by Father R. Fumoleau, OMI in "AUX GLACES POLAIRES," Sept. 1972.

Father R. Fumoleau, of Yellowknife, was an observer at the Third Indian Ecumenical Conference at Morley. He sent the following report compiled with the cooperation of George Erasmus, an Indian.

The report shows how complex, how heart-rending in many aspects, and how far from being solved is the Indian problem in Canada! . . . Perhaps most enlightening are Fr. Fumoleau's comments.

THE PARTICIPATION of the NWT Indians to the Third Indian Ecumenical Conference of Morley, Alberta, was organized by the "Tree of Peace."

The "Tree of Peace" bus left Yellowknife August 12, with 40 passengers from Yellowknife, Dettah, Fort Rae, Fort Providence, Fort Resolution, Hay River, and Fort Smith. I, and four passengers, left Yellowknife August 13, in the CYC van driven by George Erasmus.

The Stoney Indians' Morley Reservation, site of the Indian Ecumenical Conference is half way between Calgary and Banff. It is home to 1,800 Indians. About 800 Indians attended the Conference.

On August 16, a short ceremony was held in the ceremonial tepee, with about fifty people inside, and as many outside. A Hobbema elder spoke Cree, and translation into English was provided. He said:

> **"Even with all the oppressions and suppressions we suffered from our White skin brothers, we are still able to worship as our forefathers did, and we are happy . . ." "When the Great Spirit created the first Indians, in North America, He instructed them to worship Him with the pipe and with sweet grass . . ."**

The ceremony was quite simple. Charcoals were taken from the central fire; sweet grass was burnt on them; the pipe was moved over and through the smoke, then filled up and passed around. Only two women were present in the tepee, but they were not allowed to smoke the pipe.

This brief ceremony over, a very short drum dance took place outside, but was interrupted by the screaming of some young British Columbia's Indians, quite high already, trying in this way to avenge the death of Fred Quilt. This was an uncalled-for conclusion to the previous peaceful ceremony. Eventually, everybody retired for the night, and four or five drummers lulled everyone to sleep.

There was not much goings-on, on Thursday morning — everybody watching the coming of a storm from across the Mountains, a solemn spectacle which ended up in pouring rain, for about an hour.

The meetings took place under the nearby trees, and everyone sat on the grass. At the first general meeting, the chairman, Wilfred Pelletier, recalled how these conferences originated, three or four years ago, from the Indian people's concern about pollution and destruction of their lands, and also destruction of the young people's minds, as they do not follow their elders.

One elder opened the conference by a prayer: Our Father . . . , Hail Mary . . . , and Glory be to the Father . . .

There was no agenda; no speakers were lined up. Anybody could step up front and address the assembly on the topic of his choice. This system worked very well. There was a great freedom of expression, there was respect shown to all the speakers. Indian languages or English were used . . . Cree was the predominant Native language and, when used, was simultaneously translated into English. Whichever language they use, Indian speakers are great orators . . .

The Tree of Peace has recorded all the conference meetings; I do not intend, here, to report on all the speeches, but only to give a general idea of what was said.

A United States' **Medecine Man** said:

> **"Christianity is a foreign religion to me. I was baptized, but I never understood my baptism till I was praying and fasting in the Mountains. That's only when I am up in the Mountains that I receive the Holy Ghost."**

He explained his own religious ideas and experiences, the greatness of contemplation, the necessity of fasting. He commented on the Creation, Sin, Love, . . . on the Guardian Angel between God and the Indian people . . .

The following day, he gave also a nice speech on the way that parents should educate their children. One day, he told also the story of Father George, in South Dakota, who became lost in a snowstorm, for four days and four nights, had visions of "Spiritual Beings" and of "Mountain Dwarfs," and finally was rescued by an Indian man, after he had been "frozen stiff from waist to feet." Through this experience, Father George understood that he had been teaching the wrong things to the Indians, and that he "peace pipe" was the best way of worshipping.

This Medecine Man took part in two or three ceremonies during the Conference. Some delegates admired his faith; some other ones through that he was bragging and boasting too much about himself, and that he was trying to lead the people to himself rather than to the Great Spirit.

One of the most eloquent speakers, and also the

ECUMENICAL CONFERENCE

bitterest against Christian religions, was **Ernest Tootoosis.**

Many of the **speakers** talked about the young people and complained that older people are no more listened to.

"Lots of young people forget their parents, their culture, their language . . . The parents don't seem to know how to raise their children anymore . . . I always listened to my parents; they punished me, too. Later on, I realized that they were right. This may be why I never went to jail, yet . . . In the Indian culture, the children listened to their parents; now, so many adults are so mixed up in their minds that they do not know what to say . . .

Young people hate hypocrisy . . . they want only relevant things . . . White children teach all bad things to our Indian children . . . Education is more than just to give some knowledge to the children . . . We can never remain Indians unless we keep our children out of the schools, or we run our own schools . . .

Alcohol and education will ruin the Indians . . .

The parents do not care enough for their children . . . Mothers do not even find time to feed their babies with milk and love, they just give them a bottle . . .

The trouble with young people is not that they follow Christian religions instead of worshipping the Indian way; but they believe in nothing, they follow no religion, and worship in no way at all . . .

Most of the people agreed that a "White man's education" was also necessary for the young Indians.

"Go to school, but be an Indian student" . . . "Be a lawyer or a doctor, but be an Indian first" . . . "Be proud of being an Indian; then, get all the education you can, while remaining an Indian. Then, you can face the world."

A Cherokee Indian explained that we must be patient with young people:

"Years ago, it was easy to grow up . . . Now, the young people suffer so much pressure from all around. The whole world is not as good as it was . . . The kids grow up in an insecure world . . ."

Young people themselves expressed the same feelings. They would like that the elders teach them more and better things. They asked for small group workshops. It seemed to them that they were told so often to love the old Indian way, but that nobody took time to teach them about their culture and traditions. It was proposed to rebuild an old Indian village, in British Columbia, where people could really live their old way, and where young people could go and learn.

Alcohol and its problems were mentioned, times and again, by the younger as well as by the older people. Many of the delegates are working with anti-alcohol programs.

"People drink because of unemployment, poverty, alienation . . . The only way that young people can be 'recognized' as somebody is to make trouble . . ."

"Alcohol was no part of our culture, that's why we cannot handle it . . . That is why, also, the White man cannot help us to solve our alcohol problems (but at the research stage) . . ." "Only an Indian can save an Indian . . ."

But a young Vancouver man said that, for the Indians, the economic problems are much worse than the alcohol problems, and that, once economic problems are solved, all other problems will diminish.

The older people lamented the **disappearance of the old ways,**

". . . dances, fasting, bear dances, chicken dances, sweet grass, peace pipe, sun dances, the good medicine, all these things that were given to us by the Great Spirit, and the drum given to the Indians in a vision . . ."

"Probably, the Indian religions were not strong enough, or satisfactory enough to stop the Christian religion . . . We were also weak because we were always divided and fighting against each other's tribes . . . The weaker tribes were also christianized first, and they started the movement of conversion . . ."

Everybody agreed, too, that the Christian Churches brought other things besides the pure Religion. They destroyed valuable things that they did not understand, and they divided the Indians one against the other, and fragmented the tribes. And there still are all kinds of new religions, trying to divide us some more.

"White people tricked us with the Bible and the Treaties . . ."

It should also be noted that, when some people talked about the Bible, the Christian religion, Christ, Redemption, etc., they demonstrated a great **ignorance** of these subjects — an ignorance such as the one that most White people are in, with regard to the Indian culture and religion.

One thing is certain: Most of these Indian people have a solid faith. God, or the Great Spirit, are not only "names" for them. They believe in prayer, and in its power. And, because they believe in miracles, miracles happen sometimes . . .

The great majority of the older people believe that they can be good Indians and good Christians at the same time — or at least respect each other's beliefs.

"We must not laugh at other religious denominations . . . There is only one God . . . The Almighty has given us all the same blood . . . The Almighty is sympathetic, and we, too, must be so . . .

There is one Great Spirit, but He has many names . . .

Let's learn from each other . . . I pray with the priest, I pray also in my Indian way . . .

It's not true that the Bible is for the White man; it can be translated into Indian; it can be lived by the Indians . . .

To be a Christian, you have not to give up anything of the past . . .

Be yourself . . . God's mind is in you. You are worth a great deal . . . Do not be a puppet . . ."

We must not fool ourselves and think that we are the only perfect people:

"Only Christ could tell the other people: 'Have you ever seen me to commit a sin?' . . ."

A Saskatchewan's Indian gave a beautiful Indian version of the Creation.

The **"Native American Church"** seems to have many members in some parts of the U.S.A. (Illinois, Arizona, 65,000 Navajos). A young Cheyenne sees this Church "as a way to lead our young people to Christianity — as a necessary step to become Christians, Indians, and proud" . . .

An **Anglican Church's** Canon explained why the Anglican Church has given so much support to the Indian organizations, in the past few years: books, newspapers, financial assistance . . . (He was the only White speaker of the Conference).

[illegible]

[illegible]

[illegible]

Fr. J. P. Vantroys, OMI, of Wabasca, Alberta, shows the new edition of the four Gospels in one, in Cree syllabics, to Alphonse Beaver of Sandy Lake, Alta.
The first edition was printed in Hobbema in 1921, the original text was published in 1872 by Fr. E. Lacombe, OMI. The Holy Gospels in Cree (Syllabic) can be obtained for $1.50 plus postage from Fr. G. Tessier, OMI, Ste. Anne Parish, Joussard, Alta.

INDIAN CURRICULUM

Ten Northern Manitoba schools will pioneer new cross-cultural curriculum materials in Indian languages — developed by 24 post-secondary students of native ancestry — this fall.

Education Minister Ben Hanuschak said he will recommend their use in schools in Southern Manitoba where possible.

The 24 university and community college students were employed by the youth secretariat of the department of colleges and universities affairs to produce stories in Cree, Saulteaux and English, workbooks in Cree and Saulteaux, alphabet cards for learning English and Cree, drawings to help learning, a multimedia resource list of material pertaining to Indian cultures, tapes of legends, autobiographies and history, and slides of both urban and northern life.

In addition, they researched Metis culture, wrote stories and biographies, prepared a documentary slide show on Metis history, and a guide to Metis historical sites.

All the material produced in the program was directed by Ida Wasacase.

Describing the program, Miss Wasacase said native people have never been able to identify what they really want in a school curriculum — their culture. ●

TEACHES JUDO

MOOSE FACTORY, Ont. — The Horton Hall Student Residence is believed to have the only all-Indian Judo Club in North America.

Andrew Bearchief (**Blackfeet**) the instructor, holds the orange belt. He received his judo training at the YMCA in Sault Ste. Marie, where he was a boy's counselor. ●

BIBLE TRANSLATION CLASSES

More than 50 persons in North America recently held a month-long institute to discuss new techniques for translating the bible into the languages of the North American Indians.

There were 22 Indians among the translators at the sessions which were held by the Canadian Bible Society, one of 40 world members of the United Bible Societies.

Dr. William Wonderly of Mexico City, the United Bible Societies' translation co-ordinator for the Americas, said the institute was the first of its kind held in North America and participants included persons working on translations of six Indian tribes living in Canada and eight in the United States.

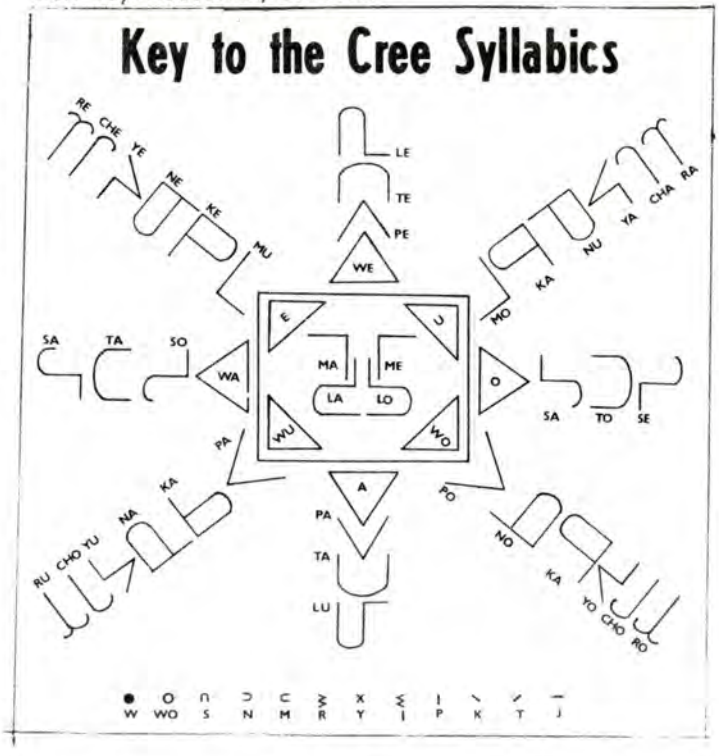
The six Canadian Indian languages discussed were Cree, Ojibwa, Micmac, Stoney, Chilcotin and Carrier.

Dr. Wonderly said the two major products to emerge were plans for a revised and updated translations of the bible into the Cree and Ojibwa languages. Translation emphasis will be placed on technique called "dynamic equivalents."

"That refers to translation into meaningful contemporary language as opposed to strictly literal translation of the original text." ●

IMITATION OF CHRIST IN CREE SYLLABICS

In 1965, Bishop Henri Belleau, OMI, first Vicar of James Bay, translated into the Cree language the "Imitation of Christ" which was printed by Theresa Press, Moosonee, Ont. The text was composed on a Remington-Rand typewriter with syllabic characters. The book is available at the Bishop's Residence, P.O. Box 40, Moosonee, Ontario. ●



Book reviews

NATIVE RIGHTS IN CANADA

— Second edition —

Paper P $7.95

Co-editors: PETER A. CUMMING and NEIL H. MICKENBERG
Associate editors: KEVIN R. AALTO, LAWRENCE FAST, JOHN A. KAZANJIAN and GARRY E. WONG.

With compelling logic based on tightly organized facts, this book challenges the legal and historical assumptions behind many of the injustices stemming from Canada's deals and treaties with its Indian, Eskimo, and Métis populations. The authors bring into sharp focus the claims — sometimes ignored, often denied — of Canada's native peoples. In many cases, under the pressure of colonization, the native peoples had to accept insufficient compensation for lands and territories ceded to white settlers. Successive governments, displaying little foresight and even less humanity, postponed by one means or another the settlement of these issues which now test the conscience of the nation and demand a fair resolution.

This second edition of **Native Rights in Canada** is twice the length of the first edition, which appeared in 1970, and is virtually a new book. It offers to everyone interested in the subject a clear statement of the issues at stake. For the benefit of those concerned with asserting native claims before courts and legislatures, the book is organized as a practical research and reference tool. For the native peoples themselves and their legal advisers it serves as a comprehensive treatise on the law of aborignial rights and treaties, on the historical pattern of dealing with those rights, and on alternative judicial and legislative solutions for the settlement of native claims.

Publishers:

The Indian-Eskimo Association of Canada in association with General Publishing Co. Limited. ●

TATTOOING

In a fascinating new booklet **"Tattooing Practices of the Cree Indians,"** author Douglas Light tells about this painful yet important custom. Not only did women tattoo thin lines below their mouths to enhance their beauty, but men often decorated whole areas of their chest with figures of sacred birds and animals. With the men, tattooing was a religious affair, the designs and figures being a source of protection and power.

When a young boy was being tattooed, a medicine man used a pencil-like instrument which had eight needles tied to the end. Singing, drumming and the shaking of rattles would drown out any groans which might escape the boy's lips during the painful ordeal. If it appeared he might faint or give up, his sweetheart was asked to sit beside him to shame him into remaining.

This glimpse into Cree life is contained in a 24-page booklet, illustrated with symbolical tattoo designs.

Glenbow-Alberta Institute, 902-11th Avenue, S.W., Calgary, Alta. $1.00

SECRET OF NO FACE

Native American Publishing Company announced recently the publication of a long-awaited book, "The Secret of No Face," by the late Chief Everett Parker of the Tonawanda Seneca, and his life-long friend, Oledoska, an Abenaki.

This 180-page book is replete with color illustrations depicting the progress of the Cornhusk Doll, who has no face, through many adventures, until she finally gains features in her face.

It is an epic classic that has been handed down from generation to generation among the Ireokwa (Iroquois) of the Northeast. Chief Parker, who was one of the last of the Pine Tree Chiefs, was afraid the tale would die with him if it was not published. Now, eight months after his untimely death, it is finally published.

"When we approached some of the larger publishers in the East some years ago, they turned us down," said the co-author, Oledoska (Kenida Ryan). "It was too Indian for them."

The manuscript had to wait for the formation of an all-Indian publishing house in 1970 before plans were made for publication of the book. Native American Publishing Company is happy to announce the book as its first book publication. Paperback, $3.95.

NATIVE AMERICAN PUBLISHING CO.
P.O. Box 2033
Santa Clara, Calif. 95051, USA ●

INDIAN CO-OP MANUAL

A new booklet, "Manuel for Indian Co-operatives," translated into Cree by Ahab Spence, has been prepared by the Co-operatives Services Section of the Indian-Eskimo Economic Development Branch to aid Native People interested in starting and operating a co-operative.

This publication gives brief references to the principles and procedures which are applicable under all legislations since co-operatives are incorporated under Provincial Territorial legislations which vary from province to province.

SOMEONE BEFORE US. **George F. Clarke.** Brunswick, 1968, 239 pp., index, illus., $6.95. The story of the Micmacs and Maliseets of Canada and the French adventurers who came to tame the wild new continent, and of the English, Scotch and Irish settlers who followed. ●

I HEARD THE OWL CALL MY NAME. **Margaret Craven.** Clarke, Irwin, 138 pp., $3.75. This story of a young priest among the Kwakiutls is so beautifully written and with such deep understanding that it is a book to be cherished. ●

WASHINGTON, D.C. — The Indian population is increasing faster than the general population of the United States. More than 523,000 persons were counted as Indians in the 1960 census; the figure was 400,000 in the 1950 census. ●

Language . . . Concluded from p. 1

gaged in the development of parish councils, a form of parish direction recommended by Vatican II.

The Oblates employ a full-time lay Indian missionary, Paul Bruyère. He conducts worship services, accompanies missionaries in the field and organizes Alcoholics Anonymous groups. A woman has worked in a similar capacity for one year. Father Benoit said the Oblates are looking for more lay workers.

But for all the modern pedagogical techniques, one remarkable feature is a return to visual aids used by the famous 19th century Oblate missionary to the Indians, Father Albert Lacombe. He designed a chart illustrating the tenets of the Christian faith, from creation through the Old and the New Testaments. The chart includes some historical events such as the discovery of America. It depicts two roads, one to heaven and one to hell. Along the second road, the seven deadly sins are pictorially represented. The chart is preserved in the St. Albert Museum in Alberta.

A recommendation to return to the visual method used by Father Lacombe was made in a report written by Sister Margaret Denis, of the Sisters of Service, of Toronto. The report, entitled "The Religious Education of the Indian and Métis Peoples," was made at the request of the national office of religious education of the Canadian Catholic Conference of bishops.

Sister Denis recommended using a revised version of Father Lacombe's chart. She stated that "the first missionaries developed and effectively used visual materials which are still in the living memory of the native people."

This visual approach links up with the audio-visual teaching techniques, said Father Benoit. He added that the chart would be altered to soft-pedal the "sin" aspect, heresy, purgatory and hell. It will emphasize to a greater degree the Christian virtues (although Faith, Hope and Charity are represented on the chart.)

Father Benoit said he has used the chart for years while delivering his Sunday sermons. The Indians listened to his sermon while following copies of the chart posted around the church.

Symbols have great impact on the Indians, said Father Benoit, such as "water, smoke, the road . . . the right road that leads to heaven."

He added: "We try to be partners with the Indians . . . partners who perhaps bring the help of experience acquired in a more industrialized society. But we want them to make their own decisions.

"But as long as they don't do that (act as partners), we will be good fathers to them."

(Laplante photo)

PASTORAL INSTITUTE AT TOUTES-AIDES — (l. to r.) sitting: Frs. E. BENOIT, G. RIOUX, G. DE BRETAGNE, G. LeSTRAT, N. BOULANGER, Mr. R. LAROCHE; (standing): Frs. A. LEGAL and F. PARADIS.

Among the text books used at the institute by Oblate missionaries in Western Canada, is a Saulteaux grammar text by Archbishop Paul Dumouchel of the Keewatin-The Pas diocese. He wrote it in collaboration with Fr. Joseph Brachet, 84, now of Camperville.

An Ojibwa translation of the New Testament is another manual. Its main collaborators were Father Brachet and Alexandre De Laronde, a Métis from St. Laurent and a member of the first bachelor of arts class of the University of Manitoba (St. Boniface College, 1887).

Currently, 59 Oblate fathers and brothers work among Indians and Métis people of the five dioceses that make up the "Manitoba province" of the Oblate order. Of the 59 missionaries, 25 speak Saulteaux, 18 of them fluently, and three Oblates respectively speak Cree, Dakota (Sioux) and Eskimo.

The Canadian Oblate Conference, in its 1971 report on The Religious Situation of the Canadian Native People, recommended the Oblates' work in the Indian and Métis missionary field be taken over by all levels of the RC church in Canada at every level. The report also emphasized the "right" the native people "now demand" of assuming responsibilities in the development of the church in their midst. ●

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