

St. Regis Parish News

Confirmation Program: A special thanks to all the parents and candidates who attended our session this past Monday evening. It was a good turnout and the session was led by Larry Anderson, Youth Director from the Diocese of Ogdensburg. Mr. Anderson discussed various scripture passages, reflecting on them through the use of modern songs. He focused in on the Creed - the call to Holiness and the example set by which we should lead our lives. If you had to miss we need to hear from you -- are you still interested in continuing?

Next large group session for all candidates and parents will be Monday, April 27 at 7:30 p.m. featuring guest speaker Rose Ann Hickey. Save the date for more details to follow.

Confirmation Classes: American side classes during April: the 6th session will be from 6 - 7:30 p.m., the 13th and 20th no class - Easter break; and the 27th session will be 6 - 7:30 p.m. also.

Candidates please try to be present at each of these important sessions. Time running out -- can't afford to be missing classes. Niawen. The Canadian side students will meet each Tuesday in April during the school day as they usually do.

Letters to Bishop Lebel are to be finished and turned in by April 24th.

First Communion Program. Thanks to the parents and children who attended our session on March 26th. Children should be preparing for the individual interviews to be held this month. The interview schedule is as follows:

Monday, April 6, 4:30 - 5:30 p.m. interviews for Salmon River, Twin Rivers and St. Regis school children. (*Note change from April 7th - Sorry for any inconvenience).

Thursday, April 9th, 3:30 - 5 p.m. interviews for Mohawk School children.

Tuesday, April 14th, 4:00 - 5:30 p.m., interviews for AMS Cornwall Island students. (*Note change from April 21st - sorry for any inconvenience).

The individual interviews will all take place at the rectory and parents need to accompany their children.

Other remaining Program dates: Saturday, May 2 - First Communion Practice at 11 a.m.

Sunday, May 3 - First Communion Celebration at the 11 a.m. Mass.

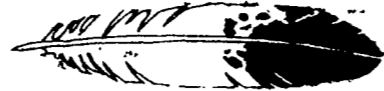
Happy birthday to Mrs. Kelly on Friday, April 10th from her grade 2 class at Mohawk School (Elston, Shelby, Cheyenne, Kimberly, Calvin, Heather, Michele, Amber, Jamie, Matthew, Olivia and Ryan.)

Spring Fund Raiser: Has everyone gotten their lucky ticket yet? Time is limited for purchasing. First drawing of 100 to be held April 29th and a drawing each Wednesday thereafter through July 1st. To join the 10 Week Club, you can purchase memberships for \$20 Canadian or American at Kateri Hall or the Rectory or from several parishioners.

Stations of the Cross each Friday during Lent at 4:30 p.m. in the Church.

Confederacy,

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condolence. Through this means a chief and clanmother were formally installed in office. The condolence is meant to alleviate the sorrow a people feel when a leader dies, by replacing the chief or clanmother the grieving is brought to an end. In order for the rituals to be observed correctly the "younger brothers" must conduct the ceremony for their elder siblings if a Mohawk Onondaga or Seneca chief dies. This is reversed if an Oneida or Cayuga rodiyane passes in to the spirit world.

On the eve of the American Revolution the Iroquois were enjoyed peace and material prosperity. They had not undertaken any significant military ventures since the end of Pontiac's War in 1764.

Diplomatic success had been realized when the British had issued the Royal Proclamation of 1763 which forbade the ceding of Indian land without the express permission of the crown. A firm boundary was set between the colonials and the natives, relieving a primary cause of tension on the frontier. They had also persuaded London to agree to the 1768 Treaty of Ft. Stanwix thereby recognizing Iroquois sovereignty over most of New York.

Through extensive cultivation of lands around their communities the Iroquois had also come to enjoy stability in terms of food resources. Iroquois country was by all accounts a beautiful and fertile land, with its many crystal blue lakes, pure streams and rivers, seeming endless hardwood forests flanked by broad grassy meadows. The Iroquois hunted deer, bear and elk in the nearby Adirondacks, they harvested salmon, sturgeon and bass from the region's many rivers while trapping fur bearing animals such as the otter and muskrat. When not on the fall hunts Iroquois men engaged in trade; they acted as middlemen carrying in their canoes manufactures goods from Albany into the North American interior. Many had adopted Christianity as a faith but the ancient ceremonies were practiced by most. Their dwellings had changed from the elm bark longhouse to frame houses full of relatives and guests. They enjoyed singing and dancing proving adept at playing the fiddle. Around their villages they planted hundreds of acres of corn, beans and squash. They had replaced the palisades of old with peach and apple orchards. Horses were a primary way to travel in addition to the canoe. In their nearby fields they grazed cattle while pigs and chickens roamed closer to home. Iron tools had become essential and omnipresent, creating an alliance upon European technology they could not breach.

The Confederacy's primary concern was to stop encroachment upon its lands by European settlers. They had jealously guarded their immediate lands from the colonials; only a few Europeans had actually visited their communities. Given the hunger the colonials (or Bostonians as the Iroquois called them) had to land the Confederacy adopted as a priority policies which would protect its territory. So long as Sir William Johnson was in power the Iroquois felt confident they could rely upon British assurance to that effect.

In 1774 the Iroquois were aware of tensions between the colonies and Britain. The Grand Council had its own concerns as well. In the mid-west the native nations were challenging the authority of the Confederacy outright. In the south the Shawnee and Lenni Lenape were being attacked by settlers determined to push the Indians further into the interior. In its immediate region the Grand Council had to respond to the urgent needs of the native refugees huddled south of the Finger Lakes. The Mohawks were frustrated by the inability of Johnson to secure its lands west of Albany. When the treaty was signed at Ft. Stanwix the border line between white and Indian excluded Mohawk territory east of the Oneidas. The Iroquois were told when the treaty was signed all disputed areas would be subject to arbitration but six years had passed with no resolution pending. Great pressure was placed on Johnson to prevent war on the frontier while finding a way to remove white trespassers from Indian lands. At the same time, Johnson realized accommodation must be made with the increasing demand for land by a rapidly expanding immigrant population along the Atlantic seaboard. At all costs the crown had to placate the Confederacy for if war was to break out whomever had an alliance with the Iroquois would likely emerge the victor.

In July 1774, the Confederate chiefs traveled to Johnson Hall, 30 miles west of Albany, for a meeting with Sir William. They were alarmed at the establishment of two European settlements long the Ohio River where, according to Ft. Stanwix, they had no right to be. The towns, if left to grow would upset the delicate peace the Confederacy was bound to preserve. In addition, the Shawnee were fighting with the Virginians which meant the Confederacy was obligated to lend assistance to its longtime Indian ally. The Senecas in particular were drifting towards war but their military leader Old Smoke was, along with the other Iroquois leaders, anxious to arrive at a solution which would avoid this.

Hundreds of Iroquois had shown up for the meeting. In charge of insuring all were housed and fed was Mary (Molly) Brant, the granddaughter of the late Mohawk leader Hendricks and herself a spokeswoman of significant influence. Brant had been, according to Mohawk customs, the wife of Johnson for many years. Through her, Johnson gained invaluable insights into the mind of the Iroquois and profited from the information she received from her many sources. Together they made a formidable pair. Brant had given birth to children fathered by Johnson, some of whom would play important roles in the upcoming war.

A firm advocate for peace was the Mohawk Chief Little Abraham. He was a military veteran of the Seven Year's War, had fought in the Battle of Lake George and been with Johnson when he won the surrender of Ft. Niagara from the French. His nature prevented him from engaging in acts of violence; his experiences confirmed his commitment to peace. Little Abraham (so-called because his father was also named Abraham) lived in the wolf clan village of Ft. Hunter. He was, as many Mohawks were, an Anglican Christian and farmer. Appointed to the Mohawk Nation Council despite his reluctance he was nonetheless committed to defending the ancestral rights of the Mohawk people.

In conformity with well established ritual the meeting at Johnson Hall opened with the Iroquois expressing their gratitude towards the natural world. They extended greetings to their respective peoples to Johnson and his family. A speaker selected especially for his knowledge of past events reminded the English of their many agreements with the Confederacy, in particular the pledge by the crown to keep the "silver covenant chain" of friendship free from tarnish. In response, Johnson, his son John and nephew Guy, (all three spoke Mohawk) took turns acknowledging the salutations of the Iroquois. They renewed the covenant chain by assurances the English would never violate its promises to the Confederacy. Presents were distributed among the delegates on behalf of King George. Assisting the Johnson's was a Mohawk secretary named Joseph Brant, the brother of Mary.

Meetings of the sort held at Johnson hall required days of speeches and debates. As was the custom of the Iroquois no speaker could be interrupted while they held the floor but everyone was required to spend some time deliberating on the issues before standing before the people.

The Iroquois were there not to lay blame but to find a solution to problems they all had in common. Yet they were anxious to hear from Johnson why the settlers were not being removed from Ohio. Such sessions were strenuous to all parties. This one council proved to be too much for Sir William, already weakened by illness, he died suddenly on July 11.

As was the Iroquois custom the meeting was postponed until a proper burial was carried out. In addition, they paid Johnson the highest respect by performing a burial ceremony for his wife and children. As was Sir William's wish, his nephew Guy was appointed his successor. The Iroquois gathered again at Johnson Hall in September to press for answers to their concerns. Guy Johnson was at that time given an Iroquois name to complete the condolence rituals. The Iroquois alliance with the English was confirmed at this meeting, the Confederacy would trust Johnson's ability to arrive at a solution and not go to war against the Virginians. The covenant chain was polished by renewed pledges of friendship.

The Iroquois delegates left Johnson hall for a Grand Council at Onondaga in October. The Shawnee were urged to refrain from attacking the Virginians until a solution was arrived at in London. A Cayuga military expedition already on its way to help the Shawnee was turned back. All the nations of the Confederacy, and those in alliance with it, agreed to hold their forces back pending action by the English authorities.

The following winter was to be the last one enjoyed by the Iroquois for many years. The rift between Britain and the colonies grew ever wider over issues such as taxation, representation in Parliament and especially the refusal of the crown to permit westward expansion. With the coming spring violence flared. On April 19, 1775 the British army fought with the Massachusetts militia at Concord setting the colonies on a course which would result in complete independence 14 months later. By then the British had decided the only way to resolve this dispute was through military action and for this to succeed they needed Iroquois support. There were but a few thousand British troops in all of North America, in Canada there were less than a thousand. It was obvious to both warring factions Indian forces would have to be used.

After Concord Guy Johnson increased his efforts to secure the alliance of the Confederacy, he was opposed by the Rev. Samuel Kirkland, a missionary who had lived among the Iroquois for many years. His preaching had won a loyal following among the Oneidas and Tuscaroras, support he did not hesitate to use against the crown. Johnson considered his a serious enough threat to have arrested in May but Kirkland was able to escape to Philadelphia where he gave the rebel leaders critical information regarding the growing divisions with the Confederacy. He urged the rebels to insure Iroquois neutrality by calling for a council with them as soon as possible. Accordingly, the Continental Congress agreed to meet with the Grand Council at Albany in August.

While Kirkland was busy winning the two of the six nations to the rebel side, several Iroquois were advocating for the King. The Mohawks affirmed their personnel support for Guy Johnson by giving him physical protection against rebels in the Albany area. They also carried messages to and from Johnson hall, at times under the direction of Mary Brant. In May, Johnson called for a Grand Council to be held at German Flats, 25 miles west of Johnson Hall. Encountering resistance from the settler, he went instead to Ft. Stanwix accompanied by dozens of Mohawks. There he met with the Senecas, Tuscaroras and Oneidas but the latter, pledged to Kirkland and knowing of his arrest by Johnson, walked out. Johnson went on to Oswego with the Mohawks and Senecas. There he secured a promise the Iroquois would defend the British while warning them to stay away from agitators such as Kirkland.

To counter Johnson's efforts the Oneidas and Tuscaroras met with a rebel group at German Flats. They gave the colonials assurances they would not fight against them while promising they would provide the rebels with information as to the movements of the loyalists. Johnson, with Joseph Brant at his side, moved on to Montreal where he met with Sir Guy Carleton, warning the military governor of Canada of a possible strike at Quebec by the rebels. Johnson urged Carleton to make use of Indian forces against the rebels but Carleton refused. At a meeting between the Iroquois and other native nations at Montreal on July 26 Carleton, Johnson and the superintendent for Indian Affairs for Quebec Daniel Claus (a son-in-law of Sir William Johnson) won the support of the native people there. The rebels had attempted to wean the sizable Mohawk community of Kahnawake away from the crown by sending agents to promote the colonial cause but met with only partial success.

Just as the meeting at Montreal was ending the Oneidas were sending messengers to Albany to urge Phillip Schuyler, the rebel military leader, to occupy then abandoned Ft. Stanwix. The Iroquois had agreed to attend a council with the rebels in Albany, but prior to this the Mohawks sent a delegation to intercept the other nation at Oneida. The Mohawks warned the other Iroquois against trusting the rebels, they had already become too involved. The Oneidas brought up a sore point: the ill treatment of Kirkland by Johnson. Despite the urging by the other nations for Kirkland to leave Iroquois territory for his own safety the Oneidas decided to offer the missionary protection against arrest.

The delegates proceeded to Albany where they were met by Phillip Schuyler, Rev. Kirkland and a number of Congressional representatives. Commencing on August 25 the meeting began with both Iroquois and colonials pledging friendship and peace. The Iroquois were told the King had breached his agreements with the colonies making it impossible for them to live under his authority. They were told the colonies would respect Iroquois neutrality, that the Confederacy would not be asked to become involved in a family quarrel.

Little Abraham spoke for the Confederacy when he assured the rebels the Iroquois had no intention of fighting for either side provided its neutrality was respected. He addressed the colonials at length, urging them to make amends with the King and to refrain from entering Indian lands. Again, the Iroquois expressed their concerns over the illegal taking of their lands and asked the rebels to address this problem. The Congressional delegate said the land issue would be discussed in Philadelphia, concluding the council by signing a treaty of peace with the Confederacy on September 1.

While these negotiations were going on, however, the rebels had decided to expand the war by launching an attack against Quebec. Led by Gen. Schuyler and Gen. Richard Montgomery the expedition was meant to draw Canada away from England. Col. Benedict Arnold was ordered by the commander of the American army, George Washington, to support Schuyler by crossing Maine with 1,000 troops with instructions to capture Quebec City. Assured they would not encounter resistance by the See Confederacy, continued on page 8

AIM,

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permission of the Mohawk Council of Chiefs to work upon Mohawk territory. In time, the Nation Council felt the two men could be trusted to enter into the longhouse and take photographs of a nation meeting and a social dance.

The Onondaga Nation also worked with Wall and Arden on their project.

Mohawk Nation Bear Clan sub-chief Tom Porter was profiled in *Wisdomkeepers*.

Porter said he was pleased with the book and especially the sincerity and thoughtfulness of the authors. *Indian Time* has decided to print Glidden's article with a rebuttal from Wall's attorney in New York. Steve Wall says he is at a loss to understand the current furor. Everyone he photographed knew he was a professional photographer and that the pictures were intended for publication. He has always asked and received permission before photographing a person or object. He says he never pays for permission to take a photograph, nor is it customary in the field.

"I have spent many years working with the Native Americans, trying to depict and preserve their heritage and way of life through my photography. All of my subjects are treated with dignity and respect, and *Wisdomkeepers* will be a lasting memorial to them," he said.

Mr. Wall believes he has become an innocent pawn in an intratribal dispute that has nothing to do with his photographs. "I think those involved [in the dispute] should concentrate on getting things resolved, rather than attacking me. I am very hurt by this."

Salmon River Central School

The Salmon River Central School is currently accepting applications for the following positions:

Summer School Teachers: (7-12 Certification), 4 Driver Education, 2 English, 2 math, 1 Librarian, 2 Social Studies, 1 Science, 1 Physical Education, 1 Health.

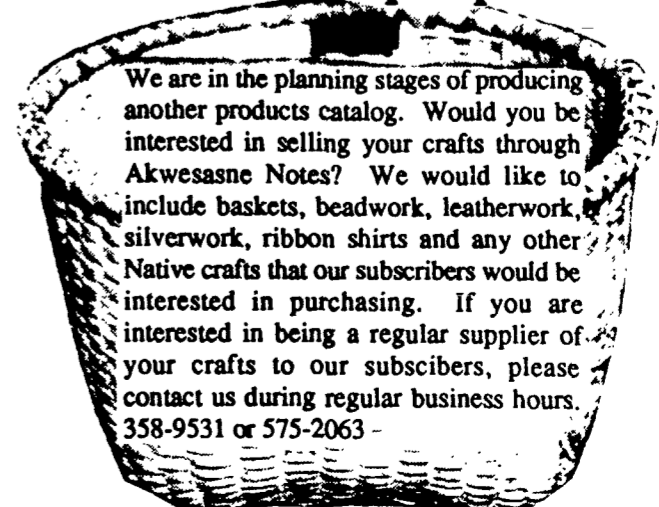
Summer School - Monitors (3 positions)

Explore and Investigate Your Culture and Environment (EICE) Summer Camp: 1 Director, 1 Certified Teacher for local history Project / Program Aquatic and Wild, 1 Certified Teacher for Computer Camp Focus Group, 1 Certified Teacher for Canoe Trip and Mountain Climbing Focus Group, 1 Certified Teacher for First Grade Group, 1 Certified Teacher for Second Grade Group, 1 Certified Teacher for Theater Arts/Crafts Focus Group, 6 General Program/Special Area Counselors- in-training, 1 Certified Teacher for Cultural Exploration Focus Groups, 1 Certified Teacher for Environmental Issues Focus Group.

Applications or more information can be obtained in the Business Office or by calling 358-2215



Attention Craftspeople



We are in the planning stages of producing another products catalog. Would you be interested in selling your crafts through Akwesasne Notes? We would like to include baskets, beadwork, leatherwork, silverwork, ribbon shirts and any other Native crafts that our subscribers would be interested in purchasing. If you are interested in being a regular supplier of your crafts to our subscribers, please contact us during regular business hours. 358-9531 or 575-2063

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