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*The Cree Prophets:
oral and documentary accounts*

JOHN S. LONG

A DECADE AGO, in a review of the literature on Native missions in North America, James Ronda and James Axtell stated that Native congregations were neither "passive children" nor "unthinking opponents" as conventional church historians had implied¹. Accounts of early missionary history in the western area of James and Hudson Bays provide a prime example of their criticism. Standard denominational histories hold that under the influence of the Reverend George Barnley, a Wesleyan Methodist stationed at Moose Factory from 1840 to 1847, the "old paganism was superseded by Christianity"². More recently, Jennifer Brown, Norman Williamson, and John Webster Grant have analysed a syncretic religious movement which Barnley had encountered and perhaps inadvertently encouraged³. As the disparaging tone of his language implies, Barnley was appalled at the "Severn system of folly and falsehood", and made every effort to stamp out what seemed to him to be a distortion of the Christian message of salvation⁴. To ethnohistorians, however, this movement is strong evidence for the Indians' active role in religious encounters and the manner in which Christianity was re-interpreted to fit existing beliefs.

Brown, Williamson, and Grant made use of different sources. Brown and Williamson both consulted the archives of the Hudson's Bay Company, and only Brown utilized the archives of the Wesleyan Methodist Missionary Society. Williamson and Grant also referred to John M. Cooper's classic article, "The Northern Algonquian Supreme Being", in which Cooper argued that the Crees believed in a superior being named *manitu* in pre-Christian times⁵. The three sources permit cross-checking between the observations of fur-traders and missionaries in the 1840s and a

comparison with the oral Cree traditions as recorded by Cooper in 1932. Supplementing these sources with Cooper's unpublished material from 1934 and a more recent account narrated at Fort Albany in 1986, this paper will compare the oral and documentary records and test the several hypotheses of these writers.

The observations of ethnocentric Europeans must be cautiously interpreted; similarly, the Cree oral accounts must be critically examined (unless we accept them as infallible), for they are subject to errors of selection and re-interpretation.⁶ The names of individuals such as Barnley may be forgotten⁷, for example, and the present-day explanations of traditional belief frequently betray Christian influences.⁸ But oral testimonies are essential if we are to understand Native peoples' views of history and its influence on their lives and to respect their roles as participants in that history.

Documentary Accounts

In 1842-3 a syncretic Cree religious movement spread from western Hudson Bay to Fort Albany and Moose Factory on western James Bay. The principal characters in the European accounts of the movement are the Cree prophets Abishabis (Small Eyes)⁹—who was also known as Jesus Christ—Wasteck (Light), and “the priestess”.

The prophets taught that heaven was a rich hunting ground where caribou were “innumerable, amazingly fat, gigantic, and delicious beyond conception”. Theirs was apparently an exclusive paradise, not the white man's heaven. The prophets predicted that a “splendid mansion” would be lowered from the sky in a few years. It would be “abundantly supplied with every possible source of enjoyment” and large enough to contain “all the Indians but *designed for them alone*”. Their followers were “so enraptured with their New Heaven, that day and night, their tongues were employed in chanting”. Magical papers and “boards... worn next to the heart” added a touch of “Gross idolatry”. Content to rely on the power of their boards and songs, some Cree were reported to have lain in their tents and starved, although game was available.¹⁰

In her analysis of this movement, Jennifer Brown reports that the prophet Abishabis, alienated from his congregation by his own actions, was killed at Fort Severn and that destruction by fire was employed to remove his *wiitnikow* (heart of ice¹¹). The *wiitnikow* was not simply a

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cannibal, as Brown and Richard Preston imply, but a more general condition or quality, “a capacity for doing damaging or anti-human behavior.”¹²

Brown draws attention to the prophets' role in “interpreting and synthesizing” Christian beliefs “within Cree social and cultural frameworks”. John Webster Grant suggests that the movement arose “in large measure from the desire of potential indigenous leaders to draw on the resources of Christianity independently of the missionaries”. He observes that the Crees credited the prophets, and not Barnley, with introducing them to Christianity. Norman Williamson interprets the Abishabis movement as a rejection of both Christianity and the Europeans; he also suggests that the Light (Wasteck) may actually have referred to a religious experience, and that there may have been just one prophet¹³.

Cree Oral Traditions

The Cree told Cooper a somewhat different account of the situation when during the 1930s he investigated pre-Christian beliefs in James Bay. Four of his informants mentioned what was evidently the religious movement of 1842-3. They stated also that the name *kitchimaniu* had been introduced by two men from York Factory, who also taught them “that they should work six days, but on one day, the praying day [Sunday], that they should respect it”¹⁴.

These accounts, narrated almost a century after the events, were passed down to Cooper's informants by actual participant-observers of the movement of 1842-3. Are they as reliable as the contemporary European accounts, which might be somewhat biased, but which are at least unaltered through the course of time? Thanks to the work of Cooper, we are fortunate in having sufficient data to address these questions.

Cooper discovered Barnley's published account of the movement, and conducted further investigations himself during his final visit to Moose Factory in 1934. His unpublished fieldnotes reveal that John Fletcher and Simon Smallboy provided Cooper with a deeper understanding of what had happened in the early 1840s.

A written account, recorded in Cree syllabics by John Fletcher, describes the conversion of one William Apistapesh (John's grandfather). Traditional Cree names, like Cree nicknames today, were often based on personal idiosyncracies. Apistapesh (Small Man) is not to be confused with his contemporary, Abishapis (Small Eyes)¹⁵.

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William Apistapesh¹⁶

Apistapesh [Small Man] lived before there was prayer!¹⁷. This is the name that he went by before he was baptised; William Apistapesh was his name after he was baptised. He was able to remember what had happened 110 years earlier. His father had told him stories about what had happened before there was prayer.

William Apistapesh was a very old man here in the Moosonee area. When he died, he was not very sick; he was just like someone who went to sleep. For ten years before he died, he was blind and unable to walk. He was a very kind person. Apistapesh, as he was known, called everyone his grandchildren. He like to touch anyone who came to visit him, young children and older people alike.

This is the person who saw things before there was prayer. He truly spoke to his grandchildren these things he had seen and heard. As he looked back, he knew that things had been different. He spoke about this, and how they had truly known of someone on high. He described this as if it were a vision, at a time when they were heavily involved in conjuring, drumming, and other activities.

Some even got married; at that time there were no weddings. Some were involved in taking another man's woman¹⁸; the man whose woman was taken would take another woman for himself. When prayer came to their area, some believed and some did not. Some did not consent to baptism, favoring their old way of living. Some died without accepting prayer or baptism.

This is what Apistapesh spoke of. He told of when he had some idea that there was a being on high, when they were deeply involved in their dreams. One Indian visualized a person in his vision, someone who shone out from all the others on high. He knew that something came from on high. After this, he prayed to this dream which he had experienced. He told people that there was someone on high who shone more than anyone; he was not really sure what it was.

Some people who were bothered with visions would put up a conjuring tent so that they too might witness something of this sort, but they did not see a vision so they did not believe, because nothing was revealed to them by their conjuring tents. The person who saw this vision did not see it by way of conjuring; he saw it only as if through a dream. He believed what he saw in his dream, that there was someone on high, someone to sing to:

Oh light, oh light,

We sing to you;

People, people,

Sing to the light;

He that shines on high,

To him sing praises, sing praises.

There were two people that believed in this dream or vision. They eventually made up hymns, directing them to the vision. The people that saw this on high called it a light. When they were eventually told that there was a *kitchimantia*, then they believed in the vision that someone had witnessed some time before.

These stories were handed down by William's father, a long time before prayer entered into their life. William Apistapesh truly believed there was a great spirit. In his aging years, this man was never sick and never conjured. He had no use for drumming and all that went with the rituals of his day.

John Fletcher (translated by Andy Faries)

This narrative stresses the central role of two people, the prophets, who had a vision. Barnley's written account tells us, "These two individuals... withdrew from the society of others, for the purpose of maturing their plans". The Cree prophets were perhaps on a dream quest, searching for other-than-human helpers. But the prophets shared their vision—an unusual practice, for dream messages were usually private. The new religion made a strong other-than-human power available to everyone. As Williamson speculated, their vision was associated with "light"¹⁹.

In 1933 Cooper had interviewed Simon and Ellen Smallboy. Citing their information, he wrote, "They are both very devoted members of the Church of England, and I have reason to believe that their reticence [in discussing pre-Christian beliefs] was due to religious considerations... It was quite evident that they knew very much more that they would talk about"²⁰.

The next summer Cooper's suspicions were confirmed when Simon Smallboy provided him with additional information about the movement²¹:

SS: When the two came from York Factory²², Indians got hold of hymns and all songs began with Wasetek. A half-bred here, Steward, used to say: "That is no religion? Wasetek was killed and got cut up. Steward said: 'I told you so.' Wasetek got killed here and they cut him all up in pieces. Wasetek got silly over his religion. One of the two was called Wasetek and the one called Jesus was served the same way [as Wasetek]. JMC: Did the two men say do away with dogs?

SS. Yes (emphatic). They had all the big dogs killed but didn't bother the little pups. They had a name for dogs that wasn't a good name, but I forget it. No huskies then, only beaver dogs.

Taken together the oral accounts, narrated ninety years after the event, agree with the European records on several key issues: the names of the two men, their vision experience, their use of hymns, a book, the destruction of dogs, and the ultimate death of Abishabis. Each is a legitimate record of common historical 'facts', but also provides some details missing in the other. The Cree versions make no mention of starvation, boards, or the priestesses²³. The European versions do not provide us with much detail on the songs or on the fate of Wasetek.

Finally, each tradition provides us with clues as to how the European or Cree participant-observers understood what was happening. For the Europeans the prophetic movement of 1842-3 was a perversion of the Christian message and a threat to the Indians' very lives. Cree oral tradition explains why the movement was so popular.

Like the Hannah Bay murderers of 1832²⁴ the prophets promised freedom from starvation. But instead of plundering the Company's posts, the Cree were promised aid from *kitchimaniu*, a helper similar to their traditional *maniu*. They gained access to hymns so powerful that their hunting dogs would not be needed, hymns similar to the function of their traditional songs, and more powerful than the shaking tent. They also predicted an Indian paradise, very much patterned on traditional life and one that would appeal to Indians, not to Europeans. We learn that the prophets' vision could not be experienced through the shaking tent and we see one convert's explicit rejection of traditional drumming and conjuring, understandable two generations after the introduction of Christianity. When the prophets "got silly over their religion", they were dealt with in a traditional manner.

Cooper found that nothing was recalled about Barnley other than his surname²⁵. The Cree credited the York Factory prophets, not Barnley, with first introducing them to Christianity and the observance of the Sabbath. We might expect this to be a self-serving re-writing of history, replacing European heroes with Indian ones. But this is no simple rejection of Europeans; the Indians could not understand Barnley, but they could understand the Indian prophets—and the later *bilingual* European missionaries.

The Cree's own accounts of this messianic movement support Brown's notion that this provided a synthesis of Cree and Christian beliefs. They

fail to support Williamson's simplistic suggestion that the Cree were rejecting Christianity and Europeans. The Cree did not understand the first European missionary; it was the two Indian prophets and the priestess who first brought them syllables and the concept of the Christian *kitchimaniu*. One of the men from York Factory was indeed called "Light", but he may have chosen the name, as Williamson speculated, as the result of his vision experience. Grant argued that the Cree wished to have access to Christian knowledge or power "independently" of the Europeans; we have seen that they had no other choice, for the missionaries could not communicate with them²⁶.

At Fort Albany the story of the prophets is still kept alive nearly a century and a half after Barnley's time. The following account was narrated in 1986²⁷:

Two Cree Prophets

This story was told by our ancestors who lived away back about eight generations. This man, Joseph Chookomoolin, heard the story being told among the Muskeg Indians. It happened when he was about eighteen years old, but he didn't see it happen. Joseph Chookomoolin heard his great-great-grandfather tell the story to his grandfather and father. They were children at the time.

The story is, a long time ago there was a group of Indians living at a place up north of Attawapiskat called Ekwan. They used to have their wigwams together; that is how they lived a long time ago. Among them was an elder who had dreams of the future. He told them what would happen in the future. And they always watched them to see what would happen.

At last what he told them came to happen, and now at night they waited and watched as the time drew nigh for it to happen. Every evening the young people would go out and watch to see who was supposed to come. At this time the Indians lived in very big wigwams, with a door on each end²⁸. They had one door to go outside and one door to go inside.

At last it happened. One night while they were outside watching, they saw a bright light shining up in the sky. They said there were two bright lights. They heard someone talk. When they saw the lights, everyone in the wigwam came out to see. So the people said they were told, and everyone heard what was said, that religion would come to them shining bright. That is what they were told. So they called it *wasieck*, religion. That is what they were told about the future, that someone would come. Now these messengers started to sing.

One of them called himself *wastiek*, which means light. And the other one he talks about, they didn't know who he was. He called him Jesus. They started to sing, and the song they sang was, "Now listen you who are living. There will be a light come to you". That is what they were told. And they never forgot the scene they saw and heard. They remembered what they were told would happen in the future. They were amazed when he called himself *wastiek* and also when he talked about Jesus.

So that is when religion started. It was then that the Indians began to realize that there was someone in charge of everything in the whole world. It was said that later on that winter a priest came to them, and they thought that the two shining lights they had seen were angels. When the priest told them about Jesus and the angels and also taught them about religion, they began to think back about the story told them by the grandfathers of what would happen in the future, that there is another life. They thought of that right away when they saw the priest.

This is the end of my story. They didn't see anyone again. All they saw was the shining light. That is why they named it *wastiek*, religion. That is the religion they had, believing there was a God even before they really knew there was a God.

Sister Catherine Tekakwitha (Wesley)
(translated by Daisy Turner)

This recent account still contains the names of the two prophets, a vision of light, and the words of a song. The mention of angels, and the close parallel with the Biblical shepherds of Bethlehem, may well reflect the strong influence of Roman Catholicism among the Western James Bay Cree²⁹. No priests visited the Western James Bay region until after Barnley's departure in 1847, a few after the height of the religious movement; this accords well with the "later" in the oral narrative.

John Honigmann, who conducted fieldwork at Attawapiskat in the 1940s, reports that a Cree shaman dreamed of *kitchimaniu* "shortly before the arrival of the priests". He dismisses as "retrospective exaggeration" the suggestion that a shaman had predicted the arrival of Europeans³⁰, but clearly Sister Catherine's account can be placed alongside that of John Fletcher. In 1840, after more than a century and a half of contact with Europeans, it would not be unreasonable for a Cree shaman to predict the arrival of missionaries. Priests after all had been active at Temiskaming and Abitibi since 1837³¹. Some scholars have suggested that the star which led the wise men to Bethlehem was the appearance of

Halley's Comet in 12 B.C.³² The appearance of the same comet overhead in 1834 may very well have given rise to the shamanic predictions and the eventual rise of the Cree prophets.

The documentary and oral accounts of a syncretic Cree religious movement have been compared and found to be complementary. Each provides information which is omitted in the other. What is clear is how the various participant interpreted the events and the impact of them upon their own lives. The "Jesus and Light Movement" amply demonstrates the active and creative role which Native people played and continue to play in their encounters with Europeans and Euro-Canadians³³.

- 1 James Ronda and James Axtell, *Indian Missions: A Critical Bibliography*, (Bloomington: Indiana University Press, 1978) 51.
- 2 John Maclean, *Vanguards of Canada*. (Toronto: Missionary Society of the Methodist Church, 1918) 62.
- 3 John Webster Grant, "Missionaries and Messiahs in the Northwest", Norman Williamson, "Abishabis the Cree", both in *Studies in Religion*, 9.2 (Spring 1980) 125-36, 217-45 respectively; Grant, *Moon of Wintertime: Missionaries and the Indians of Canada in Encounter since 1534*, (Toronto: University of Toronto Press, 1984), 117-8; Jennifer S. H. Brown, "The Track to Heaven: the Hudson Bay Cree Religious Movement of 1842-43", in William Cowan (ed.), *Papers of the 13th Algonquian Conference*, (Ottawa: Carleton University Press, 1982) 53-63, and her "The Hudson Bay Cree Prophetic Movement of 1842-43: Cast of Characters", unpublished notes for a colloquium at the Department of Anthropology, University of Wisconsin-Madison, 26 April 1982.
- 4 James Evans Collection, Barnley to Evans, 16 August 1844 in the E.J. Pratt Library, Victoria University, Toronto.
- 5 John M. Cooper, "The Northern Algonquian Supreme Being", *Primitive Man*, 6.3-4 (1933) 41-111. See also John S. Long, "*Manitu*, Power, Books, and *Witnikow*: some factors in the adoption of Christianity by nineteenth-century Western James Bay Cree", *Native Studies Review*, 3.1 (1987) 1-30; Jennifer S. H. Brown & Robert Brightman (edd.), *The Orders of the Dreamed: George Nelson on Cree and Northern Ojibwa Religion and Myth*, (Winnipeg: University of Manitoba Press, 1988) 107-8.
- 6 Jan Vansina, *Oral Tradition as History*, (Madison: University of Wisconsin Press, 1985); John S. Long, "Narratives of Early Encounters between Europeans and the Cree of Western James Bay", *Ontario History* 80.3 (1988) 27-45.
- 7 See John S. Long "Shaganash: Early Protestant Missionaries and the adoption of Christianity by the Western James Bay Cree", Ed.D. Dissertation, University of Toronto, Department of Education, 1986, pp. 24-5, 48.
- 8 Cooper [n. 5] 103.
- 9 Translation by Sister Catherine Tekakwitha.

- 10 Wesleyan Methodist Missionary Correspondance [WMMC], Barnley to Committee & Secretaries, 23 September 1843, also found in *Wesleyan Missionary Notices* (February 1845) 25-6 and in *Wesleyan Methodist Missionary Magazine* (1845) 202-3; University of Western Ontario [UWO], D.B. Weldon Library, James Evans Collection, Barnley to Evans, 16 August 1844 (nr. 186), 15 February 1844 (nr. 170), and 4 July 1844 (nr. 179); Public Archives of Canada, Barnley's Journal, 20-21 January 1844, Hudson's Bay Company Archives [HBCA] B.3/a/149), fo. 30, cited by Brown, "Cast of Characters" [n. 3] 1.
- 11 Spelling suggested by C. Douglas Ellis.
- 12 WMMC, Barnley to Committee & Secretaries, 23 September 1843; PAC, Barnley's Journal, 20 January 1844; Brown, "Track to Heaven" [n. 3] 55, 62; Preston—Interview, 10 November 1983; Lou Marano, "Windigo Psychosis: the anatomy of an Emic-Etic confusion", *Current Anthropology* 23:4 (August 1982) 385-97.
- 13 Brown "Track to Heaven" [n. 3] 58; Grant, "Missionaries and Messiahs" [n. 3] 134; Williamson, "Abishabis" [n. 3] 228. See also Cooper, "Supreme Being" [n. 5] 14.
- 14 Cooper, "Supreme Being" [n. 5] 44-7, 60-8, 82-3.
- 15 Translation courtesy of Sister Catherine Tekakwitha.
- 16 The narrative is taken from the field-notes (pp. 488ff.) of John M. Cooper, now located in the Anthropology Department, Catholic University of America, Washington, D.C. It was translated in 1985 by Andy Faries. Parts of the "hymn" are similar to those printed by James Evans in 1841—see James Evans, *Cree Syllabic Hymn Book*, ed. Margaret V. Ray, (Toronto: Bibliographical Society of Canada, 1954) 4, 8 [original pagination].
- 17 The Cree word *ayamathewin* is usually translated as "prayer" or "religion", but literally it refers to the delivery of a discourse, i.e. "preaching".
- 18 Abishabis demanded five or six wives; Jennifer S.H. Brown, "Abishabis (Small Eyes)" in the *Dictionary of Canadian Biography*; (Toronto: University of Toronto Press) vol 7 [forthcoming].
- 19 Barnsley to Society, 23 September 1843, *Wesleyan Methodist Magazine*, (1845) 202. See also John J. Honigmann, "Attawapiskat—Blend of Traditions", *Anthropologica* 6 (1958) 60.
- 20 Cooper "Supreme Being" [n. 5] 67-8.
- 21 Cooper's 1934 field-notes, p. 519. I am grateful to Regina Flannery for drawing this information to my attention.
- 22 Abishabis was a York Factory Indian—see Brown [n. 3] 54.
- 23 Norman Wesley has a tape in which James Wesley of Kaschechwan mentions a "woman of God" who introduced the Christian message among the Albany River Cree.
- 24 Francis & Moranz, *Partners*, 158-60.
- 25 Cooper's 1934 field-notes, p. 519; Cooper "Supreme Being" [n. 5] 103.
- 26 Cooper, "Supreme Being" [n. 5] 44-7, 60-8, 82-3.
- 27 By Sister Catherine Tekakwitha, April 1986.
- 28 This is a *capotitawari*; see John J. Honigmann, "The Attawapiskat Swampy Cree: an ethnographic reconstruction", *Anthropological Papers of the University of Alaska*, 5.1 (1956) 43.

- 29 John J. Honigmann, "West Main Cree" in June Helm (ed.), *Subarctic*, (Washington: Smithsonian Institution, 1981) 224; "Expressive Aspects of Subarctic Indian Culture" in Helm *Subarctic*, 731; and "Attawapiskat" [n. 19] 60. See also Richard J. Preston, "Catholicism at Attawapiskat: a case of culture change" in William Cowan (ed.), *Papers of the Eighteenth Algonquian Conference*, (Ottawa: Carleton University Press, 1987) 271-86. Barnley attributed the movement to Satan who had "transformed himself into an angel of light, and propagated among them the errors of a ruinous tendency", *WMMC* Barnley to Committee and Secretaries, 23 September 1843, also published in *Wesleyan Methodist Magazine* (February 1845) 25.
- 30 Honigmann, "Attawapiskat Swampy Cree" [n. 28] 67, 73.
- 31 Elaine Allan Mitchell, *For Timiskaming and the Fur Trade*, (Toronto: University of Toronto Press, 1977) 174. The Jesuits and a Hudson's Bay Company chaplain were present in James Bay in the late seventeenth century; see John S. Long, "The Reverend George Barnley, Wesleyan Methodist and James Bay's Fur Trade Company Families", *Ontario History* 72 (March 1985) 43-64.
- 32 "Silent Night, Summer Night? Jesus' birth Possibly 12 B.C.", *The Globe and Mail* 21 December 1985, p. A-16.
- 33 The author gratefully acknowledges the advice, assistance, and encouragement of Jennifer S.H. Brown, Regina Flannery Herzfeld, Sister Catherine Tekakwitha, Norman Wesley, Andy Faries, Daisy Turner, Richard J. Preston, and the late Edward S. Rogers.

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Notes and Comments

Learning and the Catholic Tradition

In observance of its centennial year, Saint Anselm's College is sponsoring a symposium entitled FAITH SEEKING UNDERSTANDING: LEARNING AND THE CATHOLIC TRADITION to be held from Thursday April 20 to Sunday April 23 1989. The conference will consider Catholic education in all its aspects, with special sections on Anselm of Canterbury. At an academic convocation to be held during the symposium, Jean Leclerc O.S.B. will receive the first Saint Anselm medal. For further information on the programme and housing please contact the Symposium Committee, Saint Anselm College, 87 Saint Anselm Drive, #22278, Manchester, N.H., 03102-1310.

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Saint Paul University: one hundred years

The Catholic University of Ottawa (since 1965 "Saint Paul University") was created by Pope Leo XIII through the apostolic brief *Cum apostolica sedes* on 5 February 1889 and run from its inception by the Oblate Fathers of Mary Immaculate. To mark the centenary of this institution a number of celebrations and events has been planned throughout the year.

The actual anniversary was marked (5 FEBRUARY) by a lecture by Fr Roger Guindon, O.M.I., on the history of the reception of the pontifical charter. From AUGUST 28 to 31 the University will host an international meeting—the "Saint Paul University International Centennial Conference"—on *The Present and Future Challenges facing Catholic Universities* (there are 170 Catholic universities in the world). This conference will attract both university and church people, from both Canada and abroad.

From OCTOBER 16 to 19, as well as the centenary of the University, the 60th anniversary of the University's Faculty of Canon Law will be marked by the annual meeting of the Canadian Canon Law Society, which has drawn up its programme in co-operation with the Faculty of Canon Law. Sessions will be held at the Radisson Hotel in Ottawa. Mr Justice Antonio Lamer of the Supreme Court of Canada has agreed to speak on the relationship between federal and canon law.

Finally the principal celebration of the centenary will take place from OCTOBER 22 to 27 when there will be open-house days, special days for alumni and friends of the University, a mass at the Cathedral followed by a banquet, a concert, and the conferring of honorary degrees. Throughout the year an exposition of photographs and documents will recall the major events and individuals of the University's first 100 years. A special fund-raising campaign will be held throughout the centenary year. For further information contact the Rector, Pierre Hurtubise, O.M.I., Saint Paul University, OTTAWA, Ontario, K1S 1C4 (613-236-1393).