Typical of the proud, powerful and progressive Blackfoot Indians of Southern Alberta, is this Indian mother with her child. The Blackfoot Indians number the Peigan Agency, investigations he had among the Indians and rural populations of Canada. Dr. Barbeau spoke of the investigations he had carried out among the Indians and rural populations of Canada.

"I studied their customs, their ways of living and their handicrafts and recorded countless stories, songs, folk tales and stories of all sorts, with elderly folk, most of them illiterate. These are the people who are everywhere considered our inferiors in skill and intelligence. We take for granted that life in town and education at the schools are essential for real superiority of intelligence and efficiency in life.

Yet my experience has been that personal gifts, intelligence, skill, knowledge within their own sphere, are far more developed among primitive folk, Eskimo, fishermen, hunter, habitant and all; than among the upper classes of Canadians within the reach of school, factory and comfortable homes, who harbor within themselves a stubborn superiority complex."

52 Years Among The Blackfoot

Father LeVern Spent His Life Among the Indians He Loves

(The Lethbridge Herald, Saturday Dec. 27, 1952)

There lives in St. Mary's Indian School near Cardston today a man who can speak the Blackfoot language better than most Blackfoot; who knows more about Indians than most Indians; who has dedicated his whole adult life to the betterment of the Indian.

Rev. Father LeVern, O.M.I., has spent the last 52 years among the various tribes of the Blackfoot Indians in Alberta. Today, at 81 years of age he is active, working amongst the youngsters at St. Mary's Roman Catholic Indian Residential School. In addition he spends five or six hours a day in solitude in the chapel there.

He recalls the days when the Blood Reserve of the Blackfoot tribe had only 1,100 members, a period from about 1900 to 1927, then they began to expand. Today there are about 2,100 Blood Indians on the Reserve. He recalls the days of disease and starvation that sent the population of the Peigan Indians at Brocket from 700 to 1,900 to only 330 in 1925. He recalls the day when he was sent by Oblates from Lethbridge to work in Northern Alberta and within the Peigan Reserve, and there the population there is again about 700.

His life amongst the Indians has been devoted solely to converting the Indians to Christianity. "I have tried to do the will of God," he says, "I am thankful for being able to spend my life among the Indians."

CHILDHOOD AMBITION

Father LeVern first thought about becoming a missionary when he was a child in the province of his birth, Lyons, France. "I heard and read about the pagans," he recalls, "and said to myself, I would become a missionary to help them save their souls." For the past 50 years he has been living up to the vows of his childhood.

He docked in New York in the spring of 1900 a young man of 29. He had read about the work members of the Oblates of Mary Immaculate, a church order, were doing amongst Western Canada Indians, and became one of them. He went to Ottawa from New York, moved right on to St. Albert in Northern Alberta, and after a few days there received his first appointment, to the Indian School at Standoff, on the Blood Reserve south of Fort Macleod.

"In 1907 I was kicked out," he says with a laugh. He took over the principality of the Crowfoot School near Cluny, staying there for nine years.

TO BROCKET

In 1916 Father LeVern transferred to Brocket, spending 21 years there until he returned to the Blood Reserve, this time to St. Mary's School.

The Standoff School, which had only 18 pupils in 1900, was closed in 1925, the year St. Mary's Residential School was built. Today there are more than 250 students at the school with a staff of 36.

(Continued on page 4)
We have pointed out in a previous editorial how the objective of self-administration, as set forth by the Government in introducing the present Indian Act, implies certain steps that must be taken if Indian communities are to become autonomous. Most urgent is the gradual initiation of Chiefs and Councillors in the technicalities of the Act and in the ways of democratic management.

For the Indian leaders presently in office, there appears to be no other way than that they devote more time and energy to this most important phase of social engineering, at their Council meetings, under the supervision of qualified Government officials. The latter should be partly relieved of their numerous executive duties in order to give the necessary guidance.

But must this situation endure very long? It is definitely not ideal and, to a certain extent, it defies the very purpose of the Law. Not taking the necessary measures to eliminate this practice is a sure sign of shortsightedness, if nothing else, on the part of those responsible. Where then does the solution of this problem lie?

From the dawn of history to the present, organized societies, both public and private, have always relied on one form of activity: education, and one institution: the school, to train leaders for the future generations.

Education has always been the key instrument to preserve and improve culture in general, and a special form of government, in particular. All lasting political reforms were made permanent through the school. Statesmen and dictators alike have understood the essential tie between national education and political theory. All those who work with or for the Indians, in one capacity or another, should be aware of this fundamental connection. Unless education dispensed to the coming generation of Indian is thoroughly geared to the objective set forth by the Indian Act, the evolution of Indian communities towards self-government will never take place. Every single element of the teaching program must be integrated one way or another with the official policy of the administration of Indian Affairs.

To what extent is this being done? For instance, are Canadian History and Geography, (also called Social Studies), taught with that specific purpose in mind? "Social" means "of the people". There is nothing very "social" about these studies if they do not give priority to the origin, evolution and present problems of the Indians in Canada. The basic techniques of progressive education are our best hope for the permanent solution of the so-called "Indian problem". Are teachers in the field sufficiently encouraged and helped to apply them in a realistic way?

A.R.

In forthcoming issues of the Indian Missionary Record we will publish a series of articles on the Administration of Indian Affairs; we will give firstly a general statement, with special reference to the minister of Citizenship and Immigration, his Deputy Minister, and the present Director of the Indian Affairs Branch.

Watch for our March issue of the Indian Missionary Record.
The academic year established a new record, with a total of 27,555 Indian pupils enrolled, and 1,202 of these attending high schools or universities. These high attendance figures were made possible by the provision of 59 additional classrooms during the year.

**BRITISH COLUMBIA**

A continued improvement was noted in day school attendance and in the number of pupils attending provincial high schools. A residential school accommodating 110 pupils recruited from the northern part of the province and Yukon Territory was opened at Lower Post, and a block was added to the Cariboo Residential School.

Seven new schools were built, some of which were replacements, increasing educational facilities by six additional classrooms. Further progress was made in arranging for the education of Indian children in provincial schools in four areas.

**SASKATCHEWAN**

Education facilities were improved through the employment of teachers with higher qualifications, and through the provision of additional classrooms. New construction included seven day schools of the one-classroom and teacherage combined type of structure, and one 2-classroom school with teacherage combined. Three day schools of one-classroom and teacherage construction and two of 2-classroom and teacherage construction were being built at the end of the fiscal year.

**MANITOBA**

Additional educational facilities were provided through the construction of seven new schools with teacherages attached. Attendance at all schools improved, with the number in higher grades continuing to increase. Many of these children have signified their intention of taking up nursing or teaching as a vocation.

**ONTARIO**

Three new schools were constructed on the Mud Lake, Gibson, and Shawanaga Reserves to provide additional and improved accommodation for the increasing number of school children. There was a noticeable increase in the number of children attending high school.

**NEW BRUNSWICK**

New day schools were built at St. Mary’s and Woodstock to accommodate the increased school population. It was noted that attendance was on the increase on every reserve in the Province, and that pupils attending colleges and conveners were again increased in number.

(Cont'd on page 7)
Reserve erected a skating rink, Boat Capsized

PIECE story of the Mission, Chief William Bruyere, Councillor Harry Courchene; local labour cut the lumber, dug a five hundred foot water line and installed the electric lights.

Loses Life As

BOAT CAPSIZED

GUYSBORO, N.S. — Dragging operations for the body of a 42-year-old Micmac Indian, John Johnson, from the Cook's Cove reservation, who was thrown into the icy waters of nearby Salmon River recently when a large ice floe capsized his boat.

Another Indian from the reservation, Vincent Poulett, a 17-year-old nephew of the victim, was rescued as he floated downstream on an ice floe reported in the afternoon at Horton Cove, a community.

Salmon Increases

Another Indian from the reservation, Vincent Poulett, a 17-year-old nephew of the victim, was rescued as he floated downstream on an ice floe reported in the afternoon at Horton Cove, a community.

Oil Production

Exploration work by licensees and permittees continued, and 15 oil wells were brought into production on Stony Plain Indian Reserve in Alberta, bringing the number of producing wells on that reserve to 16.

Oil rights were advertised on 33 reserves during 1951-1952.

There were 295 oil contracts in force at the end of the fiscal year. Receipts to Indian band funds from these contracts totalled $657, 715.33.

Important Meeting

SCHEDULED FOR APRIL

Hazelton, B.C. — What is reported to be the most important meeting of the British Columbia Indians in modern history will be held in New Hazelton April 25.

Frank Calder, member of the legislature for Attlin and Secretary of the Native Brotherhood of B.C., said that the meeting of representatives of the Brotherhood will discuss many important Indian problems.

$3,600,000 PAID IN FAMILY ALLOWANCES

The following table shows the value of Family Allowances distributed to Indian families in the calendar year ending December 31, 1951, an increase of $135,568 over the previous year:

<table>
<thead>
<tr>
<th>Province</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prince Edward Island</td>
<td>$6,500</td>
</tr>
<tr>
<td>Nova Scotia</td>
<td>74,077</td>
</tr>
<tr>
<td>New Brunswick</td>
<td>66,134</td>
</tr>
<tr>
<td>Quebec</td>
<td>369,955</td>
</tr>
<tr>
<td>Ontario</td>
<td>859,800</td>
</tr>
<tr>
<td>Manitoba</td>
<td>519,056</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>462,838</td>
</tr>
<tr>
<td>Alberta</td>
<td>366,533</td>
</tr>
<tr>
<td>British Columbia</td>
<td>764,541</td>
</tr>
<tr>
<td>Yukon and Northwest Territories</td>
<td>130,521</td>
</tr>
</tbody>
</table>

Total: $3,619,075

The Family allowances were paid thus:

Cheque direct to Indian " 86.4 p.c.
Administered through Indian agency trust account " 2.3 p.c.
Allowances in kind " 11.3 p.c.

INDIAN TRUST FUND ADMINISTRATION

(From the Annual Report of the Indian Affairs Branch — 1951-1952)

The total expenditure from the 31 million dollar Indian trust fund in the fiscal year 1951-52 was $3,978,649.79, chiefly for agricultural assistance, relief, distribution of cash in accordance with the provisions of land surrenders, housing construction and improvements, road building, and loans to Indians.

Councillors of bands with worthwhile trust funds continued to take an increasingly active part in the management of their monies through the budgeting of their annual expenditures. The new Indian Act provides that the Governor in Council may, by order, make rules to control the trust funds, and expend, in whole or in part, its revenue monies.

The experience being gained by band councils in compiling their annual budgets of expenditures provides valuable training in preparation for the time when they may assume the control and management of their revenue monies. Band councils generally are showing that their understanding of the principles of money management is rapidly increasing.

The allocation of over a million dollars during this fiscal year was about in the same proportion as during the previous fiscal year, and was devoted mainly to items such as agriculture, relief, cash distributions, housing and road improvements.

Notable among the housing improvement projects on Indian reserves, payable from trust funds, are those at Sarnia and Saugene, Ontario. In the case of the Sarnia Band, 23 families received assistance at a total cost of $351,188.52. The Saugene Band spent $40,000 from their funds to repair houses and build new ones where necessary.

At Squamish, in North Vancouver, $120,000 was set aside from band funds. Twenty-six houses were purchased as a nucleus of a planned village site which will have sewer, water, and electrical services.

It is worthy of mention that a number of community halls were built or commenced during the year at the request of Indians who voted funds for that purpose.

Mistassini's Life Described

Life and customs of the Mistassini Indians in Northern Quebec was the subject of a recent lecture to the Belgian Canadian Association by Jacques Rousseau, director of the Montreal Botanical Garden and a noted student of Indian customs.

Mr. Rousseau, who stressed the migratory character of the tribe, noted that despite their backwardness in civilization, these Indians follow democratic patterns in the election of chiefs and in the division of tasks in the household.

The name Mistassini is derived from the Indian name of a large rock on the river which also bears that name. Most of the Mistassini Indians are devout Christian, Mr. Rousseau said, but at the same time they continue to practise their pagan customs.

When brought to Montreal, Mistassini tribesmen, Mr. Rousseau said, expressed contempt for the white man's ways of life, laughed at the "woods" surrounding the city and noted that while visiting stores and offices they found many women at work. Mistassini women do only household tasks.
The seven Islands have been completed last spring. There are six classrooms in a four-classroom unit, plus two single rooms for boys' manual training and domestic science for the girls, and will allow for the full development of the educational and training program already initiated at Seven Islands.

Twenty-four persons comprise the permanent staff of the School: Reverend L. Laurin, O.M.I., Principal; Reverend J. Lambert, O.M.I., Administrator; three Oblate lay Brothers; five Sisters of Mary Auxiliatrix, three of whom are School teachers; five lay teachers and six other lay helpers.

A large hangar and a root cellar have been completed last fall. Plans are being made for the erection of a large gymnasium at an early date of a large gymnasium and a chicken coop.

**Christmas Season**

During the Christmas holidays two entertainments were organized by the school staff and pupils; numerous Indian parents attended both. The pupils and the parents have shown great aptitude in their musical performances, vocal and instrumental.

The cooperation of the parents with the school is most noteworthy; for instance, the attendance of the Day school students averages well over 95%; no complaint was ever registered since the opening of the school, last September 2nd.

The seven Islands' band is also noted for the up-to-date residential facilities which have been given to them through the Indian Affairs Branch. Numerous homes have risen from four to eight rooms; they are kept very neat and are generally well furnished.

The average income of the pupils is high enough to maintain good standards of living; this income is derived mainly from the developments at Seven Islands, the Blackfoot Agency, and from the sun dance to Knob Lake and the lumbering activities in the area. It is noted that the sandy nature of the soil does not permit gardening.

**Handicrafts**

The Native ladies are very apt and interested in handicrafts. They have weekly meetings at which they are active in sewing, knitting, making slippers, purses, etc. out of seal and moose hide.

The work is really lovely; a mannerly for these handicrafts is being sought out.

**Sports**

Great enthusiasm is shown for sports; the young married men of the reservation have organized two hockey teams; the school also boasts of two junior teams; team competition is assured as the hockey teams meet the town of Seven Islands' clubs, the Clark City team, and other teams organized by the various companies which operate in the area.

**Official Opening**

The official opening of the school, which had been scheduled for October 1932, has been postponed until early June 1933. High ranking Government and church authorities are expected to attend the ceremony.

Indian chiefs from Seven Islands, Besermis, Mingan, Ne-askhan and La Romaine, will also be invited to attend; pupils attending the school will take part in the ceremony which will include feature choruses, skits and other performances.

The school pupils have shown the musical talent, last Christmas, when they sang a special Mass in three parts with great success.

**Housing Shortage Relieved in North Vancouver, B.C.**

The Squamish Indians have recently purchased twenty-six war-time houses and will later on build additional homes to relieve the housing shortage which existed for many years on the Mission and the Capilano reserves.

This new issue of Canadian stamps will be available on April the 1st. The three cent stamp will be brown, while the 2 cent one will be blue.

**APOLLO OF THE BLACKFOOT**

Father LeVern has seen many changes, both good and bad, amongst his charges in his 53 years with them. They weren't well-off then as they are today, he says, pointing to liquor as the biggest single evil in an Indian's life. He blames much of this on the whites. "The best thing the white man can do to help the Indians is to provide a better example for them when in contact with them," he claims, "and not practically force them to buy liquor."

**CHANGE FOR GOOD**

But the aging priest has seen many changes for the better among the Blackfoot Indians. He has seen them gradually give up the nomadic life for the more settled way of living. The younger generation gradually change their ideas of the Sun Dance from a form of religious ceremony to an annual feast and get together. Only a few old men and women in the tribe now take the Sun Dance as a religion, he says.

The Sun Dance does not meet with Father LeVern's approval. He thinks it is a form of pagan worship. "Today," he says "the Indians spend a month or six weeks of the best time of the year, when they should be on their farms, at the Sun Dance—and from the Sun Dance comes trouble and evil. It is hard to stop them, though, because of the interest shown in them by tourists and other people."

The standard of living of the Indians has risen steadily since the turn of the century and Father LeVern points out to their houses to illustrate this. Today they have cars, radios, chairs, maybe tractors. They live in white man's houses, although in the summer many of them still get the urge for the great outdoors sleeping in tents set up alongside their homes.

When he first arrived here the Indians, if they lived in buildings at all lived in a hut with a sod roof, very little window space, a dirt floor with a fire in the middle and a hole in the room to let the smoke out.

For at least 25 years after Father LeVern started his work amongst the Indians he saw scrofula, a type of tuberculosis, rampant amongst the Blacks. It was a big worry, with a swelling under the neck that finally burst, and ran continually. Today, scrofula has almost disappeared from the Reserve. He saw the mortality rate of the Indians drop sharply, especially the infant death rate. It can be claimed without fear of dispute that Father LeVern knows the ways of the Blackfoot tribes in Canada as well as any person alive today. For Father LeVern is entering into his 53rd year with his Indians. He is still carrying on, working for the Blacks and for Christ.

Indians engaged in land cultivation, livestock and poultry raising, gardening, commercial and domestic fishing and lumbering, and other industries were assisted financially with revolving fund loans, and from welfare appropriation where necessary or expedient.
The Legion of Mary at Maniwaki

MANIWAKI, P.Q.—On November 21st, the "Legion of Mary" was established on the Maniwaki Algonkin Reserve; we now have twelve active members and fifteen auxiliary members. Four of our members took part in a closed retreat at "Villa Madona", in Ottawa, late in January.

Officers of the Legion are: President: Mrs. Nona Manatch; Vice-President: Mrs. Willie Commando; Secretary: Mrs. Anthony McGregor, and the Treasurer: Mrs. N. McPhee, Jr.

The Legion holds weekly meetings; members are very faithful in fulfilling the works of mercy which are assigned to them by the Counsel.

AZTEC, MAYAN CULTURES MAY HAVE B.C. ORIGIN

VANCOUVER—British Columbia may have had Aztec and Mayan civilizations before Mexico.

Anthropologists investigating discoveries of stone carvings say there is a possibility that the civilizations that have astounded antiquarians since the Spanish conquest of Mexico might have got their start here.

Before Indians

It appears certain, they say, that a race of considerable artistic skill inhabited this country before the ancestors of the present-day Indians.

Discoveries of the stonework, remarkably similar to Aztec and Mayan carvings, have been made in the Fraser River Valley.

Latest discovery was made by G. H. Chard of Comox on Vancouver Island while digging on the site of what has long been regarded as a prehistoric fortification.

This was an image of the head of a beast, perhaps a camel, carved out of fine, extremely hard stone. It was broken off at the neck and Mr. Chard could find no other pieces.

Resembles Saul

Wilson Duff, provincial anthropologist, says the figure has resemblance to a stone maul found in Oregon recently.

Another recent discovery is that of the fierce-looking man, holding a bowl on his lap. His head is adorned by an ornate headdress surmounting a helmet that gives protection to the forehead and cheeks.

Some two dozen bowls have been found in the Fraser Valley and about the Gulf of Georgia.

The location of the finds indicate there were cultural centres near Victoria, Nanaimo, Comox and about 35 miles up the Fraser Valley from here.

From West and North

One authority on Mayan civilizations, T. A. Willard, says the civilizations probably came from the west and north.

Authorities here are speculating that great forest fires that depopulated game and destroyed villages drove the civilizations southward.

Forest fires in recent years have discovered cinders and ashes below the ground that support his theory. About 400 years ago it is believed much of the east coast of Vancouver Island was burned over.

That there was some kind of migration from Alaska to Northern Mexico was claimed by the late Dr. Franz Boas, one of the greatest authorities on Pacific Coast anthropology.

Authorities now are wondering whether that migration was made by the Aztecs and Mayans.

During 1951-52, 1,003 houses were built on Indian reserves and 2,115 repaired. This work was financed from welfare appropriation and Veterans' Land Act grants in addition to personal or band funds. The total expenditure from welfare appropriation was $903,671.45.

Ermineskin Posters

Two of the seven top awards for the best posters submitted in the contest for Indians and Metis staged by the Alberta Tuberculosis Association were won by pupils of the Ermineskin Residential School, Hobbema, it was announced recently.

Louise Lightning won the prize among Grade Two children and Charlie Morin won in the Grade Seven class.

Over two hundred entered the special contest.

A printer's error, in our last issue, led the Grey Cup Football parade in Ottawa, last November. All sports fans know that this was held in Toronto. Perhaps the fair city of Ottawa could set the stage for the Grey Cup Parade next year.

Win Top Awards

The full list of prize winners, from Grades Two to Eight, in order, were as follows:

Louise Lightning, Ermineskin Residential School, Hobbema; Evelyn Big Threat, St. Mary's School, Cardston; Gerald Smith, Sacred Heart School, Brocket; Floyd Mcgilvray, Blue Quills Residential School, St. Paul; James Good Stout, Sacred Heart School, Cardston; Charlie Morin, Ermineskin Residential School, Hobbema; Florence Buffa, Sacred Heart School, Brocket.

Five hundred and one Indians were enfranchised between April 1951 and March 1952.

There were last year approximately 2,607 individual Indian savings accounts in effect, and the total deposits were $162,862.82.

On March 31, 1952, the balance was $374,164.62.

Indian Students Attending Universities

University of St. Mary's College, Halifax, N.S.—John Joseph Sark, First year Commerce.

St. Francis Xavier University, Antigonish, N.S.—David Isaac, First year Civil Engineering; Andrew Nicholas, Second year Engineering.

Laval University, Faculty of Medicine: — Leon Grosbius, Doctor of Medicine, 1952.

Laval University, Classical Academy:—Raymond Robertson, Second year Arts.


Queen's University: — Marlene Brant, First year Arts (Honours).

University of Alberta, Faculty of Education:—Miss Lena Heavensfield, First year education; Miss Mandy Willier, First year Education.

University of British Columbia:—Alfred See, Fourth year Arts and Law; Cecil M. Reid, Fourth year Arts; Alvin McKay, First year Arts.

University of Oregon, Dental School: — Roger R. Ross, Final year Dentistry.

(Indian School Bulletin, I.A.B., Jan. 1953.)

Winter scene in the Gatineau Hills, north of Ottawa.
Report on Indian Education

NOVA SCOTIA

Worthy of note was the ever-increasing advantage taken of higher education possibilities. Never before in the history of Nova Scotia were so many Indian children attending high school. One youth graduated in electrical engineering from the Nova Scotia Technical College. Indications are that this trend will continue on an increasing scale. The day school on the Afton Reserve was reopened, and construction was started of a new day school and teacherage on the Whycomecomagh Reserve.

PRINCE EDWARD ISLAND

A 16 mm. projection machine was purchased jointly by Indian Health Services, Department of National Health and Welfare, and the Indian Affairs Branch. A portable generator was also obtained for showings in small settlements without electric current. The projector is used to show films on wildlife and forest conservation, health care, and other educational subjects.

NORTHWEST TERRITORIES

Attendance at day schools was fairly good, depending on the proximity of the Indian homes to the school and the ability of the parents to remain in them throughout the year. A tendency toward a greater appreciation of the value of education was noted, and where economic factors made it possible for the families to remain throughout the year in a settlement where a school is available, full advantage was taken of opportunities offered.

Missionary Association of Mary Immaculate

The M.A.M.I. is organized in more than a dozen schools of Ontario, Manitoba, Saskatchewan and Alberta. One is always started to see with what interest both the senior and junior pupils work in the Association, especially when they deal with missionary projects.

THE MYSTERIES OF THE ROSARY

In order to introduce the members to the study of the Gospel we have invited them, this year, to find out in that inspired book all the information they could gather on the mysteries of the Rosary.

The scene of the Annunciation, for instance, is in St. Luke 1, 26-39. After reading this fascinating story the younger ones get organized and dramatize it on the spot. The older members make a study of the mystery and of its application to life. Our Lady of Fatima asked, not only the recitation of the Rosary, but, above all, the meditation of its mysteries and their application to life. The members of the Association are sincerely trying to follow Her advice.

A YEAR WITH CHRIST

At the beginning of the liturgical year the Church invites all her children "to put on Christ". Because we are weak we can only "put Him on" little by little. And so the Church, throughout the seasons of the year, presents Christ either as a Babe in a crib or as a powerful miracle worker, as condemned and apparently defeated or as glorious and risen.

The surest road to holiness is to follow Christ, to "re-live", as it were, His life, by observing the developments of the liturgical year as indicated in the Missel.

The M.A.M.I. bulletin is published every month to spur each member to lead a better life with Christ.

"MY MISSIONARY"

Each Associate has adopted a missionary Father. Prayers, sacrifices, good deeds, offerings of money or of other useful things for the missions, all go to support the missionary and encourage him in his difficult task.

What a wonderful collaboration in the field of missionary apostolate! How deeply it is appreciated by the missionary himself and the children for both get so much out of it all. Many conversions, missionaries claim, are due to the prayers and sacrifices of the children. On the other hand, the sisters in the schools have noticed a great change in the children who really take it at heart to help their missionary.

Should we not wonder at this fact, for love is the greatest Christian virtue; whenever such charity is practiced good catholics are formed!

R. Beauregard, O.M.I., Provincial Director.

$8,000,000 For Fishing Rights

PORTLAND, Oregon.—The U.S. Government recently worked on an agreement to pay to West Coast Indian tribes, in Oregon, the amount of $8,245,000 for fishing rights they will lose with the construction of the Dalles dam on the Columbia River.

The Warm Springs tribe, 1,077 members strong, was granted $4,000,000 in payment for their fishing rights at Celilo Fall, recently.

Father Renaud writes...

to all Indian boys and girls attending Residential Day schools throughout the country.

Dear boys and girls!

It so happens that I am in Toronto at present and every so often I have the occasion to watch television programs. As you know, Toronto and Montreal are the only two Canadian cities enjoying this outstanding achievement of modern Science. Other stations will soon be installed in Ottawa, Winnipeg and other cities across Canada. I don't doubt that every one of you would like to see it in your home towns and in your school!

A WONDERFUL THING

Television is a marvelous invention. It is like having a movie theater right in your home; in fact, dozens of theaters, since the variety of programs is like the different pictures in the various theaters of a big city on the same evening. You don't have to leave home early and come back tired, no need to put on your Sunday clothes or to hunt for a booth in crowded restaurants after the show. It's right in your home. True, after a while you can get bored with it, just like the movies, once you find out that all stories end up the same way, with the bad men being punished and the hero marrying a beautiful girl.

Besides entertainment, television can be very useful to learn about people, places, etc. Viewers can witness events that they could never have dreamt of seeing otherwise: the inauguration of U.S. President Eisenhower, the arrival of Cardinal Léger in Montreal, the Coronation of Queen Elisabeth. Children in big cities can learn all about the farm; country pupils can learn about wild animals in the Zoo. Really, television is wonderful.

BETTER THAN TELEVISION

It strikes me, however, that you have something better than television right close to you: it is the library in your classroom. Like television, books can take you to places where you have never been nor hope to be. They reveal to you what happened anywhere in the world and at any time during the past; this is something you can never see on television; which is limited to current events, provided they are not too far away from the transmitting station.

Television does not give you much choice as to the time, place and frequency of your favorite programs. You have to stay in one room all the time and take what comes or turn it off. Books are so much friendlier. They come to you when you want them, tell you what you wish to know and they are ready to follow you wherever you go. Their number and variety is practically without limits. You can read the ones you like as many times; this is impossible with television.

So, you are not missing too much without television. Whatever you would miss, you can make up for in reading more than you do presently. Just try it and you will see what I mean!

P.S. My apologies to the six boys and girls in Grade IX at Kenora Residential School whom I omitted to mention in my letter of November 1952. Best wishes to them as to all our other Grade Niners!

P.Y. Renaud, O.M.I.
**Annoyed by Bridge Plans**

**VANCOUVER** — Chief Joe Mathias threatened to pitch a teepee in the middle of the main road leading to the plush British properties subdivision in North Vancouver.

The venerable chief of the Capilano tribe was all hopped up about an offer made by the owners of the properties and Lions Gate Bridge for a chunk of his reservation. The syndicate wants the land for the approach to a new bridge planned for the future.

"We are offered the ridiculous price of $750 an acre when we should be getting at least $5,000," the chief complained.

Chief Mathias added that the land for the present bridge "was never surrendered" and the bridge rightly "belongs to the Indians."

**PLANS TO ATTEND CORONATION**

Indian Chief Mathias Joe has expressed his wish to go to London, in June, to be present at the Coronation of Queen Elizabeth II. Elizabeth, then Princess, visited the Chief when she came to Canada with her husband, in 1951.

Chief Joe has received a letter from the Queen, in which the letter declares that she would be very happy to receive the homage of her Indian subjects from Canada. Chief Joe would represent the Natives of Canada's West Coast, at the Coronation.

**INDIAN DIVINER**

On July 20, 1952, a white man named Al Gioud was drowned in Lake Nicola. His body was not immediately recovered. One week later, to the day, an aged Indian "doctor" was brought from Lytton to the scene of the accident.

Harry White, seventy-five years old and half blind, was taken out on the lake and rowed over the location. There he looked around at the trees, the water and the sky and said, "Him down there, face in the mud."

Just as the old man had said the body was found partly submerged in the mud; it was found after seven hours of dragging, about ten feet from the spot indicated by the Indian. A wound over the eye would indicate that the man had been knocked out by the boat.

White, who is credited with unusual powers of locating drowned people, was instrumental in finding the body of another man who had gone over a river bank into the Sinalkzmeen River, near Merritt, B.C., in Ind. Health News).