



NO PROSPECT FEDERAL VOTE FOR INDIANS



"Peace on earth: goodwill towards men!"

CHURCH bells throughout the Christian world will ring out this message of hope again on Christmas morning. Likewise with seasonal music, particularly carols, which will be heard everywhere Christians gather in fellowship and goodwill.

What is a "carol"? Essentially it is a hymn of praise, such as is sung at Christmas time. Some authorities suggest that the word is derived from "chorus". Others say it is from "corolla", a garland or coronet, the earliest sense of the word being apparently "a ring dance". The crib set up in churches at Christmas was the centre of a dance. Technically, the word "carol" should be applied to lyrics written to dance measures. This is probably why most carols are rhythmic in character and not difficult to sing. The earliest printed collections of carols was published in 1521.

OTTAWA, Ont. — While some 23,000 Indians in Ontario may shortly be given the right to vote in provincial elections, there is no immediate prospect that they and about 124,000 other Indians in Canada will be given the franchise in federal elections.

At present the only Indians who can vote in federal elections are those who served with the armed forces in World Wars I and II, together with their wives.

As a class, Indians are the only ones in Canada to have the benefit of income tax exemption and the government here has taken the position they should be prepared to forego this privilege if they want the right to vote in federal elections.

Mr. Harris plans at the current session to submit to Parliament some amendments to the Indian Act, but they will be of a minor character. The Indian Act was given a thorough overhauling in 1951 and the amendments this will be to iron out minor difficulties encountered in the administration of that act in the last two years.

Would Train Eskimo Defence Force

OTTAWA. — Training of an Eskimo ground defence force for Arctic operations was urged in the Commons by Mervyn Arthur Hardie (L—Mackenzie River).

Mr. Hardie said the Eskimo would make an ideal soldier in the North in event of an invasion of that part of Canada. No race knew the Arctic as well as the Eskimo or was better able to stand the rigors of the frigid climate.

Mr. Hardie said he disagrees with statements doubting the intellectual and physical capabilities of the Eskimo. They could perform a major service, particularly in the defence of the North.

Foreign Totem Pole Influx Brings Hardship To Indians

OTTAWA, Dec. 8. — Low-priced foreign totem poles sold in Canada soon may bear a stamp stating their country of origin.

Revenue Minister McCann gave this indication in the Commons after a British Columbia member protested that Japan is placing "fake" unmarked totem poles on the Canadian market.

Dr. McCann said that imported souvenir totem poles do not require any marking to show where they are manufactured. However, the law was receiving consideration as a result of the B.C. protest.

Erhart Regier, CCF, said the unstamped totem poles are causing hardship among west coast Indians. He urged that all imported totem poles bear a stamp stating the country of origin.

The British Columbia protest was contained in a letter to Dr. McCann from Harry Duker, Vancouver, honorary secretary treasurer of "Totem-land," an organization which fosters the sale of Indian art.

Mr. Duker said large quantities of Japanese totem poles, stamped with the words "hand-carved," are being offered for sale in B.C., Quebec and possibly other provinces.

"They are sold so cheaply that it is impossible for our native Indians to compete on price," the letter said. "No made-in-Japan sign is stamped on the souvenirs and many retailers may thus be misled into believing they are buying and selling native carved totems, while such is not the case."

The letter described the totem pole as "fakes" and said they "are copies of the work of one of our prominent Indian carvers."

The letter urged that "dumping duties" be invoked to bring the price in Vancouver to the price of Canadian-made totems.

Loans To Indians Approved By House

OTTAWA — A bill empowering the Government to lend Indians money for clearing and breaking land was given third reading by the House of Commons last spring.

The measure extends the use of a loan fund from which Indians now can borrow for buying farm machinery and for other agricultural purposes.

THE INDIAN MISSIONARY RECORD

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Colourful Ceremonies Mark Christmas At St. Mary Major Basilica In Rome Where Crib Of Our Lord Is Preserved

PILGRIMS returning home have long since made world-famous the impressive procession on Christmas Eve, when the relics of the Crib in which Our Lord rested in Bethlehem are carried in solemn procession and placed on the main altar in the celebrated Basilica of St. Mary Major. The Crib remains at the main altar through the solemn High Mass sung at midnight.

Added to the ordinary pilgrim who has been in Rome at Christmas time, there are now thousands of former soldiers who have visited the great Basilica and seen where the Crib is preserved.

The people of Rome themselves look forward eagerly to this procession each year, and residents of high and low degree are present in numbers that overtax the capacity of the enormous edifice.

The great church, which was built originally by Pope Liberius in the middle of the fourth century, and therefore is sometimes called the Liberian Basilica, has several popular names. One of these is the Basilica Santa Maria ad Nives (Our Lady of the Snows), because of the tradition that an unseasonal fall of snow on August 5 marked out the site of the proposed church, and "Santa Maria ad Praesepe" (St. Mary's at the Crib, or Manger), because the relic of Our Lord's Crib is preserved there.

The Catholic Encyclopedia speaks of "the remains of the Crib" being preserved in the Roman basilica. They are actually five pieces of board, which have been identified as having come from a species of the sycamore tree, of which there are several varieties of the Holy Land.

There must have been six pieces of wood in the beginning, and that those now extant are somewhat shorter than they were originally. Two of the five pieces of wood preserved at St. Mary Major's originally stood upright in the shape of an X. The remaining

three pieces rested upon these two, and were supported by the sixth piece of wood which is now missing.

It is believed that the Crib of Bethlehem was brought to Rome and enshrined during the reign of Pope Theodore (640-649). In any event, the Basilica has borne the name of "Santa Maria ad Praesepe" since the seventh century.

Elizabeth Allen Starr, a convert to Catholicism, is one of many who have written of the St. Mary Major Christmas ceremonies, in her book "Pilgrims and Shrines."

"In this chapel," she says, "is shown every year the precious casket in which lies the Crib of the Infant Jesus. That same Helen, the Empress, who found the True Cross of Our Lord, found His Crib... When Saint Helen found this treasure, with a most womanly as well as saintly veneration, she covered it with plates of silver, and the sacred grotto itself with slabs of precious marble.

"Here, at Midnight Mass on Christmas, the little Crib is placed where it can be venerated, enclosed not only in the silver plates of Saint Helen, but in a case presented by Margaret of Austria, wife of Philip III of Spain; and this again enclosed in one of still greater richness, by the Duchess of Hermosa, representing Our Lord as an infant in a crib of enamel adorned with bas-reliefs in silver; but all three cases deriving their preciousness from the five small, time-eaten boards within."

We are happy to present to our readers, a special page in French destined to our readers in the Province of Quebec. We trust that students of French in our Indian High Schools as well as our missionaries, sisters, fathers and brothers of the French language will appreciate reading their native language in the Indian Record.

America's First Book Dealt With Rosary

MADRID — A small book on the Rosary prayers for Indian converts is now claimed to be the first book printed in the Western Hemisphere.

The small volume is in the possession of a Spanish collector of books, Francisco Vindel, who claims it was printed in the early 16th century at the order of Bishop Julian Garces of Tlaxcala, Mexico.

The book has gothic print and contains 15 engravings illustrating the 15 mysteries of the Rosary.

Speaking at the Institute Fernandez de Oviedo in Madrid, Senor Vindel said that the book was printed by a printer of playing cards who arrived in the West Indies in 1531. Bishop Garces ordered the printing so that the newly converted Indians of Mexico would not distort the prayers of the Rosary.

Says It Predated 1539

Vindel did not give the exact year for the book's printing. But he said that it predated the publication of 1539 in Mexico by Juan Pablos of the book, *Brief and*

Fort Alexander News

Sport News — The Pony league champions played 24 games this season, losing only 2. Their coach was Brother Beaudry, O.M.I. The Fort Alexander school won their first trophy as result of sportsmanship. They played against 3 teams: the Legion, the Army and the Maroons. (Photo p. 7)

SCHOOL NEWS:

Grade 9 pupils have now a new classroom. We have 142 pupils in residence. Our school is being repaired with a new roof being put on, new floors, fire escapes and other accommodations.

Father J. Poulet preached a retreat in October. Archbishop Beaudou confirmed 123 children and 7 adults.

Our new Superior is Sister Mary-Arthur. Sister Helen of the Cross and Sister St. Josaphat have left our residence on account of illness. Sister Louis-Philippe and St. Stephen were sent to replace them.

A report on the death of Maurice Courchene will be published in our January issue; he had been buried on August the 8th. Mrs. Pierre Boubard, an ex-pupil, died of cancer. R.I.P. Ambroise Daniel also passed away.

We held a "basket-social" in the parochial hall to raise funds for the Church.

A musical (vocal and instrumental) concert was enjoyed by all on November 10th.

We hold regular M.A.M.I. meeting under the direction of Father Plamondon.

Alma Fontaine
(Grade VIII)

Summarized Christian Doctrine in Mexico and Castilian Languages.

The latter book, Vindel said, has long been regarded as the first book printed in the Western Hemisphere.

The Christmas Tree

According to the most reliable tradition, an evergreen was first used as a symbol of the birth of Christ in Germany. But the one who was responsible for what is now regarded as a German institution was a foreigner — possibly an Irishman. Likewise it was a foreigner — again possibly an Irishman — who is credited with introducing this custom to the New World.

St. Boniface, the Apostle to Germany, was a Benedictine Monk who received in baptism the name of Winfried, or Winfrith. Like Ireland's own apostle, St. Patrick, there is a controversy as to the place of his birth. Neither the date nor the place of Winfried's birth is known. Crediton in Devonshire, England, is supported by most modern writers as the place, but both Scotland and Ireland claim him as a native son.

When St. Boniface went to preach the Gospel to eighth-century Germans, he noted that the pagans on festival occasions decorated oak trees with fruit and furs and other symbols. The apostle saw no objection to the tree — a beautiful Christian symbol for many reasons — but he selected a different species of tree; and he offered his followers a great and lasting reason for making the change.

"The oak," said St. Boniface, "like most other trees and shrubs, changes color and loses its foliage according to the season. But consider the evergreen family. These trees never change color, nor do they shed their foliage. They are, therefore, the more worthy of consideration for religious ceremonies."

The evergreen was likened by St. Boniface to the unchangeableness of the true God; and the decorations of the tree, under his guidance, became community gifts symbolizing the bounty of God.

A BUFFALO is black but gives white milk.

A CANDLE does not illuminate its own base.

AN EMPTY SACK cannot stand up straight.

EVEN THE HIGHEST TREE has an axe waiting at its foot.

FEAR an ignorant man more than a lion.

IF GOD closes one door He opens a thousand new ones.

MANY WILL show you the way once your cart has overturned.

—Turkish Information Office

NORTH AMERICAN INDIAN BROTHERHOOD MEETING HELD IN OTTAWA — NOV., 1953



Numerous members of the North American Indian Brotherhood held their annual meeting in Ottawa, November 20-21, under the Presidency of Chief Andrew Paull, of North Vancouver. In the center: Rev. Fr. A.

Renaud, O.M.I., Superintendent of the Oblate Indian Welfare Commission. We note among members present: Chief Thunderhill, Steve Knockwood, Andrew Swimmer and Leonard Bruyere. (Photo Newton)

Native Leaders Confer At Ottawa

(Native Voice — Nov. 1953)

On October 26, 1953, at Ottawa, the Conference of 19 representative Indians across Canada got under way. The purpose of this conference was to review the Indian Act.

There were no major changes suggested and the feeling was that on the whole the Indians across Canada were satisfied with the Act as it stands now.

The Native Brotherhood delegates Chief William Scow and Dr. P. R. Kelly, made some recommendations which are briefly as follows:

1. That the tax exemptions under Section 86 of the Indian Act be extended to include the income of fishermen (Indian) derived solely from fishing.

2. That the Minister make regulations to provide for the compulsory medical treatment of Indians with infectious diseases. This recommendation is being enforced shortly as it does not require an amendment to the Act.

3. That the Federal Government leave liquor administration to the discretion of the provinces. In this way then it may give the Indians in Canada, and particularly in B.C., more liquor rights than already enjoyed.

4. That provisions be made to extend or increase the number of day schools available to Indian children. This recommendation, if adopted, would permit Indian children to enjoy home life while going to school.

5. That the waiver of exemptions in exchange for the federal vote be eliminated.

6. That more of the health and welfare benefits be extended to the Indians.

The delegates were given a very favorable reception by the Minister and his associates, but were told that the final decisions on the recommendations rest with Parliament and were assured that every consideration would be given their recommendations.

One of the significant observations by the Brotherhood delegates was the marked increase of Indian inter-provincial unity. That is, if the delegates from Saskatchewan made a recommendation, they received support from the delegates of the other provinces.

There was even some talk about forming an inter-provincial council for Indians to discuss and study the problems of the Indians in Canada. In this way the council would get a more coherent representation of the problems, hence being of value to the continued progress of Indian administration.

New Church Blessed

November 8, 1953 was a day which the people of Muscowpetung Reserve will long remember. It was the day chosen for the blessing of the new Church which has been erected not long ago. It was a day of rejoicing for the people. It was the day when our beloved missionary, Rev. Fr. Dumont, O.M.I., saw his hours of labour and hard struggles dedicated to the IMMACULATE HEART OF MARY.

The people who attended the ceremonies were numerous; they crowded the little Church on the hill. Together with the people were His Grace Archbishop M. C. O'Neill of the diocese of Regina, who blessed the Church and addressed the congregation, Rev. Fr.

(Continued on page 4, col. 4)

Hobbema Indian Cadet Corps Inspection

At the Hobbema Indian Residential School, the fall inspection of the army cadet corps was carried out by Lieutenant-Colonel S. L. St. Laurent, OBE, of Western Command, Edmonton. Lieut.-Col. St. Laurent was accompanied by a number of other officers from Edmonton and Wetaskiwin, including Major R. N. George, command cadet officer, Western Command. (Photo on page 5)

In his address to the cadets, the colonel remarked on the great advance in deportment of the boys which had occurred over the past year of training, and expressed his pleasure at the progress which the corps has made.

At a dinner prior to the inspection the 45 Indian cadets of the No. 2439 Hobbema Indian Cadet Corps enjoyed a dinner by their opposite numbers — the 35 girls of the Hobbema Kaydette corps. This corps agent, noted "a tremendous change is an unofficial body, sponsored by the school, but Col. St. Laurent announced that it was his hope that the corps would soon become an officially recognized body affiliated with some regular army group. The boys' cadet corps is affiliated with the 19th Alberta Armoured Car Regiment.

The boys listened to a short address by Lieutenant F. Jones, cadet training officer for northern Alberta, who announced that he would soon be leaving for another posting. Lieut. Jones told the boys he was very pleased with their training program and urged them to carry on with their work. He offered the possibility that many more of them would be able to attend the cadet summer training camp next summer if progress continued apace.

Mr. J. Wilde, Hobbema Indian in the boys in the single year that the corps has been in operation," and declared that the training they were receiving was a very good thing. He complimented the

girls of the Kaydette corps, on their smart appearance in their navy blue uniforms and red tams. And he whispered to the boys that they had better watch their step or the girls would show them up — given a bit more training.

Last speaker at the dinner was the revered chief Dan Minde, who exhorted all the boys and the girls to obey and learn in school, as it would have a great effect on their futures, and "keep you out of trouble." The chief urged them to continue as far as they could go in school.

The Hobbema corps is trained by Sgt.-Major Paul Conrad, chief instructor at the agency and the assistant instructor is Sgt. C. Hoyle. The padre is Captain Father A. Allard, of the Indian school.

A series of promotions was recently announced in the corps, and the line of command now goes like this: Sergeant-major is David Littlechild; sergeant is Ross Littlechild and Lawrence Wildcat is also a sergeant.

Corporals are: Herman Minde, Douglas Omeosoo, Alfred Saddleback and Lawrence Saddleback.

WINNIPEG, Man. — The Canadian Press reported recently that the Indians of Duck Lake Post, 640 miles north of Winnipeg, have been hunting the cariboo last fall, with spears as they have few guns.

The Cariboo's range is in the Northwest Territories; hunting of these animals for sport is entirely forbidden in the Western Provinces as well as in the Northwest Territories.

"Let Them Sing His Name in Choir!..."

By Réal Lalonde, s.j.,
in "Kateri," June 1950

FOR over two decades, the Iroquois Mixed Choir has enjoyed an enviable reputation for its singing, a result of strenuous artistic training under the expert direction of Rev. Fr. Alfred Bernier, s.j., Doctor in Sacred Music (Roman Pontifical Institute). Since 1930, when he began helping Rev. Fr. C. M. Hauser, s.j., the worthy founder of the Choir, Fr. Bernier has unsparingly lent his time and talents to his successors. To this day, he has not ceased inspiring the Indian singers and developing with them a style of their own. This, he has applied to music which is often of a very high order, as one may judge on glancing rapidly through their rich repertoire. First, one meets with Palestrina, Lassus and Vittoria of the Renaissance School; then comes César Franck, Boyer, Pineau, Noyon, Dubois and others of the Franco-Belgian School; the great Beethoven, Bach, Mozart and Handel are found alongside of Casimiri, Perosi, Refice and Pietro Yon. Mention could be made of many inspiring Canadian compositions, among which Dr. Bernier's song to **Kateri Tekakwitha**. The complete music library contains hundreds of different hymns, motets and masses plainly multicopied and arranged in three or four parts for the Iroquois Mixed Choir enjoying the three-century-old privilege of using the vernacular in all liturgical functions including Holy Mass.

Gregorian Chant was given the place of honor it deserved. The first Indian translations of the ordinaries and proper of the mass, adapted to plain chant as early as 1850 by Rev. Fr. Marcoux and revised in 1898 by his successor, Rev. Fr. Burtin, o.m.i., were later brought up to date by Rev. Fr. Hauser and completed by Rev. Fr. R. Lalonde with the cooperation of our organist, Mr. E. Piché. Dr. Bernier then applied the Master's touch to the **Kyrie** and now the Choir enjoys the satisfaction of using the Vatican Edition of Gregorian Chant, translated into Iroquois and bearing the "Imprimatur".

After hearing the Indians singing in their Mission church, enthusiastic friends expressed the hope of hearing them in Montreal. This wish came true when the Choir was first invited to the Gesù to sing at the Solemn Mass on Mission Sunday 1939, under Fr. Bernier's direction. Widespread acclaim made it both hgratifying and imperative to accept further invitations. A public concert was also suggested. The performance took place in December 1942 and was greeted with enthusiasm and high praises from the audience and the newspaper reviewers. Following this success, radio programmes were also broadcast over C.B.C.

But the marked preferences of the Choir and its directors were for the musical pilgrimages to the Jesuit Martyrs' Shrines where they returned as the descendants of the early Indians converts to sing with artistic piety their gratitude to their great Fathers in the Faith.

Just last year, they were privileged to play an important role in the Tercentenary Celebrations of the Martyrdom of St. John de Brébeuf and his Companions. First at Midland, Ontario, through Rev. Fr. Lally's gracious invitation; later at the Quebec Basilica, thanks to Rev. Fr. Germain, s.j., in charge of the Martyr's Sanctuary in that City. Three years previously they had shared the same honor when invited to the American Shrine of the Martyrs at Auriesville, N.Y., for the celebration of St. Isaac Jogues' glorious death. On that occasion, Rev. Fr. Coffey, s.j., the Shrine Director, had graciously arranged for a half-hour programme over W.G.Y. in Schenectady.

It is expected that this famed choir will attend the 2-day all-Indian Pilgrimage at Cap-de-la-Madeleine, in June 1954.

Indian Prowess

TORONTO. — Reg. Hill, Indian schoolmaster from the Six Nations Reserve at Oshweken, Ont., turned a sparkling display of marksmanship to win the Canadian National Exhibition's men's open archery championship.

Hill on his final end drove the six last arrows into dead centre of the target from 120 feet. He wound up the three-day competition with a total of 546 hits for a score of 3,672 points.



The Iroquois Mixed Choir singing at Schenectady under the direction of the Rev. Dr. Alfred Bernier, S.J.

Indians Spend \$7,700 Renovating Church

NORTH VANCOUVER — St. Paul's Church on the Mission No. 1 Reserve of the Squamish Indians, has been painted and renovated by the expenditure of \$7,700 of the band's funds, now possible under the provisions of the New Indian Act, which permits the expenditure of funds for permanent improvements on homes and public buildings.

St. Paul's Church is the oldest in Greater Vancouver, and is the third place of worship erected by the Squamish Indians who embraced Christianity about the year 1860.

This church was blessed and dedicated as a place of worship the same day that the budding City of Vancouver was destroyed by fire on the 13th day of June 1886. Many coast Indians were in attendance for the occasion, and paddled their dug-out canoes to Vancouver and helped in the rescue of the pioneer citizens.

The big bell in the east tower was brought from the old country around Cape Horn as well as most of the statues and vestments. The old altar, which has now been replaced by a new one, was made by the Indians under the direction of the Oblate Fathers.

A life-size image of Christ nailed to the cross which was formerly erected outside the church, has now been permanently placed above the altar.

Chief Andy Paull supervised the repairs representing the Squamish Indian Council and the church committee.

The Squamish Indians have spent from their tribal funds the sum of \$175,000.00 in repairing

the renovating of the auditorium, the council hall and other public buildings as well as a new park and play ground on the Capilano and building new homes and for Reserve.

NEW CHURCH

(Continued from page 3)

Paul Piché, O.M.I., Provincial, and one who deserves mention, Rev. Fr. Omer Robidoux, O.M.I., Principal of the Lebrét Indian School, who took a great interest in the work which was done. The singing was very well appreciated, this part was undertaken by the Brothers of the Scholasticate at Lebrét.

His Grace went and talked to the different families after the morning offering; many a one felt flattered over it.

The people were then invited to the Day School for the fowl dinner organized by the women of the Reserve. A few speeches were made, then the departure of His Grace and the Reverend Fathers was regretted by everyone.

May the people pray better and fill their Church every time there is Mass.

Mae Pratt,
(St. Paul's High School,
Lebrét, Sask.)

LEJAC SCHOOL CENTRE OF LEARNING

by Chief J. Antoine,
(in the "Native Voice", Sept. 1953)

A familiar landmark to motorists and train passengers in the peaceful Nechako Valley 104 miles west of Prince George is the Lejac Indian Residential School erected in 1922 by the Indian Affairs Branch of the federal government.

The Oblate Fathers, assisted by the Sisters of the Child Jesus, are in charge of the institution.

The Provincial programme of studies is followed from Grades One to Eight. Those wishing to continue high school education may do so at the Kamloops Indian School. During the past year 14 boys and girls of this district have been following higher studies at Kamloops.

185 Pupils

The Lejac School offers residence for 185 pupils. They come from as far as Fort Grahame on the north and Hazelton on the West as well as from the various reserves in the surrounding district. On the larger reserves, such as Stoney Creek and Fort St. James, day schools have been provided. From these places only the children who need special care attend the residential school.

Hockey

Beside the regular classroom programme, various activities are provided for the development and happiness of the children. Competitive sports are encouraged with special emphasis on hockey. The Indian boys show a natural aptitude for hockey and some very fine players are produced. Unfortunately very few continue this enthusiasm after school years. If they did continue they would soon rank among Canada's hockey champions.

Movies are provided every weekend for the entertainment of the children. Music, dancing and the various games enjoyed by children are included in the programme. The productions of the National Film Board as well as the various visual aids offered by the University of British Columbia and the provincial Department of Education are put to good use.

Health

The health of the children is given constant consideration. The school provides a full-time registered nurse and Dr. McDonnell of Vanderhoof holds clinic at the school every Tuesday afternoon. Chest X-ray staff of Miller Bay Hospital. The services of an eye specialist and a dental surgeon are provided annually and every child is given the necessary attention.

Glasses are provided when necessary and constant attention is given to oral hygiene. Credit must be given to the Indian Affairs Branch of the federal government for the progressive attitude which has been shown in recent years regarding Indian education. Each year brings more and better facilities for the advancement of this important work.

The immediate representative of the Indian Affairs Branch, Robert Howe of Vanderhoof, is in constant touch with the Lejac School as well as the day schools in this area. He has instigated many improvements in this important field the true value of which will be recognizable in the future development of the Indian population.

Mr. Fortier pays tribute to "The Voice of St. Mary's" (1)

Ottawa, Dec. 27-52

Dear Father Lafrance,

Thank you very much for sending me the copy of your school publication. I read it with much interest, particularly in view of the visit made by myself and my wife to the school on September 30th.

One thing about the publication that particularly struck me was the quality of illustrations done by the children themselves. As you pointed out in the editorial, the whole publication is proof of the ability of the students to express themselves. Some of the work was outstanding.

Will you please express my congratulations to the children and to the teachers who have done such an excellent job of guiding their work.

Mrs. Fortier joins with me in wishing you, your staff and the students the compliments of the Season.

Yours sincerely,

Laval Fortier.

(1) Published monthly by the Blood R.C. School, Cardston, Alta.

Tradition Is Kept Alive

As Indians Name Chief

Edmonton Journal — Dec. 1st, 1953

There was none of the ritual characteristic of earlier days, nor was there any special ceremonies, but tradition was kept alive when Indians of the Michel reserve, 25 miles northwest of Edmonton, re-elected their chief recently.

A meeting, held in the school, was intended for nominations only, but when John Rodgers was nominated to contest the seat of the present chief, Roderick Callihoo, 36, he declined to stand. Callihoo has held the office for four years.

"We are satisfied with the leadership we have received," said Rodgers.

An unanimous vote of confidence in Chief Callihoo was voiced, and he was declared elected leader for two more years. Although some Indians of some reserves elect their chiefs for life, new federal legislation provides for free elections, in which women may vote. Under the new plan Indians may vote every two years to select a new chief and two councillors.

Michel reserve is one of the smaller reserves in Alberta, approximately 17 square miles in area. It has a population of 115.

Work recognized

Father of the chief, John Callihoo, was presented with a coronation medal recognizing his work for the establishment of the Alberta Indian Association. He received the medal from H. N. Woodsworth, superintendent, of the Edmonton Indian agency, Department of Citizenship and Immigration.

Mr. Callihoo, now 70, was born on the reserve. While a youth, he took part in freighting expeditions by horse and wagon from Edmonton to Athabasca, Slave Lake, Peace River, Fort McMurray and

Jasper. Most of the travel was done in winter when the rivers could be followed. He remembers making three trips to Peace River in one season.

He was one of the first to start farming in the area, and said that his father had chosen the land because it offered "good hunting" because of its dense bush. Before he could start farming Mr. Callihoo had to clear the brush, using axe and grub hoe.

People advance

Mr. Callihoo said Indians are beginning to take interest in national and world affairs, and that if the Indian had not been held down, he would match and even surpass the whiteman in many achievements.

Most children on the reserve, twelve years and younger, cannot understand the Cree language of their fathers and speak English only. Those who attended the meeting were well dressed, and arrived in cars and farm trucks. The farms employ modern methods of cultivation. Only one family still keeps horses for farm use.

Three were nominated for the two council vacancies at Monday's meeting. With Fred Callihoo, John Rodgers and Solomon T. Callihoo in the running, an election by secret ballot is to be held next year.

The present office of chief does not carry the authority it did in the past. It is the chief's duty to see that the Indians of the band receive proper treatment. He represents his people in negotiations with the government.



The 45 members of the army cadet corps at the Hobbema Indian Residential school enjoyed a banquet with 37 girls of the unofficial Kaydette corps, prior to the inspection of manpower and equipment. The inspection took place recently, with the chief inspecting officer being Lieut.-Col. S. L. St. Laurent, OBE, of Western Command, Edmonton. The colonel expressed his pleasure at the appearance of the corps and told the boys that with further good work an increased number could expect to attend army training camp next summer. The unit, affiliated with the 19th Alberta Armoured Car Regiment, was formed little more than a year ago.

— Photo by Sid Jones

The Indians' Last Menace

It was just a little more than fifty years ago that the "Indian scare" took place. Incidents of the story are still fresh in the memory of old-time inhabitants of the district of Fort Frances, Ontario.

In the spring of 1900, Anamic-Gabang, (**Spiritual-Standing**) an Indian at Leach Lake, Minnesota, received a message from Manitou, the Great Spirit, concerning the future of the Redmen. Something of great importance was to take place, but its nature was a mystery.

The prophet selected two trusty messengers to carry word to the Indians north of the Canadian boundary. They were to be told to break off relations with the white man. There was to be no more trade between the two races and everything that derived from the white man was to be discarded.

Arduous journey

After an arduous three-hundred-mile canoe journey over lake, stream and portage, the couriers arrived at the Little Fork Indian Reservation, about twenty miles west of Fort Frances.

As the birch bark canoe grated on the sand, the two messengers sprang out, adorned in deer skins, with eagle feathers in their hair and war-paint on their faces. They were ushered into the presence of the chief, to whom they delivered the message of the prophet, saying they would return at a future date with more instructions.

The Feather Crest chieftain of the Little Fork band addressed the visitors and in solemn tones pledged himself to obey the commands of the Great Spirit, as interpreted by the prophet, and to have the message sent promptly to the other bands of the district. Then the visitors and the chief puffed the smoke from stone pipes and thus cemented their agreement.

It was about the middle of May and the pioneers along the river were expectantly waiting for the first boat from Rat Portage, the only means of communication with the outside world.

The settlers, always alert to something strange and new, began to observe a change in the attitude of the Indians. They were in feathers and war paint and it was evident they shunned the settlers. When confronted and asked to explain their conduct, the Indians were uncommunicative in a way that they alone can be.

In the afternoon of June 10, the same two delegates returned with final instructions from the prophet. The band, called together by the warning din of the tom-tom, then heard the words of the prophet.

In the wilderness

Within twenty days they were to leave their dwellings and journey to a secluded spot in the wilderness, there to live in their traditional dome-shaped dwellings covered with the bark of the trees and with a door facing south, a black eagle feather over the entrance. They were to conform to all the ancient customs of their race and each member of the band must wear a black feather as a token of his faith in the word of the prophet.

Between the first and fifth days of July something eventful would probably happen but the Great Spirit would save them from disaster if they conformed to his wishes. They could then return to their homes.

The news travelled quickly from one reservation to another and many were the birch bark canoes on the Rainy River.

That year and the previous year there had been a large immigration from Eastern Ontario. The newcomers did not appreciate the mysterious movements of the war-painted Redmen. They had vivid pictures of an impending massacre and of their dripping scalps hanging in the buckskin belts of warriors.



Fears of outbreak

Fears of a possible outbreak were also felt south of the border. The Brigadier-General of Minnesota dispatched fourteen officers and seventy-four men from Duluth to International Falls, a hard journey by boat and land, involving in one place a march over a twenty-six mile portage. The soldiers arrived July 5 and the Canadians appreciated their presence.

The Indians from surrounding districts had set up camp on Rainy Lake near the Little Canoe River and at Point Brule on the Lake of the Woods. Their fears increased by wild stories, many of the white settlers left by steamboat for Rat Portage, now Kenora, most of them women and children.

During these days of the prophet, the Indians were jubilant and danced and played many of their ancient games. No massacre was planned. They were joyfully awaiting the wrath of the Great Spirit, which was to destroy their enemies by a great wind.

Nothing unusual took place but they remained enjoying their natural surroundings. Finally, William McCarthy, the mayor of Rat Portage, and Howard Barnes, Collector of Customs, travelled to Point Brule. The natives received them in friendly fashion. They told the white men the crisis was over and they would return to their homes. This they did, each canoe carrying at its bow a white flag to assure the white settlers they came back in peace.

This was the end of the Indian scare. The next year Fort Frances was linked by the Canadian Northern Railway with the rest of Canada and a curtain dropped on the scenes and thrills of pioneer life in the Rainy River district.

B.V. Mary Honored As Marian Year Opens

MONTREAL, P.Q., Dec. 9—Catholics joined others throughout the world in observing the opening of the Marian Year, proclaimed by the Pope to honor the Mother of Jesus. In a dispatch from Rome, Associated Press reported that the joyful noon-day pealing led by the big master bell at St. Peter's Basilica opened the year yesterday.

On the feast of the Immaculate Conception, Paul-Emile Cardinal presided at solemn religious ceremonies to mark the opening of the year.

In Notre Dame church, for two centuries the only parish church in Montreal, the Cardinal celebrated a Pontifical High Mass and lead the faithful in a Holy Hour.

Roman Catholics throughout the world will observe the Marian Year to honor Mary upon the 100th anniversary of the dogma that proclaimed her Immaculate Conception. This established as Catholic faith the belief that Mary was born without stain of original sin to which all other men are heir because of the disobedience of Adam and Eve in the Garden of Paradise.

One of the principal objectives for which Catholics will pray is "universal and sincere peace."

Highlight of the inaugural ceremonies in Rome comes today when the Pope, joining thousands of children, brings flowers to the high columned statue of the Virgin Mary in Spanish Square and then goes to Rome's major shrine to Mary — the Basilica of St. Mary Major — to recite for the first time in public the special prayer he has composed for the year.

A special decree by the Pope permits Catholic bishops throughout the world to provide for midnight masses and again a year from now, when the Marian Year ends.

Pilgrimages are planned to Canadian sites honoring the Blessed Virgin. Day-long ceremonies were planned for the national Rosary shrine at Cap-de-la-Madeleine. A special train left Park Avenue station at 7.45 a.m. for the shrine near Trois-Rivieres.

Cardinal Leger has designated five Montreal churches as places of pilgrimages.



SUGGEST VOTE FOR INDIANS

TORONTO — The legislature's select committee on Indian affairs recommended that Indians be allowed to vote in Ontario elections.

The recommendations will likely be sent to the select committee on the Election Act and to the legislature for action at the session scheduled to open in February.

The Indian population would add 23,000 names to the voters' lists.

The Indian Act excludes Indians from voting unless they sign away their exemption from taxation for income earned on the reserve.

Should Ontario Indians be granted the provincial vote none of their rights under treaties or federal statutes will be affected.

How Many Languages Do You Know ?

Good will is endemic at Christmas time, and not even language differences constitute a barrier. But in case you want to greet your foreign neighbors in their own tongue, we've done our best to assist you:

Bohemian — Vesele Vanoce !

Chinese — Tin Hao Nian !

Croatian — Sretan Bozic !

Czech — Vesela Vanoce !

Danish — Glaedelig Jul !

Dutch — Frolijk Kerstmis !

Egyptian — Eid Said !

French — Joyeux Noël !

Gaelic — Nadlag Sona Duit !

German — Froehliche

Weihnachten !

Greek — Chrystovjna !

Hawaiian — Mele Halikimaka !

Hungarian — Boldog Karacsony!

Unnescket !

Italian — Buon Natale !

Japanese — Kinge Shinnen !

Norwegian — Gledelig Jul !

Polish — Wesolych Swiat !

Portuguese — Feliz Natal !

Romansch — Bun Nadel !

Rumanian — Sarbatori Fericite !

Russian — Vesyolye

Rojdyestvo !

Serbian — Kristos se Rodi !

Slovak — Vesele Vianoce !

Slovenian — Srecen Bozic !

Spanish — Felices Pascuas !

Swedish — Glad Julen !

Turkish — Ichok Yilari !

Afternoon Mass For The Indian People: FORT-ALEXANDER BASEBALL CHAMPIONS

Address of His Exc. Archbishop Wm. M. Duke,
at St. Mary's Indian School, Mission, B.C.

Archbishop Duke was assisted by Fr. Bernardo and Fr. O'Brien, O.M.I., Fr. Hennessey, O.M.I., and Fr. Brown were in the Sanctuary. At the end of the Mass His Excellency spoke briefly as follows:

It is a pleasure to come here to this favored Shrine of the Catholic Indians and for the Holy Sacrifice of the Mass for your people. It is wonderful to be able to say the Mass in the afternoon. Our heart goes out to our beloved Holy Father who listening to the desire of so many people in the world who cannot come to Mass in the morning has allowed Holy Mass to be said in the afternoon whenever there is a necessity.

"This afternoon I welcome all who come as well as those who could not come to participate in our Jubilee Festivities and to offer to God our gratitude for all the graces received from Him over the years by the work and the labors of the Bishops, the priests, the sisters, the Indian chiefs and representatives of the Indian Department, and the Indian people themselves.

"No more suitable place could be selected for this gathering than Mission City. This area here has a very Catholic tradition; the river that runs through here, one of the greatest in Canada, and one of the most valuable because of its great salmon runs, takes its name from a Catholic — Simon Fraser.

"Mission City here takes its name from this very location which was a mission of the Oblate Missionaries working out of their religious community of New Westminster in the early days.

"From my earliest days in British Columbia I realized the debt the Church owes to the Indian people. When the missionaries came here so many years ago they were received by the Indian people who listened to them and learned their hymns and said their prayers and eventually requested baptism and received the Sacraments of the Church. Then they helped the missionaries and took them among their people making favorable contacts so that in turn other tribes of the Indian people embraced the faith of Our Divine Saviour.

"Later on when missionaries built the churches and the schools the Indians helped them to furnish them and brought their children to their baptismal font and sent them to the schools so that in truth it can be said in this Province the foundation stones of the church are to be found in the faith of the early missionaries and the Indian people. The status of the Indian people has improved. The revision of the Indian Act has been the deep concern of the Indian people and the Department of Indian Affairs. And no wonder because it embraces so many souls, so many Canadian people. The 1951 census of the Indian people shows that they had in round figures 140,000 in Canada of which 73,000 are Catholic, more than half, and in British Columbia

28,000, of which 16,000 are Catholic, more than half.

"Therefore today it is a duty and a pleasure to mark the Fidelity of the Indian people to our Holy Faith. This day can also be a day of re-consecration to that sublime religion God has given to us and our firm purpose of passing it on to our children and to our children's children.

"In order that this may come to pass the Indian people must keep that great love they have for family life, and reverence they have for the great sacrament of matrimony and its duty and obligations. They must also take advantage of the education facilities afforded now in the Indian Catholic schools, the primary schools and the high schools, making every sacrifice to allow their children to fit themselves to support themselves by their work.

"They must also give back to God some of their girls and boys to do the work of God among their own people. When we pass in different places in British Columbia and see the need for priests and sisters we realize the advice of our Divine Saviour when He was travelling through Palestine and saw the need for workers in His vineyard and He said to His Apostles "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Where will these priests and sisters come from if not from the Indian homes and the Indian high schools; girls and boys who speak the language of their people and who know the crosses and privations they have to endure and realize the temptations and vices that concern them and realize the virtue and the goodness to be found among their own people.

"This is the mind of the Church, to give a Native Clergy to those who embrace the faith and are faithful to it. I take the occasion of thanking you, Father Hennessey, and the Fathers, Brothers and the Sisters and the children and the Indian chiefs and Indian people they represent for their work and sacrifices in preparing everything for today's Feast and pray that God may requite them for their matchless faith and their great share in the jubilee celebrations of the Archdiocese during these days."

All the Indian chiefs and many of the children received Holy Communion at the Mass. Following the Mass a concert and physical display was presented in the gymnasium by the children and thoroughly enjoyed by the audience.

At 7:15 a banquet was tendered the Archbishop and priests and the Indian Chiefs and the people by the School under the supervision of the Sisters of St. Ann who direct all classes.



Back row: Joe Frank Courchene, S. Fontaine, B. Fontaine, C. Courchene, C. Fontaine, M. Courchene, R. Fontaine, J. Morrissette; Front row: C. Fontaine, M. Courchene, R. Bruyere, M. Fontaine, A. Guimond, J. Alexander (Coach B. Aubry); Kneeling: G. Bruyere, T. Fontaine, D. Fontaine, C. Fontaine, H. Fontaine, J. Traverse.

Father Hennessey welcomed all present and called on the Indian chiefs to speak briefly and the Archbishop to bring to an end with his blessing a notable historical day for the Catholic Indian people of British Columbia.

All the Catholic Indian Chiefs of the Archdiocese of Vancouver were invited and the following were present: Bill Mitchell, (Squirrel Cove); Ed. Thevarge, (D'Arcy); Henry Andrew, (Lillooet); Harry Peters, (Skookumchuk); Andrew Paull, (North Vancouver); Denny Paull, (North Vancouver); Harry Edward, (Rose-dale); Albert George, (Chilliwack); Anatole Charlie, (Skoo-

kumchuk); Thom Dan, (Port Douglas); Norman Francis, (Chahal); Harry Joseph, (Agassiz); Albert Douglas, (Cheam); Peter Pete, (Katz).

CAFE CAUTION

Lipstick on the cup! Egg stains on the fork? Nothing spoils a dinner downtown more than an unpleasant experience with improperly washed cafe dishes. But such incidents are more than unpleasant. They can be dangerous. Improperly washed dishes or utensils can carry disease germs. Insist on well-washed and sterilized dishes.



M.A.M.I. NEWS REPORT CONTEST PRIZES AWARDED

Dozens of very fine compositions on the vocations arrived here at the M.A.M.I. Centre. It was a very difficult job to pick out the best ones since all were so good. Nevertheless our three conscientious judges after weighing everything awarded prizes to the following:

The **FIRST PRIZE**, a large size ivory-coated crucifix with a golden Christ, was awarded to **ROMEO COURCHENE, FORT ALEXANDER**, for having written the best composition of all.

SENIOR GIRLS:

First Prize: **Roseline Daniels**,
Duck Lake, Sask.
Second Prize: **Rose Alma Belle-**
garde, Lebret, Sask.

JUNIOR GIRLS:

First Prize: **Alma Fontaine**,
Fort Alexander, Man.
Second Prize: **Angeline Belle-**
garde, Lebret, Sask.
Third Prize: **Beatrice Mokokis**,
Blue Quills, Alta.

BOYS:

First Prize: **Dalbert Berens**,
Fort Alexander, Man.
Second Prize: **John Bartkowiak**,
Mount Carmel School,
Kenora, Ont.

A WORD OF GRATITUDE:

All the prizes, except the very first one which was offered by the M.A.M.I. Centre, were made

and given to us by Sister Marcoux' Intermediate Girls, Lebret, Sask. We thank you Sister and Girls for your artistic work and your generous contribution.

Wishing you all successful exams and good holidays! Keep up the missionary spirit and be faithful to your rosary during the holidays and everything will be fine.

Congratulations to the winners of the composition contest.

Father Director.

Forty-nine revolving fund loans totalling \$65,720.70 were approved during the year. Recipients included both bands engaged in community farming and Indians who needed money to purchase livestock; farm and logging machinery, including tractors; lobster and fishing equipment; boats, canoes, and motors; a freezing unit for a store; and other miscellaneous equipment.

Joyeux Noël et Bonne et Heureuse Année 1954



Pendant l'année mariale prions Notre Dame à l'exemple de cette petite Indienne de nous obtenir la prompte béatification de la Vénérable Kateri Tekakwita.

(Dessin de Mme A. S. de Groot. — Ce tableau se trouve dans la sacristie de l'église iroquoise de Caughnawaga; il fut exposé à Rome durant l'année Sainte de 1950.)

Message de M. Jules d'Astous au Cercle des Ménagères Indiennes

Voici un résumé de sa conférence donnée à l'occasion du congrès tenu en août 1953 à Loretteville, P.Q.

IL y a déjà quelque temps, j'avais l'occasion de discuter le programme de cette Convention avec Mademoiselle Fortin travailleuse sociale pour le Québec, et j'appris alors que j'aurais à vous dire quelques mots, à titre de Surveillant Régional des Agences Indiennes pour les Provinces de Québec et du Nouveau-Brunswick.

Je veux féliciter d'abord les déléguées venues de toutes parts, du Québec, du Nouveau-Brunswick, de la Nouvelle-Ecosse et de l'île du Prince-Edouard; vous n'avez pas craint les longs voyages pour vous rendre à Lorette.

Je suis certain que vous serez récompensées pour les bonnes choses que vous trouverez ici: la chaude hospitalité huronne, le contact

personnel avec vos soeurs, les rapports que vous aurez avec les invités, les conférenciers et conférencières hautement qualifiés qui se suivront à cette tribune, les visiteurs qui ne manqueront pas d'affluer ici et là.

Parmi les officiers du bureau régional, il en est une, que je voudrais mentionner, notre Mademoiselle Fortin, travailleuse sociale,

qui se dévoue comme vous le savez, au bien-être des Indiens depuis déjà plus de trois ans.

Elle a eu un grand rôle à jouer également dans l'organisation de cette Convention et je ne voudrais pas manquer l'occasion de mentionner son grand dévouement devant vous mesdames; elle ne vit plus que pour ses Indiens et ses Indiennes.

Je pourrais continuer à citer ses oeuvres, son travail pour mettre sur pied les cercles de ménagères indiennes, etc. . . mais malheureusement, heureusement pour sa modestie toutefois, le temps passe et il me faudrait bien dire un tout petit mot sur le sujet qu'elle m'avait suggéré.

Ce sujet est "la Contribution des Cercles de Ménagères Indiennes à l'amélioration des conditions d'existence, sur la réserve". Les statuts et règlements des Cercles indiquent que cette contribution est le but fixé aux Cercles: d'améliorer les conditions d'existence des collectivités indiennes en collaborant à toutes les initiatives orientées en ce sens.

Pour atteindre ce but vous avez des moyens suggérés:

- a) encouragement à adopter les usages domestiques consacrés,
- b) aide aux vieillards, aux faibles, aux malades,
- c) formation d'animatrices,
- d) rendre les citoyens meilleurs, plus heureux, plus utiles.

Est-ce que ces moyens ont été mis en oeuvre dans la Province de Québec? Je réponds oui. Vous avez déjà des réalisations extraordinaires à votre crédit et les assises qui se dérouleront ici feront sans nul doute ressortir ce que j'avance beaucoup mieux qu'un discours. Je laisserai de côté les premiers buts énoncés; vous les étudierez d'ailleurs en détail au cours des séances mais je me permettrai de revenir sur le dernier.

Si on me demandait quelle est la caractéristique la plus frappante du peuple indien aujourd'hui,

je répondrais franchement: c'est un peuple qui n'est plus heureux.

Ça me fait un peu penser aux histoires qu'on lit de temps à autre dans la presse, pas mal intentionnée il est vraie, mais mal renseignée sûrement, à l'effet que l'Indien est un type choyé par l'état, qui n'a pas de soucis, qui a toute la sécurité voulue et désirable, qui en un mot n'a qu'à se laisser vivre et à goûter aux plaisirs de la nature.

Je sais qu'un très grand nombre d'Indiens sont acculés à la pauvreté extrême, que trop d'Indiens souffrent de la faim et du froid fréquemment. Je sais aussi que dans les réserves plus avancées où la situation économique est meilleure les souffrances physiques sont moindres, mais il y a énormément de souffrances morales qui viennent s'ajouter au fardeau de l'Indien. Combien de fois n'a-t-on pas vu l'esprit de discernement nocif tout gâcher.

La bonne volonté de la part des gens de l'extérieur ne suffira pas toutefois à vous rendre cette part de bonheur perdu. Il faut que le gros du travail vienne de l'intérieur, vienne de vous.

Il faut que vous appreniez, et aidiez à apprendre aux autres membres de vos tribus, que tous les regrets que vous puissiez avoir sur les splendeurs du passé ne vous rendront jamais ce qui n'est plus.

Gardez vos coutumes, soyez en orgueilleuses. Entre nous, vous savez, nous serions les premiers à les pleurer si vous les faisiez disparaître toutes. Gardez tout ce passé, je vous en supplie, mais ayez conscience également des temps présents et regardez-vous dans le miroir de la vérité.

Vous êtes des êtres choisis, nous comptons sur vous, sur vos actions, sur vos exemples pour continuer à aviver cette foi que nous avons en vous, Indiens et Indiennes de l'Est. Continuez à nous édifier par votre travail, à nous rendre meilleurs, nous vos serviteurs.



Mlle Olivette Grondin, G.M.E., de Maniwaki, examine la petite Dolly Commanda. Mlle Grondin est garde-malade pour les Indiens de Maniwaki et de la Barrière depuis 1947. Elle trouve ces gens très co-opérateurs en ce qui concerne la médecine préventive, spécialement la prévention de la tuberculose. Elle est bienvenue chez tous; elle espère que dans quelques années la réserve de Maniwaki sera une des plus saines.

Nous sommes heureux d'offrir, dorénavant, une page de l'Indian Record à nos quelque 600 lecteurs de langue française, dans la province de Québec et ailleurs.

Envoyez-nous photos et nouvelles, s.v.p.