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\$860,000 PAID TO INDIANS FOR OIL RIGHTS

THE oil industry last year paid a total of \$860,000 to Canadian Indians for exploration rights on Indian reservations and as royalties on producing wells, Hon. Walter Harris, Minister of Citizenship and Immigration, said recently.

The majority of Indians benefited, he said, live in Alberta and Saskatchewan, where oil exploration and production is most active. They have used this money in various ways: for farm machinery, better housing, medical services, and personal incomes.

Into Band Funds

The practice has been for Indian bands to surrender mineral rights in their lands for negotiation by the Indian Affairs Branch, which operates under Mr. Harris' department. Indian Affairs then offers exploration rights for tender and the income thus derived goes into the band fund.

There are approximately 5,500,000 acres of Indian reserve land in Canada, of which the mineral rights to 2,500,000 acres were surrendered to Indian Affairs for negotiation. At present, 1,700,000 acres of this lands has been placed under contract with various oil companies.

There are 302 contracts involving approximately 1,200,000 acres in Alberta; 65 contracts covering about 500,000 acres in Saskatchewan, and a few more covering a total of around 50,000 acres in Ontario and Manitoba.

Enoch Band

Among the more fortunate is the Enoch band, whose Stoney Plain reservation west of Edmonton earns approximately \$8,000 a month in leases and royalties. Approximately half of this, amounting to \$15 for each man, woman and child in the tribe, is distributed in cash. The remainder goes into band funds for special projects such as an extensive housing program and assumption of all hospital and medical expenses.

Several other bands in Alberta get considerable oil revenue, but they are too large to make cash distribution worthwhile. They have, however, used their funds for buy-

Awarded D.S.M.

OTTAWA. — P. O. George E. Jamieson, a Mohawk, was recently awarded the Distinguished Service Medal for "his courage on October 2, 1952, when a shell killed several of his men, but did not prevent him from rallying the survivors and keeping the guns blazing."

Jamieson serves aboard the Canadian destroyer "Iroquois". He is from Brantford, Ont.; his family traces back to the Indians who came to Canada in 1784, with Chief Joseph Brant.

ing farm machinery, building houses, improving roads, paying medical expenses, and financing their own social welfare programs.

Indian bands show considerable wisdom in money matters, said the minister. They set up well-planned annual budgets and, in general, operate quite as well as any efficient town council.

Win Appeal to Crown

Belleville, Ont. — A royal proclamation, signed by Her Majesty Elizabeth II, exempted recently the Bay of Quinte Mohawks, of the Tyendinaga Agency, from sub-section (2) Section 73 of the Indian Act.

The Act requires a 13-man council; the Mohawks felt that a 7-man council, patterned on village councils would work very well. Some of the Mohawks are first class farmers; others are engaged in commercial fishing in Lake Ontario.

Some of them have moved off the reserve altogether and either farm or work in neighbouring towns.

First official publication of the Royal Proclamation was published in the January 16 issue of the Canada Gazette.

Canada's Indian bands still have the ancient right of appeal to the foot of the Throne in matters pertaining to their welfare.

Apostolic Delegate



His Exc. Msgr Giovanni Panico has been recently Apostolic Delegate to Canada, replacing His Exc. Msgr Antoniutti who is now in Spain.

High School Students at Red Deer, Alberta



Photo Lavolette

We are happy to present to our readers a number of High School's Indian Students from southern and central Alberta, who are attending St. Joseph Convent in Red Deer, Alberta.

They are, from left to right: Pauline Bighroat (Grade 10), Rachel Bruyère (10), Helen Weaselhead (12), from Cardston, Alberta; Eleanor Calihoo (10), Michel Reservation, Mary Ruth Beebe, (12), from Cardston; Sophie Cardinal (11), from Saddle Lake, and Frances Smith (10) from Brocket.

Also attending at Red Deer High School, are Edna Minoose, (11) from Le Goff and Kathleen Minday (12), from Hobbema, who are not shown on this picture.

Miss Lena Shield from Brocket, is now completing her second year

at the University of Alberta; Thomas Eaglechild is studying in Cranbrook, B.C., Iron Fox is in St. Thomas College, Battleford, Sask. Grade 11. Gilbert Littlebear is in grade 9 at Lebret, Sask. We hope they will carry on successfully.

Blood Indians' \$143,000 Windfall

LETHBRIDGE, Alta., Dec. 18. — The Blood Indians who are rich and getting richer began another distribution of money today.

The 2,000 members of the Blood band, which has a reserve southwest of Lethbridge in southwestern Alberta, will pay approximately \$143,000 in the next five months from their overflowing funds.

The first payment of \$15 in cash to every man, woman and child begins this month. During each of the next five months, payments will be issued at the rate of \$10 for each person.

The Blood Fund was built up from land leases for agricultural purposes and from various other purposes.

Represents Canada on W.H.O.

OTTAWA, Dec. 29 — Doctor Percy E. Moore, Director of Indian Health Services, has been appointed to represent Canada on the executive board of the World Health Organization.

Dr. Moore will report to WHO in Geneva, January 12; he succeeds Dr. O. Leroux, who has been given a special assignment in India.

NOTED CHIEF DIES

OLD FORGE, N.Y., Dec. 19 — Jules Paul Dennis, 87-year-old chief of the Abenaki Indian tribe of Canada, died at his home in this Adirondacks resort village.

R.I.P.

THE INDIAN MISSIONARY RECORD

A National Publication for the Indians of Canada.
Founded in 1938

Published ten times a year by "The Missionary Oblates of Mary Immaculate"

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The Failure of Residential Schools? - II

RESIDENTIAL schools have brought about many important changes in the life of the Canadian Indian (cf. IMR. Oct. Nov. 1953). In particular they have convinced him that education was desirable and that all Indian children should go to some sort of school. This explains fairly why day-schools are so popular and why practically all residential schools receive more applications than the number they can handle.

But why have these changes been so slow and, according to some people, so unnoticeable? Is it not true that, in the past at least, the majority of graduates from residential schools lost most of their newly acquired knowledge and habits only a few years after leaving school to live on the reserves?

Let us suppose the answer to be positive, though, to our knowledge, no truly scientific survey has been made to substantiate such a sweeping generalization. The inference that residential schools as residential are to be held responsible is not valid. Under the circumstances, any type of school could not have produced greater and more permanent changes. The reason is very simple: *nothing was done methodically to change the parents themselves and to complete the education given in school.* In other words, without a realistic programme of adult education on the reserves, any type of schooling given to the children was, *and still is*, bound to produce very little immediate change.

Canada is by no means the only country faced with the problem of relatively under-developed communities. There are yet close to a billion and a quarter illiterates in the world. National Governments (v.g. Indian, Pakistan, Latin America), countries with territories, protectorates or colonies (Great Britain, France, Belgium), United Nations Specialized Agencies and private organizations, are all working hard to stamp out illiteracy and to bring under-developed communities to a state of fuller maturity and sense of responsibility. All have sooner or later discovered that adult education was almost as important and as urgent as the teaching of children.

"Neglect of this part of the educational programme," reports one group working in West Africa, "is both unimaginative and

Department of Northern Affairs

One of Canada's biggest government departments has a new name today, third in seven years; and the small change in title is estimated to cost more than small change in cash (approximately \$100,000).

One time Department of Interior, more recently Department of Resources and Development, is now **Department of Northern Affairs and National Resources** employing more than 4,000 persons.

Changeover involves supplying new stationery and documents to scores of branches, from Atlantic to Pacific, also painting new name on hundreds of signs marking departmental offices and other property.

The Department, with \$38,000,000 annual budget, has authority over national parks, National Museum in Ottawa, forest conservation and research, federal water resources and administration of the Northwest Territories and the Canadian Government Travel Bureau.

The change is designed to emphasize Canada's sovereignty over vast Arctic and sub-Arctic expanse forming Northwest Territories.

wasteful, since it has been established that in every society it is impossible to educate a child far in advance of his parents without creating serious emotional tensions.

"It is something of a mockery, and undeniably wasteful, to teach children to read and write if when they leave school they will have no further opportunity to continue their education, if there are no societies which they may join, no opportunities to buy and borrow books, and if they and their parents are ill-fed and subject to preventable disease." (1)

"The prejudice of a mother," writes another expert, "especially with her own daughters, will outweigh years of careful and expensive instruction. A suggestion from the father that new ways of farming may offend local spirits of which white men know nothing will instantly destroy all the influence of an agricultural instructor. Prejudice, superstition, fear, ignorance must be attacked in their strongholds, the adult mind." (2)

Viewed in this light, can the work of residential schools as such be so easily criticized? Cannot the whole educational policy of the administration be found wanting in scientific long-sightedness and realism?

A.R., o.m.i.

(1) The Nuffield Foundation and the Colonial Office: African Education — A Study of Educational Policy and Practice in British Tropical Africa, p. 31.
(2) Joyce Cary; The Case for African Freedom, pp. 109-110.

U.S. INDIAN ARTS-CRAFTS BOARD CONDUCTS IMPORTANT PROGRAM

A fast developing world-wide interest in all native arts and crafts has found a revival of interest in the handwork of the North American Indian. This is reported by the "Amerindian" magazine published in Chicago, Illinois. Meanwhile the public has become more aware of the importance and beauty of the genuine native product.

Should any of our Canadian readers be interested, either in the Indian Affairs Service, or among our Missionaries, we suggest that they get in touch with some of these guilds, especially:

Alaska Native Arts and Crafts, Juneau, Alaska. (Indian and Eskimo crafts, masks, dolls, ivory objects).
Nome Skin Sewers Cooperative Assn., Nome, Alaska. (Fur parkas, Mukluks, moccasins).
Papago Arts and Crafts Shop, Sells, Arizona. (Black and white basketry).
Seminole Crafts Guild, Brighton, Florida. (Patchwork skirts, aprons, dolls).
Choctaw Arts and Crafts, Choctaw Indian Agency, Philadelphia, Mississippi. (Basketry).
Northern Plains Indian Crafts Assn., 804 N. 24th St., Billings, Montana. (Beadwork, rawhide boxes and baskets).
Sante Fe Indian School Arts and Crafts Shop, Sante Fe, New Mexico.
Turtle Mountain Arts and Crafts Assn., Belcourt, North Dakota. (Baby "dream blankets").
Sequoyah Indian Weavers, Tahlequah, Oklahoma. (Hand woven woolens).
Rosebud Arts and Crafts Shop, Rosebud, South Dakota. (Beadwork linen embroidery).

Textbooks Available

Quite a number of textbooks are available on the various Indian Arts and Crafts, these are published by the Office of Indian Affairs, U.S. Department of the Interior, by the Indian School, Phoenix, Arizona and at the printing Department of the Chilocco Agricultural School, Chilocco, Oklahoma:

Ojibwa Crafts, by Carrie A. Lyford (1943), 216 pages, 145 designs.
Seneca Basketry, by Marjorie Lismer, (1941), 40 pages, numerous illustrations.
Quill and Beadwork of the Western Sioux, by Carrie A. Lyford, 116 pages, 46 designs.
Blackfeet Crafts, by John C. Ewers, 64 pages, 77 illustrations.
Iroquois Crafts, by Carrie A. Lyford, 100 pages, 19 designs, and numerous illustrations.

All these books are available from the printing Department of Haskell Institute, Lawrence, Kansas; you may write in for their complete book list and prices.

We note also for your guidance:

René D'Hannoncourt's **Indian Art in the United States**, which is published by the National Indian Institute, U.S. Department of the Interior, Washington, D.C.

Marius Barbeau's **Totem Poles**: a valuable guide in two volumes on this major craft of Canada's West Coast Indians, published by the National Museum of Canada, at \$2.50 per volume.

Our readers are welcome to communicate with the Editor of the **Indian Record** for further information (P.O. Box 94, Ottawa).

MOHAWK MAGISTRATE

TORONTO, Ont. — The Toronto Star Weekly featured in its magazine section a feature article on Oliver Milton Martin, a full blooded Iroquois who for nine years has been dispensing justice in Toronto. Lawyers who frequent his court say "no more fair-minded and even-handed judge is to be found anywhere".

Justice Martin is noteworthy because he made good in three professions: education, the Army and the bench. He is now 60; and though having struggled up from the obscurity of the Six-Nations reservation in Southern Ontario, he has risen to a place of prominence and honour in the white-men's world.

In a recent statement Mr. Martin said:

"I think the History of our country should be written in such a way as to give the Indian people credit for their part in exploration and fishing and the fur trade.

"The history books should give them credit too, for the defence of British institutions in Canada, and for surrendering the whole country for settlement without the European people having to fight for it."

Having taught school until 1936, Mr. Martin was appointed principal of Danforth Park School, in East York, until the outbreak of World War II, when he was placed in command of the third Canadian Infantry Brigade.

In 1944, he was named York County Magistrate.

Mr. Oliver Martin is a "great man" to Canadian Indians. He has naturally become a magnet for ambitious Indians who leave the reservations; they seek him out in Toronto for advise and help in getting work.

Whitefish Bay Newsletter

STOIX NARROWS, Ont. — We now have 3 well-organized and well-attended classrooms at Whitefish Bay, with 90 pupils registered, and an average daily attendance of over 85. Our classrooms include a kindergarten, for the beginners who are preparing for more formal education.

Father R. Ferron, O.M.I., former missionary to the Hudson's Bay Eskimos, now stationed in Kenora, Ont., held the First Communion service for 12 of our junior pupils.

The regularly nucleus of Catechumens, who are preparing to join the Catholic Church meet every week. The pupils are faithful to the daily Rosary, and are very interested in religious instruction.

Boys and Girls Clubs

Whitefish Bay Indian Day School is noted for the efficiency with which the boys' and the girls' clubs help with the care-taking of the school, looking after wood and water supply, the cleaning of classrooms, etc. This is done to train the children in taking care of their own homes in the future, and not merely to have these chores done free.

Generous donations from friends of Whitefish Bay, which included magazines, rosaries, pictures, clothes and toys were appreciated by the pupils and their parents, and sincere thanks are extended to all donators.

Former B.C. Missionary Dies in Nova Scotia

OTTAWA. — Father E. M. Baxter, O.M.I., member of a well-known Ottawa family died in Digby, N.S., aged 49.

He had been a member of the Oblate for 20 years, and he was especially known for his work in the Indian Missions of British Columbia.

Father Baxter celebrated his first Mass at the Indian Residential School in Kamloops in 1937; he was a missionary to the Indians of the Kamloops until July 1939. The next nine years he spent at Sechelt Indian School, and at St. Joseph Mission (William's Lake).

Eisenhower's Totem Walking-Stick

President Eisenhower on his recent visit to Ottawa received, as a gift from the Indians of Canada, a Totem Pole walking stick.

This stick, a beautiful work of art, was made by Bill Nahanee of the Squamish Indians of North Vancouver, and taken to Ottawa by Mr. Andy Paull, who delivered it to the President.

THERE IS but one member of the Indian race in the B.C. Legislature — FRANK CALDER, representing Atlin riding, who at the last provincial election was elected for the third time.

Arctic Economics

With their traditional trapping and hunting on the way out as a means of livelihood, Eskimos found a new trade — their carvings. Up to now, the Eskimos regarded art as a means rather than an end — they carved a walrus, for instance, as a prayer for the hunt, a mother and child for the birth of a son.

Now Canada has hired a young artist, James Houston, and his teacher wife, Alma, who have worked with the Eskimos two years to promote their art.

Perhaps a similar venture on the part of the Indian Affairs Branch, would create a new interest in the Indian crafts, thus supplying added means of income, to the various tribes of Indians, some of which are noted for their skill in art work.



(Photo Harvey)

Hopi dancer catches the tourists' attention at the Grand Canyon, Arizona, U.S.

Lay Mission Society

QUEBEC, Canada — An Oblate-founded religious society for women which was begun here in 1952 has made great progress in little over a year. Fr. Louis M. Parent, O.M.I., is founder of the new society, which now numbers 140 members.

All receive spiritual and practical training to prepare for missionary service during a six-month postulancy and a one-year novitiate, after which temporary vows are renewed annually.

The institute is planning a foundation in the United States within the next six months.

It is also hoped that a number of the members of this new Lay Mission Society will eventually devote themselves to missionary work among the Indians and Eskimos of Canada.

The "Indian Missionary Record" expresses every good wish of success to Father Parent in his worthy endeavours.

Change in Climate

We inhabit one of those temperate zones of the earth that have been the source of most of our major civilizations.

Even the Mayan civilization grew up before a global climatic shift moved enterprise north and jungle invaded the temple cities.

Drowns in St-Lawrence

CORNWALL, Ont., Dec. 20. — Andrew David, 52, of the Cornwall Island Reservation, drowned in the Saint-Lawrence River when his boat capsized in rough water.

David was born on Cornwall Island and is survived by a widow and five children: Camilla, Thomas, Henry, Alex and Louis David.

Marian History Contest

Opened to pupils of High and Primary Schools
Write to:

"Canadian Marian History Contest" National Shrine of Our Lady of the Cape,

Cap-de-la-Madeleine, Prov. of Quebec,

for detailed information on the requirements of the contest which is opened both to English and French writers.

Constance Lake Reserve

Mr. Peter Bird reports that he was elected chief on October 7, 1953 of the Constance Lake Band of Saulteux, in Northern Ontario.

At the election meeting the education and welfare of the children was discussed and a 3-man committee was set up. Every member of the band has put up an amount of \$4 to begin a band fund over which the special committee rules.

Fur is scarce and the prices are low.

THE NEW AMOS INDIAN RESIDENTIAL SCHOOL, IN ABITIBI AGENCY, QUEBEC



The new 200-pupil Indian Residential School, being erected this year for the Indian children of the Abitibi and Témiscaming Agencies of Northern Quebec, near AMOS, P.Q.

The Oblate Fathers and the Sisters of St-Francis-Assisi will have charge of the institution which fills a long-time need in that area.

(Published through the courtesy of the Indian Affairs Branch, Ottawa)

Where Are Our Graduates?

SPANISH, Ontario. — The October issue of the "Garnier Star", publishes an interesting report on the High School graduates from this Northern Ontario Indian Institution.

Gilbert Whiteduck and Timothy McGrath having attended the Pre-Teachers Summer School in Toronto, are now teaching school; Harold Belleau (1952 graduate) is also teaching; Cecil King and Alan McGregor are teaching at West Bay, Ontario.

Jos. Schnurr is taking first year college at Loyola in Montreal; Basil Jounston and Alfred Cooper are finishing their college studies at Loyola, the first in pre-law and the other in pre-med.

The Editor of the Indian Missionary Record would appreciate it very much if the Principals of other Indian Residential Schools would send him the names of their graduates, boys and girls who have completed their High School courses, stating where they are now, either in training for some profession, or actually teaching, nursing, etc.

We would be happy to publish these notes in the Indian Missionary Record, with a view to encourage other Indian students across Canada to follow on the footsteps of their seniors.

The Editor,
Indian Missionary Record,
P.O. Drawer 94,

Indian Reserves in Canada

While Newfoundland and the coast of Labrador have no reserved land for the Indians, all the other provinces have a total of 9,089 square miles of Indian Reservations:

Prince Edward Island — 4, Nova Scotia — 30, New Brunswick — 59, Quebec — 281, Ontario — 2,435, Manitoba — 821, Saskatchewan — 1,880, Alberta — 2,296, British Columbia — 1,274, Yukon and N.W.T. — 9.

QU'APPELLE INDIAN SCHOOL NEWS

LEBRET, Sask. — November 29th marked the annual bazaar of the Missionary Association, which was held in the large school gymnasium. The bazaar was the most successful ever held by the M.A.M.I.; it was well sponsored by the hundreds of friends of the Qu'Appelle Indian School, which came from distant points to attend the bazaar.

The event netted \$903, which amount has been sent to the Archbishop of Regina, as a contribution to the missions of the archdiocese.

M.A.M.I.

Elections for the M.A.M.I. had been held the week previous: Pres. — Joan Pratt and Ernest Scott; V.-Pres. — L. Bigeagle and G. Poitras; Sec. — Irene Henry and H. Strungeagle; Treas. — Ruth Ann Cyr. Special chairmen: Jeanne Cyr, Clive Linklater, Lorraine Bellegarde, Walter Linklater, F. Ward, A. Cyr, Anita Bellegarde.

Drama Festival

The High School students presented the play "Michael" at the annual drama festival sponsored by the Qu'Appelle Valley Teachers' Local.

Presented in Fort Qu'Appelle, it was directed by Father Robidoux. The cast included: Alvin Cyr, Leona Bigeagle, Florence Dumont, Ernest Scott, Glen, Shirley, Geraldine and Mary Bellegarde.

School Band Revives

Under the direction of Mr. Ralph Gray, the Qu'Appelle Indian School Band, all decked out in flashy uniforms, made its first public appearance last fall on the occasion of the school principal's feast, December 13th. "Christmas Tide" Overture and Sousa marches were most enjoyed by the audience on that occasion, as well as choral selections solos.

Herbert Strong Eagle, on behalf of the students, expressed the students' wishes to the principal.

New College Courses Initiated By Sioux

A three-hour accredited course titled "An Introduction to the American Indian" has been initiated at Sioux Falls College by Stephen S. Jones, Jr., a Sioux. He also proposes a standard curriculum on the Indian people for teachers.

Wilderness Ordeal

Pilot loses fight to save baby he delivered

It was a clear northern night as Bust Pilot Paul Rickey flew across the Manitoba wilderness carrying a pregnant Indian woman to a mission hospital to have her baby, and with her the woman's three other small children and her 12-year-old sister.

Suddenly fog forced Rickey to land on God's Lake. In the snow he stamped an SOS and returned to the light plane to find the woman screaming in labor. It was 25° below zero. Delivering the baby girl, the pilot ripped off his wool shirt and wrapped her in it.

As no help came he prepared formula for the baby out of emergency rations, watched over her through sleepless nights and held the other children by turns between his legs to keep them from freezing to death.

The fourth day, as his right hand became paralyzed with frostbite, he wrote in his notebook: "Christmas day and perhaps our last day on earth."

Next night the baby ("one of the sweetest I have ever seen... her dark brown eyes never left me") died, even as Rickey clapped his mouth over hers trying to give breath to keep her alive.

The next morning a rescue plane came, and as the rescuers walked up, Rickey turned his head away to hide the tears streaming down his face. (Life)

Canada's Biggest Map

OTTAWA. — A massive map showing all of Canada to the North Pole and to the Russian Boundaries, has been installed in the Center Block Railway Committee Room of the Parliament in Ottawa.

The new map measures 15 feet 7 inches by 14 feet 2 inches; it replaces an older map which was 18 feet by 8 feet 8 inches which did not show 40% of Canada's Northern areas.

Store Caribou In Deep Freeze

PRINCE ALBERT. — Many north have discarded storage fathers in favor of the white

At the end of the caribou hunting season this winter the northern tribes will store their winter meat supplies free of charge in a gigantic deep freeze, installed at Stony Rapids by the department of Indian Affairs.

The freezer has 8,000 cubic feet of storage space. The warehouse has been built as a means of conserving the dwindling herds of migrating caribou, the main food supply of Indians.

The time-honored practice of the Indians was to shoot as many caribou as they could, store them by piling the carcasses and cover them with layers of snow and brush. If undisturbed, this natural freezer would keep the meat fresh until summer.

In addition to providing the freezer, Indian affairs officials and conservation officers are encouraging northerners to build stockpiles of fish as dog food rather than use their own stores of meat.

ST. ANTHONY'S NEWS

ONION LAKE, Sask. — The "St. Anthony News", of Onion Lake Residential School, reports that on November 11th the parents annual meeting was held in the school. Holiday was granted to the pupils on account of Remembrance Day; a banquet was served for the parents by the senior girls, and, in the afternoon, a discussion period was held after which tea was served to all the guests.

Hockey

We have organized 2 hockey teams, to carry on our winter sporting activities not only at the school, but in competition with neighboring teams.

On the first team are: Eric Cardinal, Percy Waskewitch, Wilfrid Antoine, Harvey Dillon, Edmond Tootoosis and Joseph Jimmy.

On the second team: Albert Waskewitch, John Wolf, Gordon Thunderchild, Harry Whitestone, Lloyd Cooke and Raymond Carter.

Christmas Concert

Our Christmas annual concert was presented on December 22nd; it featured a play: "The Birthday of a King".

A second play "A legend of the Christmas Rose," was also featured on the same day. A piano duet was played by Misses Anna Chocan and Victoria Fox.

Blood Reserve News Chronicle

CARDSTON, Alberta. — Adjacent to the school gymnasium, a museum for Indian Art Exhibits has been erected; for many years, the school staff has collected Indian antiques of all sorts as well as native art work. The exhibit will be permanent and it should be of great interest to all visitors.

We now have a High School teacher, Mr. Stan Gibson, since September 1953.

A new garage and bakery are under construction; last summer a 36 passenger school bus has been purchased for transporting day scholars.

Visitor

Corporal Ray Many Chiefs, one of our school graduates, has paid us a visit after a year of service

overseas in Germany. Having completed his term of service with the Canadian Armed forces he visited Italy and Portugal.

Basketball

Our team has been successful in competing with High School students from Glenwood, Hillspring, Mountain View and Pincher Creek in Southern Alberta. Gilbert Mills has been Captain of our team for three years.

M.A.M.I.

Association leaders this year are: Pres., Edward Heavy Shield; V.-Pres., Gilbert Mills; Sec., Frank Weasel Head; Treasurer, Patrick Eagle; Propagandist, James Good Striker.

Senior girls officers are: Misses Delfine Fox, Verna Big Throat, Isabel Black Water, Sylvia Eagle Child, Gloria Mills; councillors: Bernadette W. Quill and Edna Devine.

The Junior girls section officers are: Misses Eva Blackrabbit, Joan Bigthroat, Clara Many Fingers, Virginia Mills, Thelma Plaited Hair, Catherine Sweet Grass, and Margaret Eagle Bear.

Feast Day

On November 22nd we celebrated our Principal's feast day, presenting the Operetta "Snowwhite and the Seven Dwarfs"; most important characters were played by: Isabel Blackwater, Verna Big Throat, Edward Heavy Shield, Yvonne Scout and Gilbert Mills.

The play was directed by Sister Houle. It was enjoyed by a great number of guests, which included Father Fournier, O.M.I., from Edmonton, Messrs. and Mrs. Ragan, Broughton, Bernier, Hammer, Coady, Gibson, Thornton, and MacNeil as well as a great number of Indians who come to pay tribute to the school principal.

Bluequills School News

ST. PAUL, Alta. — The "Moccasin Telegram" reports that a successful concert was presented before Christmas, by the school pupils. The concert featured the play Cinderella as well as a one act comedy presented by the Cadets; drills, dances and songs completed the interesting program which was presented first on December 15th, having his honored guest Bishop P. Lussier, of St. Paul, as well as the Rev. Father O. Fournier, Provincial of the Oblates, Agency Superintendent Mr. Taylor, School Inspector Mr. Racette and several others.

The concert was again presented on December 19, to the parents of the school pupils; Mr. G. Cardinal congratulated the pupils in the Cree language, on their good performance.

The concert was presented on the stage in the gymnasium, which had been completed recently.

Now that we have a gymnasium we have introduced basketball as a major sport activity. In order to grasp the finer points of the game, our instructor has shown us two films which were quite helpful.

Eric Cardinal and Charlie Woods, ex-pupils, who are now attending St. Thomas College in Battleford, came to pay us a visit on their way home for their Christmas holidays.

This was a recent sports page headline in the Montreal Gazette, concerning the Sherbrooke versus the Springfield Hockey match. We thought it would be worth quoting, without even hinting at any other possible interpretation...

Sports

Eric Cardinal and Charlie Woods, ex-pupils, who are now attending St. Thomas College in Battleford, came to pay us a visit on their way home for their Christmas holidays.

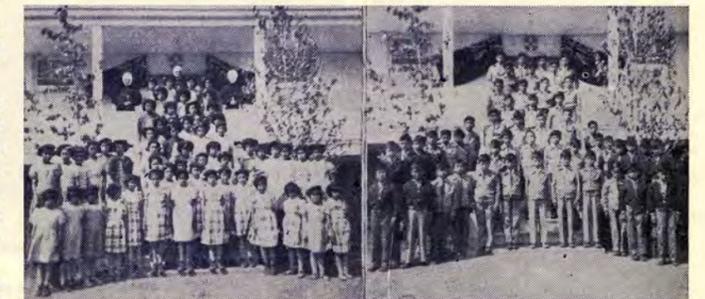
Home From College

This was a recent sports page headline in the Montreal Gazette, concerning the Sherbrooke versus the Springfield Hockey match. We thought it would be worth quoting, without even hinting at any other possible interpretation...

Saints Triumph Over Indians

This was a recent sports page headline in the Montreal Gazette, concerning the Sherbrooke versus the Springfield Hockey match. We thought it would be worth quoting, without even hinting at any other possible interpretation...

Assumption School Pupils, Alta.



The Hay Lake Indian Residential School (Alberta) is located in North Western Alberta, it serves a large native population. It numbers 151 pupils (56 girls, (left) and 45 boys (right).)

On the school staff are: Ffrs. Haboy, G. Tétrault (Bursar); A. Costa (Prefect), and J. Berbenni, (Missionary); there are also 9 sisters of the Congregation of the Providence who are in charge of the various departments of the school including teaching.

The name of the school has been changed to "Assumption Indian Residential School", since a post-office by that name has been opened recently at the Hay Lake settlement.

Catholic Chapel and Hostel at Whitehorse, Y.T.

On Dec. 12, the feast of Our Lady of Guadalupe, the Virgin Mother of God, the patroness of the Indians and natives of many countries, the new Indian Catholic Mission Chapel and Hostel, was solemnly blessed and dedicated.

His Excellency Bishop J. L. Couderd, O.M.I., of Whitehorse presided at the blessing; Father Francis Triggs, O.M.I., celebrated Mass, assisted by Rev. A. Monnet, O.M.I., as Deacon and Rev. E. Morisset, O.M.I., as Subdeacon.

On December 11, in the Sacred Heart Parish Hall, the C.Y.O. and the children of Christ the King School presented a dedication program entitled "Our Lady's Roses," a story of the apparitions of Our Lady at Guadalupe to Juan Diego in Old Mexico. To this were added a comedy skit and some interesting songs and dances.

Our Lady of Guadalupe Mission has been serving as a chapel and hostel for Indians and whites since Easter 1953.

Madame de Hueck

Madame De Hueck Doherty who recently visited Whitehorse has promised to send two or perhaps

three staff workers to Whitehorse in the near future, and establish the Mission as a "Friendship House."



The recently opened hostel and chapel at Whitehorse, Y.T.

Thus it will become a centre of Lay-Catholic action to take care of the spiritual and social needs of the poor of any color or race.

Totem Restoration Programme

(The Totem Speaks, December 1953)

The art of totem carrying is rapidly dying out. Only a few remaining natives have both artistic training and the traditional knowledge needed to produce authentic carvings.

Also, unfortunately, most existing old and authentic totem-poles, like those in Thunderbird Park in Victoria, are in advanced stages of decay and cannot be expected to last many more years.

One of the world's unique and colorful art forms, an art belonging distinctly to British Columbia and, in fact, becoming a trademark of this Province, is threatened with extinction within the next generation.

In order to preserve at least a part of this heritage, the B.C. Provincial Museum has embarked upon a programme of restoration of totem-poles. The immediate aim is to replace the exhibits in Thunderbird Park with exact replicas of the finest existing totem-poles in the Province.

Those now in the park are being used as a nucleus, but other fine poles will be copied as well. The replicas will be completely authentic, being carved and painted by skilled Indian craftsmen, and will be permanent, since new wood can now be preserved almost indefinitely.

COWICHAN GIRL GRADUATES

Lillian Audrey Joyce Elliott, daughter of Mr. and Mrs. Ed Elliott of the Cowichan Tribe, Duncan, B.C., has just graduated from Vancouver Vocational Institute of Practical Nursing.

She will join the staff of Queen Alexander Sanatorium at Miller Bay, British Columbia.

Lillian is the first Native girl of the Cowichans to graduate as a practical nurse. Her many friends wish her all success in her chosen work.

● The art of the ancient Mayas, Toltecs and Aztecs of the central Americas was fast winning a place among the world's great cultures.

CREDIT UNIONS

Credit unions are cooperative societies organized to promote thrift among its members.

They provide sources of credit for provident or productive purposes and they educate their members in matters of finance and mutual self-help.

The revenues of Credit Unions are derived from loans made to their members. After paying operating expenses including interest, on deposits, and after making proper allowances for depreciation.

The Unions are managed by a Board of Directors, a Credit Committee and a Supervisory Committee who are selected from the members of the Union, in annual elections.

Members agree to save money by purchasing shares, usually valued at \$5 a piece. They pay for them either in cash or in installments. Savings may also be in the form of deposits. Out of the savings, loans are advanced to members only.

The character of the applicant, his ability to repay, as well as the security offered, are factors determining the granting of a loan, which may be made up to a \$100 without security.

This three way administration by committees is one of the reasons for the success of Credit Unions. No official, except the treasurer, receives a salary.

The purpose of loans is to provide for emergencies, to make the members cash buyers of goods and services, especially in the line of farm equipment, fishing gear, and other supplies.

Credit Unions are highly commendable among the Indian communities, and in some parts of Canada they have proven already quite successful.

Big John's New Year

Back in the 1870's no New Year's Day seemed quite complete unless Big John of Caughnawaga shot the Lachine Rapids in his boat.

Big John was a redoubtable Indian who had made his fame as a Lacrosse player, even playing in an exhibition game before Queen Victoria.

But even greater than his skill at Lacrosse was his skill as a boatman. Year after year he defied the icy fury of the rapids to bring his boat down to Joe Vincent's Wharf in the harbor of Montreal.

It was not a very big boat — only about 30 feet long, thinly pointed at the bow. Big John would steer from the stern, while two Indians rowed, each with one oar. He was ready each year to take one or two passengers with him. And many an eminent Montrealer had courage enough to take advantage of the offer.

Crowds would gather at two points to see this New Year's exploit. One crowd could be seen standing in the snow on the bank of the St. Lawrence to watch the small boat shoot through the rapids before them. Another crowd would gather at Joe Vincent's Wharf to welcome the adventurers on their arrival.

Those who saw the boat shoot by had the most exciting spectacle. Those who gathered on Joe Vincent's Wharf would peer up the river, shading their eyes if it were a sunny day, looking out for the first distant glimpse of the boat, which would show that once more Big John had come through safely.

Once the travellers had reached the wharf (their clothing frozen stiff with the spray), they would be carried off to the St. Lawrence Hall on St. James street for a celebration of victory.

(Montreal Gazette)

AT FORT-RESOLUTION, N.W.T.



The senior students at the St. Joseph Mission Indian Residential School, Fort Resolution, N.W.T. These students, besides their regular classroom work, are taking extensive courses in manual training.

With them, we note to the left: Father Haramburu, O.M.I., Principal; in the center Father Marrec, (Chaplain); Mr. Pierre Roussel, and Brother L. Bruyère, manual training instructors.

Eisenhower Signs Indian Rights Bills

WASHINGTON, D.C. — The President has recently ended a 76 year Federal ban on the sale of firearms and liquor to Indians with his signing of a series of "Indian Rights" bills passed by the last Congress.

One ends the jurisdiction of Federal courts over criminal cases involving Indians in Nebraska, Oregon, California, Wisconsin and Minnesota, excepting for the Menominees and Red Lake Chippewa.

This highly controversial measure met with presidential objection because of provisions that would open the way to other states to impose their jurisdiction without regard to tribal or Interior Department wishes.

The President signed the bill "because it represents still another step in granting political equality to all Indians". He urged amendment of it in the next congressional sessions.

Chicago's Art Institute has been showing recently the Edward Gaffron Collection of Peruvian art, many major museums have pieces

on view, and Europe is giving the first large pre-Columbian art exhibit in Paris an exuberant reception.

Father Renaud writes...

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

Toronto, January 10, 1953.



Dear Boys and Girls:

Another year has begun, a year which has everyone wondering as to what it holds in store. Question marks of all kinds have been raised, some of them very big and very black.

For instance, will 1954 see the end of the cold war between Communism and the rest of the world? If so, in what way? Will it be a just and lasting peace or will it be open war with atom and hydrogen bombs destroying the best things and people in civilized countries? Will the peoples behind the Iron Curtain regain their freedom? Then with what means and what results? Those are very important questions, even for boys and girls in school like you, because your future depends upon their answer.

But there is ONE thing we know about 1954 and it will certainly prove the answer to all our questions and the solution to all our problems, large or small. This year is a MARIAN YEAR, a year specially consecrated to honour Mary, the Mother of God and our Mother. It is the year during which we will celebrate the 100th anniversary of the Dogma of the Immaculate Conception.

You have been told by your teachers and missionaries what ray of hope this Marian Year will bring in our own life and in the life of the whole world. Mary is so powerful on the Heart of Her Divine Son. She loves us so much that things are bound to change if, as our Holy Father the Pope has asked us to do, we all join together in the universal Crusade for Peace through Mary.

You have a special part to play in this Crusade. I often think that you have a very privileged place in the Heart of our Heavenly Mother. She knows all what your forefathers had to suffer in their way of life from the time the first white settlers came to this country. She remembers how they rejoiced when they were told about Her by the first missionaries and how, ever since then, the Indians of Canada have honoured Her as their one and only Queen. How could She help not having a special love for you!

So please take it at heart to pay Her in return. Pray to Her fervently every day of this year; for yourselves, your parents, your teachers, your missionaries, and for all the Indians of Canada. Pray to Her for the entire country, for the Church and for the whole world. Mary is big-hearted, and so must you be you Her favourite children. Take Her as your personal Model and Protectress. She, better than anybody else, Hollywood stars or sports heroes, can inspire you when things are getting rough in school or later on in life. Let Her be YOUR STAR, the one that will never fade and never fail.

If you have not lived for Her and with Her yet, try it now, and you will see what difference it will make in your life!

P. A. Renaud O.M.I.

New Year's Greetings

No matter what greeting you use, it's the good wish that counts. When a dark-skinned girl from Hawaii greets her fellow islanders with "Hauoli Makahiki Huo" or the parka-clad Eskimo says "Tinotsi atualaurit" or again the North American Indian who may have a simple way of saying Hello to everyone, the latter comes up with real tongue twisters.

The Sioux say "Omaka Teca Waste", the Blackfoot, "Ayakarsi norketjustoyeh", the Cree "Kekwe meyo ooske-uskewinisse"; the Ojibway (Saulteux) "Ojindewin kijikat".

Gaelic is still more difficult to pronounce than any North American Indian language: for instance the Irishman will say "Bliadhan

fe mhaise dhuit," his Scottish brother will say "Bliadhna Mhath Ur".

We are quite satisfied to say "Happy New Year" to all our faithful readers, and to repeat it in a more definite manner of the French "Bonne, Heureuse Année et le Paradis à la fin de vos jours".

"Vanishing American"

Mystery shrouded the fracas between North and South Dakota over which State owned the bones of famed Sioux chief Sitting Bull.

Last April, 1953, they were stolen from N.D., spirited South to their "rightful" home. Last week, two braves swore that when they opened Sitting Bull's N.D. grave, there were no bones in it.

RESIDENTIAL SCHOOL NEEDED AT LA LOCHE, SASKATCHEWAN

LA LOCHE, Sask. — As the hundreds of Indians in the La Loche area of Saskatchewan, approximately 250 miles Northeast of Prince Albert, live mostly out of trapping and have to travel far to the North to eke out a living many are the families which cannot send their children to Day Schools.

New Church Erected

Only a boarding school would solve the problem of educating these Indian children from La Loche, West La Loche, Garson Lake, Island Lake and other places. Perhaps Beauval I.R.S. could be enlarged to take care of additional pupils.

When Father Thibault first visited La Loche in 1845, there was no village there; however it was a meeting place in the spring, when the H.B. Co.'s barges would bring merchandise to exchange for furs.

In 1887, a chapel was erected, visited by missionaries from Ile-à-la-Crosse. In 1895, La Loche had a residential Priest. As the population grew a larger church was erected in 1918 by Father Ducharme, O.M.I.

To take care of the constant increase in population, a new church has been erected last summer; it measures 80 x 36, with full basement. Its aluminum steeple can be seen from far. It was completed on July 26, 1953.

Indian Soldiers Welcomed in German Homes

SOEST, Germany, Dec. 24— Canadian Brigade Headquarters, in occupied Germany, said the German people were opening their homes generously to Canadian soldiers at Christmas time. Many of the invitations came in for a Canadian Indian soldier "if possible".

Since the Germans are particularly interested in Canada's Western areas, they have decided best to learn all about it was through the aboriginal inhabitant, the Redman. Luckily, there are about 100 Canadian Indians in the 6,000 1st Canadian Brigade force.

Their presence was proving so popular at Christmas time that the supply was not able to fill the demand.

Victoria Dentist

The "Totem Speaks" reports that Roger Ross of the Songhees Band has just begun practice in Victoria, B.C., as a dentist.

The same magazine recalls that Leon GrosLouis, a Huron Indian from the Lorette reserves near Quebec City, was awarded the Governor General's Silver Medal, as the Medical graduate obtaining the highest number of points at Laval University in 1953; Mr. GrosLouis also won the Poliquin prize at the same University.

Catholic High Schools Advocated

OTTAWA. — Establishment of Catholic High Schools in Ontario was advocated recently by the French Canadian Education of Ontario. Until such a time as Catholics could have their own High Schools the Association urge parents to send their children to Catholic Convents or Colleges.

The Association also recommended the Grades 9 and 10 being incorporated in all separate schools to give the pupils longer training under Catholic auspices.

INDIAN EDUCATION

A similar plea, concerning High School Education for Catholic Indians, has been made to the Federal Government of Canada, by the Indian Welfare Training Oblate Commission, as well as by the Jesuit and Montfortain missionaries who all have Indian schools in their mission territories.

The time has now come to give official recognition to centrally located and well-equipped Indian High Schools, in the various provinces for the special purpose of giving special training in the higher grades to graduates from primary Indian schools who intend to become teachers, civil servants, nurses, professionals, willing to devote their lives to the welfare and education of their own people.

Efficient High School Department have already been organized at the following Catholic Indian Residential Schools: Mission City (St. Mary's) and Kamloops, B.C.; Lebret, Saskatchewan, and Spanish, Ontario.

In several other Residential Schools, grades 9 and 10 are being taught with a great deal of success, while several hundreds pupils are attending Catholic colleges and convents together with their white sisters and brothers, across Canada.



L'organisation du pèlerinage national des Indiens au Cap de la Madeleine avance rapidement



CAP-DE-LA-MADELEINE — Une réunion a été tenue au Cap-de-la-Madeleine le 19 octobre 1953, pour préparer la venue de plus de 200 pèlerins Indiens au Sanctuaire les 26 et 27 juin 1954.

On remarque sur cette photo: g. à d.: P. Paul Piché, O.M.I., Provincial du Manitoba, M. I. Rochefort, Député fédéral, M. P. Lemarier, évêque, P. H. Barabé, O.M.I., Directeur des Gardiens du Sanctuaire, M. P. Dupuis, journaliste, P. G. Laviolette, O.M.I., Directeur du Pèlerinage indien, et M. L. Lemay, de la Sûreté Provinciale.

Seconde rangée: M. J. Laperrière, Directeur des Scouts Catholiques, les Pères H. Charbonneau, R. Valin, N. Morissette, (tous du Sanctuaire), le Père G. M. Latour, O.M.I., Principal de l'école de Hobbema, Alberta, et le Père R. Juneau, Directeur Général des Pèlerinages. (This photo shows the members of the committee who are preparing for the National Indian Pilgrimage to Our Lady of the Cape, June 26, 27, 1954).

Chez les Têtes-de-Boules du St. Maurice

SANMAUR, P. Qué. — Le missionnaire chargé des Têtes-de-Boules de Weymontaching, de Manouan, et d'Obedjiwan, de passage à Québec et à Ottawa, récemment, rapporte qu'au cours de l'été 52 enfants assistaient à l'école saisonnière de Weymontaching, tenue du 15 mai au 30 septembre, par Mlles V. Bordeleau et B. Savard.

Les Indiens de cette réserve ont été fort occupés au cours de 1953, travaillant surtout dans la forêt à la coupe du bois de pulpe et au déboisement pour la digue "C" au lac Châteauvert.

Cette bande a près de \$100,000 en banque; ils ont, en valeur, sur leur réserve au moins \$500,000 de bois à couper; on espère que dans un avenir rapproché, ils s'entendront avec le Département pour se construire des maisons convenables; ils ont déjà exprimé le désir d'avoir une école neuve et une unité sanitaire.

Manouan

A Manouan, on construit des maisons pour les Indiens, au rythme de 4 ou 5 par année; il y en a déjà 12 de bâties et il en resterait 48 pour satisfaire aux besoins actuels. On espère que le rythme des constructions sera accéléré et que la belle initiative prise par la Division des Affaires Indiennes à Manouan sera complétée bientôt. Plus de 30 enfants assistent régulièrement à l'école du jour, sous la direction de deux institutrices.

Les Indiens travaillent eux aussi à la coupe du bois et au déboisement préparatoire à l'érection d'une digue.

Obedjiwan

A Obedjiwan, 6 familles d'Indiens ont réussi à couper 30,000 billots durant l'hiver. De nombreuses familles le long du che-

min de fer, à Clova et à Oskaleo; 2 jeunes gens d'Ottawa sont venus enseigner durant l'été.

On espère pouvoir construire un grand nombre de maisons pour les Indiens d'Obedjiwan; une grande quantité de bois de construction a été coupée dans la réserve l'an dernier.

On rapporte pour toute la région que la trappe et la chasse ne donnent plus aux Indiens l'aide financier dont ils auraient besoin. De plus en plus ils devront se diriger vers l'industrie forestière afin de gagner leur vie.

Les Indiens du Nord-Ouest au Cap-de-la-Madeleine

Fort-Smith, T.N.O. — On s'attend à ce que des délégués du Vicariat du MacKenzie se joindront aux représentants de toutes les tribus du Canada pour participer au pèlerinage national des Indiens au Sanctuaire du Cap-de-la-Madeleine, les 26-27 juin 1954.

De Fort-Simpson, T.N.O., situé à plus de 600 milles au nord-ouest d'Edmonton, les missionnaires Oblats ont créé une organisation dans le but de recueillir les fonds nécessaires pour payer les frais de voyage des délégués.

OTTAWA — Sous la direction immédiate de leur missionnaire, le Père J. M. Houle, O.M.I., 42 Indiens du Haut St. Maurice (Weymontaching, Manouan, Obedjiwan) viendront assister au Pèlerinage National des Indiens au Cap de la Madeleine les 26 et 27 juin.

Ces pèlerins viendront par train jusqu'à Shawinigan; ensuite ils auront un autobus à leur disposition. Ils visiteront Ste-Anne de Beaupré, puis l'Oratoire St-Joseph, La Prairie, Caughnawaga et Ottawa.

Ils quitteront Ottawa le mardi 29 juin, dans la soirée, pour se rendre à Maniwaki, où ils seront les hôtes de cette réserve, où ils seront hébergés dans le Centre Algonquin. Passant par Mont-Laurier et Ste-Agathe, ils se rendront, s'arrêtant à Odanak, à la Tour des Martyrs, puis ils reprendront le train à Shawinigan pour rentrer dans leurs foyers.

Maniwaki

D'autre part on annonce de Maniwaki un groupe de 25 à 30 pèlerins qui se rendront au Cap en automobile; ce groupe accompagnera les autres pèlerins à Ste-Anne de Beaupré, à l'Oratoire St-Joseph ainsi qu'à Caughnawaga.

De l'Ouest Canadien

Au début de décembre, le Directeur du Pèlerinage, le Père G. Laviolette, O.M.I., après consultation avec les Directeurs régionaux, prenait la décision d'organiser le transport des pèlerins de l'ouest canadien, par autobus de la Compagnie Grey Hound (Northland Lines).

Il y aura 2 centres de ralliement: le premier à Calgary, Alberta, pour les pèlerins venant de la Colombie Britannique, du Yukon, des T.N.O. et du Nord de l'Alberta; cet autobus s'arrêtera ensuite à Regina, pour embarquer les pèlerins venant de la Saskatchewan.



La Madone du Cap, qui a daigné visiter les Indiens de toutes les provinces et territoires du Canada, attend leur visite dans son Sanctuaire, en juin 1954. Ici la Madone chez les Gens-du-Sang, en Alberta.

Nous prions avec instance tous nos correspondants de nous envoyer nouvelles et photos, dès le premier jour du mois afin d'en assurer la publication immédiate.

Adressez toute correspondance à :

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