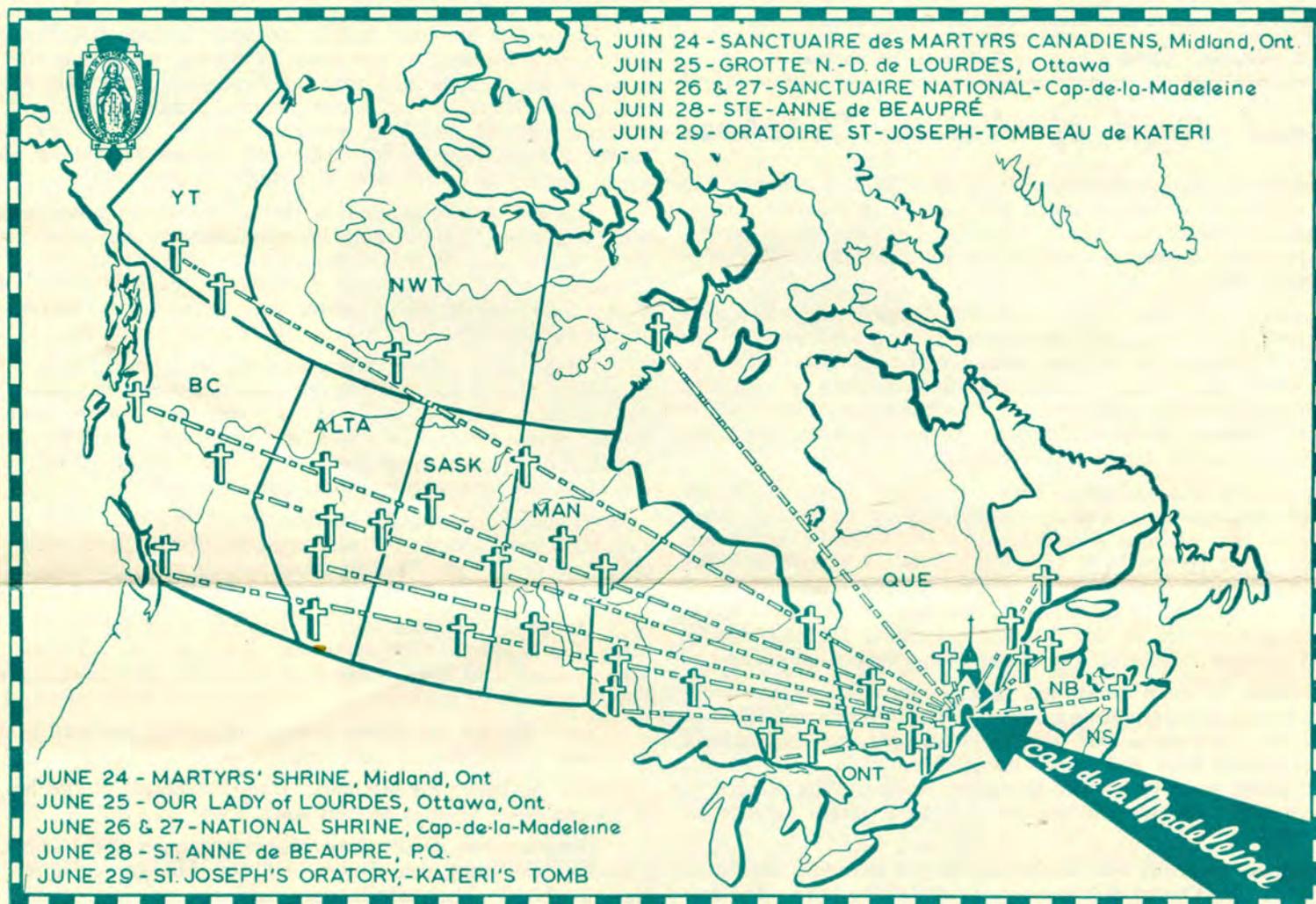




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MARCH, 1954

National Pilgrimage to Eastern Shrines



From all points indicated by a cross, delegations will come to join in the National Indian pilgrimage of Canada to pay homage to Our Lady of the Cape next June. This pilgrimage will be an unprecedented event in the history of the Catholic Church of Canada as well as in the history of the Indians themselves. The pilgrimage will begin at

Thirty Tribes Invited to Eastern Shrines

OTTAWA — An unprecedented event in the history of the Catholic Church of Canada will take place next June, when from all parts of the country hundreds of Indians will rally to Our Lady's Shrine at Cap de la Madeleine, near Three Rivers, P.Q. This will be the first national pilgrimage of the Indians of Canada, and it is organized on the occasion of Marian Year.

Over thirty of the more important tribes have been invited to join in this pilgrimage; to date more than two hundred replies have been received at the Ottawa University's Catholic Center by Reverend G. Laviolette, O.M.I., General Secretary for the Indian and Eskimo missions of the Oblate Fathers.

The National Indian pilgrimage, which includes the several Shrines of Eastern Canada, will begin with a visit to the Canadian Martyrs'

Shrine at Midland, Ont., where delegations from Western Canada will arrive from Winnipeg, Man. by chartered bus on June 23rd. The next day the pilgrims will be in Ottawa where they will attend Mass at Our Lady's Grotto at Eastview; an official reception will be held at the Parliament buildings the same day.

Cap-de-la-Madeleine

The Indian pilgrims will arrive at Cap de la Madeleine June 25th, (Cont. page 4, col. 1)

Midland, June 23rd. It will arrive at Cap de la Madeleine, June 25th where a colorful encampment will be established. Then it will visit St. Anne de Beaupré, St. Joseph Oratory in Montreal and Kateri Tekakwita's tomb near Caughnawaga. (Map by A.N.)

Provincial Vote Franchise Requested National Indian Federation Urged

VANCOUVER, B.C., February 14th — Frank Calder, of Atlin, B.C., is still the first and only native member of a Provincial Parliament. Mr. Calder has initiated a campaign in order to create a national congress of Indians which has as its main object the securing of the right to vote in every province.

Calder admits that he meets with opposition among his own people: while the Indians who live on the prairies and in Eastern Canada, have made treaties with the Crown, the B.C. Indians have never done so. Thus they enjoy the right to vote in Provincial elections. In other provinces they fear that they would loose their rights to hunt and to fish, as well as the treaty money, if they accept the full status of Canadian citizenship.

However it is felt that the Indians realize more and more the advantage they would have in taking a more active part in municipal provincial and federal Affairs.

While there are Indian Associations in several provinces, Calder believes it to be necessary to form a national federation, which would insure unity, harmony and efficient co-operation in the efforts of the natives. Only a national federation would give the Indians the necessary prestige in their representations to the Federal Government.

INDIAN RECORD

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Urgent Need of Native Teachers

The above caption will most likely draw critical comments in certain circles. It sounds so much like racially or otherwise prejudiced advertisements that read: "No non-Christian need apply". In the present instance, it could easily be interpreted: "No non-Indian need apply".

Have our Canadian Indians suddenly become race-conscious? Is the spirit of the Mau-Mau threatening to upset the peaceful atmosphere that has characterized Indian-White relations since the signing of the first Treaty? After teachers will there be a cry for native farm-instructors, native reserve superintendents, native federal directors of Indian Affairs in Ottawa? Will the Indians eventually agitate for an Indian deputy-minister?

We are not in a position to answer these last questions. Racial differences, as such, have nothing to do with what we have in mind. The title of our editorial should really read: WANTED: MORE NATIVE TEACHERS. We apologize if we have hurt anyone's feelings by twisting it the other way. We simply wanted to draw the reader's attention to the logical conclusion of the information published last month, in the I.M.R. concerning the shortage of qualified teachers in general, and in our Indian schools in particular.

Everyone of us is concerned with the problem of recruiting teachers for an ever-increasing number of classrooms for Indians in Canada. We all express our worries concerning the occupational future of Indian boys and girls who graduate from these schools and who intend to carry on with secondary studies. Why not conjugate these two problems and use the first to a partial solution to the second?

There are presently 842 teachers employed in Indian residential and day-schools. Out of this number, 45 are native-born. The fact that there are already so many proves beyond doubt that Indians can become successful teachers to their own people. The fact that they are not more numerous to-day is perhaps partly due to the Indian Affairs educational and administrative set-up. This indictment could easily be construed as a further accusation of outdated paternalism.

Whatever be the causes may have been in the past or to-day, it is still time to change over to a more constructive long-range policy. Let the word be passed around throughout the different services and divisions that all known means should be taken to encourage recruiting of prospective teachers among Indian boys and girls presently attending school.

Provincial departments of Education are doing the utmost to solve the problem within the limits of their own territory. Could not the Indian Affairs Branch tackle this problem on a nation-wide scale, using each large day-school and especially each residential school as a working unit? We single out the residential schools because they allow greater association of senior pupils with the teaching staff and provide more frequent occasions for them to share in the supervision of the younger ones, thus giving them a foretaste of what teaching is like.

A well-planned guidance campaign, including information, orientation, placement and follow-up, would certainly be very timely and more constructive than a "hope-for-the-best" attitude.

A.R., O.M.I.

GOING HOME!

by John Okute

A mighty war was raging across North America for days on end. The gods of war had decreed death and destruction! Nothing escaped. Even mother earth suffered wounds that would never heal.

In this northernmost lair the cruel and merciless god of Winter lay exhausted as the victorious goddess Chinook stood at the entrance with a flaming sword.

There she would stand guard for three moons until she would be relieved by her sister, the goddess Summer.

Meanwhile an aged Indian sat upon a high hill, looking at the country, listening to the music of Spring, welcoming the birds from the South, as he had done for three-score years. He breathed the sweet aroma of the warm breezes, which brought pleasant memories of the past and prompted dreams of beautiful distant lands. Prairie, sage, herbs, cedar and balsam exuded an incense which burned upon the altar of goddess Chinook.

The old man wondered at the hurry and impatience of the birds who were flying North; he wondered why the birds kept on flying across the beautiful country. A still voice answered him: "They are going home, some of them to beautiful forests, lakes, rivers, undefiled by man. Others were going to the barren lands and to the Northern sea.

Meanwhile a prairie canary alighted on a juniper tree chirping cheerfully. The voice spoke again: "See that singer in yellow garb? Do you know where he is going? He will build his nest on a lone stunted maple tree, which grows in a stony hollow full of tumbling weeds, rubbish and coated heavily with dust. This place will remind you of an old Indian scaffold graveyard."

As the Indian listened to these words his eyes were dimmed with tears remembering the very spot described by the voice. Soon the canary was gone. He then asked himself in a loud voice: "Why don't you go where there is peace and happiness?"

The gentle voice answered: "Because it cannot be so on this earth God has created for every one. Each one has his place on it. And, because God is everywhere on the earth, where He is there is love, peace and happiness."

Never had the old Indian heard such words, not even from the wise men in the great Council lodges.

Now he beckoned his home, from the height of the hill, and he looked down upon it and his son's house.

There the two small adobe houses lay, quiet and humble. On a wooden rail hung thread-bare blankets. His grandchildren were playing about. Their shrill cries and the yelping of the dogs pierced the air; the rooster crowed, a pony neighed in the corral, birds were singing everywhere. "This is the home of my son, this is my home; there we have peace, love and happiness, because God is there."

Not far away, at the very foot of the hill stood a little white chapel dedicated to Mary Immaculate, where his people went to worship three or four times a year when the missionary came.

As he stood there in silent thought the old Indian realized that he had never fully accepted the white man's ideals and ways of life. He could never forget the old world and the way of life that had been taken away from him by the "Wasicun-Wicasa".

He still could not believe everything the white people had told him; he could not believe that the concept his own Indian people had of the Great Spirit was wrong. He was not quite convinced that all people, white or Indian, had an obligation to worship God in the little white church which stood before him.

He had been groping in the dark for many years now, finding no peace of mind nor happiness. He had barely existed and his only desire to live on was on account of his offspring. These children knew not what he had known, because they had not seen nor felt the world and the life of their own people.

But today the still voice had spoken, giving him wonderful advice. His mind was opened and he wanted to learn more about the God the little yellow canary had told him about. He now wanted true peace love, plenty and happiness at home!

Leadership Course For Prairie Indians

REGINA, Sask. — "The future of Canada's young Indian population is a matter of considerable concern among social workers and civil servants as well as the Indians themselves", Miss M. L. Mead, Regina, Indian affairs branch social worker, said on February 22 at a meeting of 31 Indian leaders in the Kitchener hotel.

The Indians, coming from Agencies in Saskatchewan and Manitoba, attended a seven-day course in social leadership sponsored by the Indian Affairs Branch. The meeting was convened to interest leaders of the Indian population in improving living conditions on the reserves, and to hear the views of the Indians themselves on how best to attack the problems of excessive drinking, illegitimacy and disease.

"We want to think of these reserves as little municipalities each with their own governing agencies and each accepting the responsibility for planning community projects within the reserves," Miss Mead said.

Lack of Opportunities

The speaker decried the present lack of opportunity existing for young people on the reserves. "After they complete their schooling, there seems to be a sort of void in front of them in which nothing commands their attention. They drift into idleness and, often, the result is that they get into trouble of one form or another."

Declaring the government's attitude towards the problems now facing the Indian population, Miss Mead said:

"We are pledged to do everything possible to help you help yourselves, but we cannot work for you, we can only work with you to bring about better conditions."

The delegates were chosen because they were respected by their own people, they have set an example of good living, because they are concerned with the problems which arise on the reserve and because they have shown willingness to sacrifice time and effort to seek ways to make conditions better than they are.

Homemakers' Clubs

One method of attack on problems which go along with the life on Indian reserves, is through the organization of service clubs and homemakers' clubs, Miss Mead affirmed. "If money is required for any project, it may be possible for these clubs to present their requests before the tribal council to ask for a vote of funds."

About 80 years ago, when the present treaty limiting Indians to reservations in return for an annual income and other benefits was signed, the Indian's way of life apparently suffered a serious blow and some observers have said that their culture and intensely independent way of life received a setback from which they may never recover.

One of the surest ways towards this "cultural revival," the Indians feel, is through the organization of craftsmanship groups on the scattered reserves. They have been termed an artistic people and the delegates feel that rekindling of



END OF THE TRAIL? Amid moves to lift Federal protection from U.S. Indians, congressmen heard representatives of 110,000 Indians oppose the ten "withdrawal" bills, claiming they were a ruse to take away tribal lands — now protected by age-old U.S. Indian treaties. Above, a Seminole Indian from Florida poses for a Washington, D.C., reporter.

interest in the ancient crafts, such as beadwork and carving, would go far towards solving the problem.

Legislature Visit

The group was taken on a conducted tour of the Legislative buildings and sat in the gallery to watch the provincial government and its opposition in action.

Prior to visiting the legislative buildings the Indians heard a discussion relating to the importance of marriage in society. Speaking on the topic was Mrs. A. Oddson, social worker with the Indian affairs Branch in Manitoba.

The conference continued with a discussion by Miss M. L. Mead, on the "things that help us to better living."

(Cont'd. on p. 4, col. 4)

Catholic Teachers And Nurses Needed In North - Bishop Jordan

Most Rev. Anthony Jordan, O.M.I., missionary bishop of Prince Rupert, B.C., told Ottawa English Catholic teachers recently of the need for Catholic teachers and nurses in his vast 135,000 square mile vicariate.

The work of educating the Indians was being done by priests and nuns but there was a large area to be covered and lay persons had to be employed.

The Oblate Order has 31 priests in the territory, helped by three Redemptorist Fathers and one secular priest. Seventy nuns also work in the job of educating the nearly 12,000 Catholics of whom 4,000 are Indians.

The bishop said it was a real sacrifice for a lay person to go up there and work in the wilderness.

A person had to be filled with true missionary zeal to work and live under the conditions of the North of British Columbia.

He paid tribute to the nuns, especially to the Sisters of St. Anne and the Sisters of Providence from Montreal, the Sisters of St. Joseph of Toronto and Hamilton, and the Sisters of the Precious Blood.

From the funds of their order, the Sisters of Providence had built a \$292,000 school at Dawson Creek, while the Sisters of St. Anne had erected a building at the cost of \$100,000 at Fort George. There were three schools in the vast area at present.

Hobbema Cree In Hollywood

Jonas Applegarth, 33, Cree Indian of the Hobbema reserve is en route to Hollywood and a possible career as a movie actor.

He has left for Hollywood where he will be tested for a part in the forthcoming Warner Brothers color film "Battle Cry", a Cinemascope movie based on a novel about U. S. Marines during the Second Great War. If he is successful in getting the part he will be away with the film company for ten weeks.

J. Applegarth, who has a wife and two daughters, got his first taste of film-making in Banff last summer when he, along with a number of his tribesmen appeared in "Saskatchewan", a color movie about the RCMP.

If Applegarth is chosen for the part, he will play a marine along with such stars as Aldo Ray and James Whitmore. Some of the scenes will be filmed on Saipan and Tarawa and other Pacific islands.

His personal comment to all this sudden change in his manner of living was quite simple. "I think I can get used to it," Jonas said before he boarded an airliner, for what will also be his first airplane flight.

Opposes Proposed Law

Washington. — The Rev. Cornelius E. Byrne, S.J., appearing before a Senate subcommittee, opposed a law that would withdraw federal trusteeship from the Flathead Indians of Montana.

A missionary among the Indians for 20 years, Father Byrne said that the tribe is not ready to assume responsibility. The withdrawal of trusteeship should be done gradually rather than abruptly.

"When I take my stand on behalf of the Flatheads," he said, "I do so for no political or legalistic purpose but solely to preserve to the members of the tribe what I sincerely believe is for their welfare."



Rev. Father MICHAEL JACOBS, S.J., parish priest of the St. Regis Mohawk reservation, is seen here with 2 tribesmen from the Caughnawaga Indian reservation. Father Jacobs has been invited to preach on the occasion of the National Indian pilgrimage to Cap de la Madeleine, June 26th next.

The famed Iroquois choir from the Caughnawaga reservation will sing at the Pontifical High Mass which will be celebrated by His Exc. Bishop Martin Lajeunesse, O.M.I., Vicar Apostolic of Keewatin. Sermons will be delivered in English, French and Iroquois languages.

National Pilgrimage

(Cont. from page 1, col. 2)

where a camping ground has been prepared for them. Various ceremonies including the official consecration of the Indian Tribes of Canada to Our Lady of the Cape are being organized; this will be one of the most colorful manifestations of the Marian Year in Canada.

From Cap de la Madeleine, the Indians will visit Quebec city on June 28th and then they will proceed to St. Anne de Beaupré, the most ancient place of pilgrimage of North America. On the return trip they will call on St. Joseph's Oratory, on June 29th, then they will go and pray at the tomb of the young Mohawk's Virgin, Kateri Tekakwitha, near Caughnawaga.

From the Yukon

From the Yukon and N.W.T. as well as from the Western provinces and Ontario, numerous pilgrims will come. Several delegations are now also being organized likewise in the province of Quebec and the Maritimes under the leadership of the missionaries.

For the first time in the history of the Church as well as in the history of the Indian people of Canada, the Maliseets of New Brunswick, the Hurons of Lorette, the Montagnais of Eastern Quebec, the Mohawks of Caughnawaga and St. Regis, the Algonquins and Crees of the Ontario and of the Prairie Provinces, the Sioux of Saskatchewan, the Blackfoot of Alberta and the Chipewyans of the North West will unite in a concert of prayer and song at Our Lady's Shrine.

The National Indian Pilgrimage will mark a new era in the missionary effort of the Catholic Church in Canada, as it will be sponsored by all the religious orders and the secular clergy who

Provincial Administration of Indian Affairs Urged

REGINA, Sask., Feb. 22nd — At a people's forum held in Regina, February 21, Mr. and Mrs. A.H. Brass, enfranchised Indians, discussed "Trend Towards Indian Citizenship."

Mr. Brass suggested that the lack of public understanding of Indian problems is caused by the present system whereby solely the Federal Government is concerned with their problems.

Mrs. Brass thinks this could be remedied by bridging the gap between Ottawa and the natives by placing the administrative responsibilities in the hands of provincial governments.

Mr. Brass affirmed that one of the avenues towards developing Indian awareness of responsibilities of citizenship could be opened by changing the present system of communal ownership of reservations.

Both speakers advocated opportunities for equal education and participation in community life of the whites.

EDITORIAL NOTE

While Mr. and Mrs. Brass are to be commended in their legitimate desire to see improvement in Indian-White relations, we do not believe that provincial governments, Saskatchewan excepted, are desirous, at present, to assume the responsibility of handling Indian Affairs.

The treaties made by the Indians in all provinces except B.C. were made with the Crown; the

minister to the Indians. Father Laviolette, Director of the pilgrimage notes the enthusiastic co-operation promised by all the missionaries across the country, Jesuits, Montfortains, Franciscans, Capuchins, Sulpicians as well as by his confreres, the Oblate Fathers.

Federal Government of Canada is the only responsible party concerned with Treaty obligations. Provincial Governments are not yet ready to assume these responsibilities.

The Regina Leader Post reports Mrs. Brass as saying: "At present the Indian children only attend school for half a day during their elementary courses from grades 3 to 8." This is not true. For several years now a full-day program has been enforced in all residential and day schools. Pupils attending day schools are even more numerous than those attending school for the full day, in Residential Schools; these also five days a week.

Mrs. Brass, according to Press reports, continues:

"This poor preparation prevents Indian youth from being able to compete with whites in the business and social life of communities and results in most Indians remaining on their reservations."

Why should we deny the Indian the right to remain on the sacred parcels of land which are all that remain in their possession, relics from the vast country they have surrendered to the Whites? Why should they be compelled to leave their homes, the graves of their ancestors, everything that is so sacred to them? Would it not be wiser to continue the efforts now made to encourage the Indians to organize into self-supporting communities, with self-administration, and with an educational system which is becoming more and more adequate to their needs?

No white man, nor any enfranchised or emancipated Indian has the right to urge wiping away ruthlessly 150,000 natives, destroying their language, their culture, throwing them into utter oblivion. In the name of freedom which all whites advocate for themselves and for the down-trodden peoples of the world, why should the Indian be denied the same freedom to self-determination in matters that affects vitally his economic, social, educational and moral welfare?

We also take exception to the sweeping statement quoted by the press as coming from Mrs. Brass: "The peaceful trust they (the Indians) had shown when they signed the treaties had been broken by the unfair administration and discrimination shown them by white administration."

We believe that this would be extremely difficult to prove. We admit however that, in some instances, at some time or another, there has been some discrimination shown the Indians by the white communities with which the natives come in frequent contact.

Leadership Course . . .

Cont. from p. 3, col. 2

Similar social leadership courses were held in Calgary, Alberta, during the week of Feb. 15; this course was directed by Miss Broderick (Alta.), assisted by Miss Arnold (B.C.).

In North Bay, Ont., the course was held during the week of Feb. 22, under the direction of Miss Bartlett (Northern Ont.), and Miss Martins (Southern Ont.).

During the week of Feb. 15th, a course was given at Eel Ground, N.B., by Miss Payne, social worker for the Maritimes, assisted by Miss B. Fortin (Quebec).



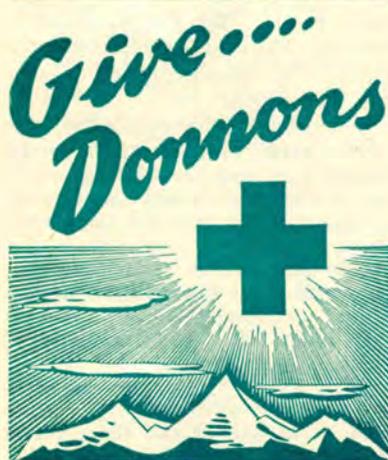
Practically all Indian Residential Schools have skating rinks; here we show the little ones of the GROUARD INDIAN RESIDENTIAL SCHOOL in Northern Alberta. In the background is one of the residential buildings; to the right, St. Bernard's Church.

Indian Museum Near Ottawa

OTTAWA. — A descendant of Pierre de la Verendrye, one of the country's most famous explorers, Miss Juliette Gaultier, has spent more than 20 years securing information on the habits and culture of the Canadian Indian. Miss Gaultier is curator of the Gatineau Park Museum at Kingsmere, some 10 miles north of Ottawa.

Miss Gaultier's special field is the Indians of the Gatineau Valley; for years she had studied Indians and the early Canadian folklore, costumes and culture. Ten years ago federal authorities granted her property in the Gatineau Park for the establishment of a museum of Canadiana.

"Our people are hungry for knowledge of the Indians and early Canadian culture," she said. Her special interest is the development and study of Canadian "dye plants". Indian beads she possesses were colored with plants from the Gatineau district.



What is in a Name!

FLEE ISLAND, Man. — How Flee Island got its name has been revealed recently by Manitoba's Premier Campbell. He said that the story went back to the Sioux Indians who were not too popular in the Dakotas after the Custer Massacre.

The Assiniboine Indians of Manitoba were no match for the tough Sioux and so our Canadian Indians had to retreat. In a work, they had to flee. Hence "Flee Island".

(With all due respect to Mr. Campbell, your Editor denies this. The Eastern Sioux (Dakotas) who fled to Manitoba came from Minnesota in 1862, 15 years before the Custer battle which involved the Western Teton Sioux (Lakotas). cf. "SIOUX INDIANS IN CANADA", by Rev. G. Lavolette, O.M.I. Regina 1944).

M.A.M.I. News Bulletin

STURGEON LAKE, Alta. — The Association was organized October 22nd, 1953; 6 boys and 6 girls were chosen as group leaders. Among the various activities of the association we note the organization of a play which was offered in honor of Father Roué, Principal of the school, on his feast day.

The Association promotes the use of the English language in conversation. It also sponsors the work of the Holy Childhood Society with much success.

Ronald Harvey.

SANDY BAY I.R.S., Man. — Members of the Association here are quite active both in their discussion meetings and in their work. On December the eight, they organized a lovely representation on various events in the life of the Blessed Virgin Mary; thirty "angels" took part, while Father Gagné, O.M.I., was the narrator.

The members have made bright posters to decorate their classrooms; the slogans are thus often in their minds and are a great help to everyone.

Elizabeth Roulette.

Don't Let TB Conquer You!

(By Fran Antoine, "The Native Voice", Dec. 53.)

T.B. is a terrible disease. Everybody knows it to have caused death not only in one home but in every land in the world. How can we best overcome it?

This question would still be unanswerable had it not been for the tireless efforts of scientists. Yes, even 25 years ago, our loved ones died from this dread disease all because we did not know how to cure it.

It is not so today, thanks to the wonderful drugs made possible by science. If people could only realize the importance of stamping out this sickness and co-operating with the doctors, the world would be rid of it sooner.

To people who are stricken with this disease, try to realize the importance of a cure and help the doctors cure you. Be patient and understanding. It is such a foolish thing to do to run out on the good doctors who are trying to help you get better. They know best. They see these TB germs eating away your lungs which our naked eyes cannot see. You are fools to waste the good care that is given you and trade it in for the suffering and toil of your everyday life at home, exposing your sickness to many and especially endangering your loved ones at home.

The doctors don't get you in the hospital just for fun and for the money they are likely to make on you like some old-fashioned mind-

ed people think. No, far from it. They are only interested in science and want to conquer this dread disease. I'm sure if you help these good people and help them overcome it, you will be doing your share and it will feel good to know you too helped get rid of TB.

I know, because I am one of those who took the cure with a good will. I also have a sister who is enjoying life because she took the cure, too. When I was in the hospital for a second time for T.B., I was determined to get cured once and for all. Despite all the difficulties at home, I stuck it out. When you put your entire will to it, it's not hard to take the cure, especially when you think that the sooner you are cured, that much longer you will have to live happily with your loved ones.

But if you run out on them, there'll be a day when you have to go back again. Maybe when it will be too late, you will regret not staying for your cure when you had all the chance in the world to get better. So why not take a complete cure once and for all so you won't run into difficulties later on.

Why let T.B. order you around?
TURN BACK AND CHASE IT OUT!



The famed basilica of STE. ANNE DE BEAUPRE, where thousands of pilgrims come from all parts of North America during the summer months. Those who will take part in the National Indian Pilgrimage will visit Ste. Anne de Beaupre on June 28th.

HIGHER TEACHING STANDARDS REFLECTED IN SECONDARY SCHOOL ATTENDANCE

OTTAWA. — The Indian Affairs Branch annual report, for the fiscal year ended March 31, 1953, indicates that with improved school accommodation made available to the Indians of Canada, and a continuation of the policy of raising teaching standards the number of pupils attending universities and secondary schools across Canada are on a definite increase.

Indian pupils, attending schools of all types numbered 25,549 with an average attendance of 89.16%. Of this grand total, 10,112 were in one of the 67 Residential Schools operated under the Indian Affairs Branch.

An additional 2,850 pupils were attending provincial and private schools; of these 16 were attending University, 8 Normal School; 15 were in training as nurses, 15 as nurses-aids, 39 were taking commercial courses, 21 were registered in trades courses.

High School Students

A total of 523 pupils in Residential School were attending the High School grades; in day-schools, 64 were students at the High School level. Of the children attending provincial and private schools, 581 were students in High School.

The average cost of educating an Indian child in a Residential school is \$450 per annum, in a Day-school, \$235 per annum, in a joint school, \$130 per annum. The overall average is approximately \$300 per annum.

The sum of \$8,648,327 was spent for educational purposes; this includes headquarters and miscellaneous expenses, as well as the special grant of \$8,307 to provide technical training to Indians in British Columbia.

Of the 67 Residential schools operated by the Indian Affairs Branch, 46 are under the auspices of the Roman Catholic Church, 14 under the Church of England, 2

under the Presbyterian Church and 5 under the United Church.

School Construction

During the year under review, emphasis was placed on the construction of new educational buildings and the expansion and repair of existing accommodation to provide adequate modern facilities for the education of an ever-increasing number of Indian children.

The policy of educating Indian children in association with non-Indian children, was further developed with 2,850 Indian children attending joint schools as the result of five new agreements made with Provincial authorities.

842 Teachers — 45 Indian

In 1952-53, 251 teachers were employed in Indian Residential schools, and 591 in day schools. Of the latter number, 65 held university degrees, 390, first class certificates or higher qualifications and 125, second class certificates. These figures show a continued improvement in the qualifications of teachers employed by the Education service in Indian schools.

It is of interest to note that 45 of the teachers employed during the year were of the Indian racial origin.

Seventeen teachers were classified as welfare teachers, who, in addition to their duties, assist the Indian Superintendents in their efforts to improve the general welfare of the Indians on isolated reserves.

In a few areas where the Indians

still follow a nomadic way of life, it is impossible to operate schools for the usual term. Accordingly 40 seasonal school teachers have been employed during the summer months.

In-Service Training

During the summer of 1952, 47 teachers completed a course conducted by the Inspector of Indian Schools for Alberta. Teachers in Indian Schools are required to complete courses at two summer sessions during their service as part of the requirement for increases in salary.

The Education Service expects its schools to conduct elementary school programs approximating those designed for comparable non-Indian schools. In less advanced areas teachers are encouraged and assisted in adapting the school program to environmental requirements for better living.

Arts and Vocational Training

In all residential schools, provision is made for the teaching of practical arts with the program adjusted to the age of the pupil. Thus, girls take courses in cooking, needle work, child care, and other household activities. Courses for boys include woodwork, metalwork, motor mechanics, and farming activities.

At the larger day schools, special teachers and facilities are provided so that Indian pupils may receive instruction in practical arts as prescribed in the provincial course of studies.

The cost of fees, books, transportation, and in many cases, room and board was defrayed from grants authorized by the Service; at a few Indian residential schools, classwork in high school subjects was conducted, or, senior students continued in residence attending classes at the nearest non-Indian secondary school.

Guidance and financial aid are also available to every older boy or girl whose choice of occupation entails a course of training at a business college, vocational school, or technical institute. Similar assistance is given to Indian young people qualified to enter university or professional school.

Hospital Teachers

Teachers are also appointed to educate the patients in 12 institutions operated by the Indian Health Services; in 1952-53, the education service employed 25 hospital teachers. On behalf of Indian patients in institutions not operated by the Federal Government, the educa-

Haida Girl In Air Force

Grace Marie Atkins, a Haida girl, born in 1932, who attended Kitsilano High School in Vancouver, B.C., joined the RCAF in May 1952. Her home is in Skidegate.

Miss Atkins is a direct descendent of famous Haida Chief Seaguy and of the present Massett Chief, William Matthews. Miss Atkins has taken up radar in the RCAF and is expected to be stationed in France.

tion service reimburses the cost of educational services provided. Forty-one pupils, blind, deaf or with some other physical handicap, were enrolled in special schools, at the expense of the Indian Affairs Branch.

Audio-visual Aids

Motion picture projection equipment is in regular use in nearly all residential schools; the supply of films is arranged by the school principal. More remote schools provide programs for adults.

In day schools with two or more classrooms, where electric power is in use, film strips projectors are provided. Two special productions were made during the year: "Conservation of the Cariboo" and "Tom Longboat, Canadian Indian World Champion".

Teachers in Indian Schools are encouraged to use the phonograph and the radio for classwork in language and music. Approximately 500 individual items of text books, and library books as well as miscellaneous supplies are distributed annually by the Queen's Printer on requisition from the Education Service. In the year under review 191,000 volumes of text books were supplied. 600 titles were reviewed in compiling the library lists for the schools. Teachers have noted that Indian children are taking a greater interest in reading for recreation.

Transportation

The Indian day schools are nearly all rural schools serving pupils within a three-mile radius. Where a school must serve a larger area, Indians are employed to transport the pupils. Where consolidation of Indian schools has been affected, the Education Service operates school buses.

As most Indian residential schools now go farther afield to obtain their quotas of pupils, many of whom live far from railroads, bus lines, or steamship routes, travel by scheduled air services or chartered plane has been approved by the Education Service.

(Cont. page 7, col. 3)

Shell Oil Produces New Film on Fossils

Modern living is vitally affected by fossils of plants and animals that lived centuries ago. This is the dramatic theme of "The Fossil Story", newest film to be released by Shell Oil Company of Canada, Limited.

Photographed in full color, the 16mm. sound motion picture shows clearly how men in industries such as oil and steel utilize vestiges of prehistoric life in their important work.

The new motion picture depicts the three basic fossil forms: actual bones; petrified remains of animal and plant life; and the impressions left in stone.

"The Fossil Story" runs 19 minutes; it is available free upon request to one of the three Shell Film Libraries located in Toronto, Vancouver and Calgary.



The Fort St. James, B.C., Indian school serves a large native population. We see here one of the teachers, bringing home one of her baby pupils, after school hours.

Father Renaud writes...

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

Toronto, March 5, 1954



Dear Boys and Girls:

Where I attend to school here in Toronto is the Ontario College of Education. It has classrooms, laboratories, gymnasiums and recreation halls to accommodate one thousand students and teachers. I am far from being alone in that particular College, even though there are very few students in the courses I am taking. This week however, the section of the College where I usually spend my time is rather quiet. The four hundred students who usually move about through its large corridors are now away for two weeks.

They are not sick nor on holidays. On the contrary, they are working much harder than when they were in the College. Where are they? They are scattered in some fifteen different High Schools in Toronto. What are they doing? They are teaching, or more precisely, they are practicing teaching.

Those four hundred young men and women have decided to become teachers. They enrolled in the College of Education last September, having completed all their other studies. Since then, every second week, they have been out to the High Schools of Toronto, to practice teaching. Each one of them is assigned to a classroom for an entire week. The regular teacher in that classroom lets him (or her) teach so many hours each day, advising him briefly what to teach and how to teach it. At the end of the day, the teacher comments on the way the student-teacher taught his lessons and suggests different ways to do better.

Teaching is very much like a sport, like hockey or basketball. You learn the rules and a few other things out of books. But to become a real teacher, you must practice and you must have a coach. That is why those future teachers in the College of Education are out to practice teaching.

Four years ago, I was doing the same thing, being a regular student at the College. Believe me, I enjoyed those weeks of practice-teaching very much! It is a very pleasant experience to change from one classroom to another every second week and to be coached by one teacher after another. But it is much more interesting once you have completed your training and you take up a position as teacher in a regular school. Then you have your own classroom and your own pupils all the time for the whole year.

Many of you could become wonderful teachers, you would enjoy it very much. It is really not as hard as you might think and it is certainly one of the most interesting occupations in the world. As for a school to teach after you are through with your studies, don't worry! There are seven thousand teachers needed in Canada this year and close to a hundred thousand in the U.S.A. This number increase every year.

It is hard to find teachers for all the Indian Schools already in existence. More schools are being built all the time. So you see, not only is it possible for you to become teachers, but unless many of you become teachers, Indian boys and girls in five or ten years from now might have to go without any schooling at all. You won't let that happen, will you?

P. A. Renaud O.M.I.

FOR SALE

3 KW DC electric plant, 6-HP stationary Diesel & 54 Hart batteries; DC water pump, converter, 2 ¼ HP motors, wire and accessories: \$1,500.00. Please write to: Rev. Father Labrèche, O.M.I., Betsiamits, Co. Saguenay, Québec.

Higher Teaching...

(Cont. from p. 6, col. 4)

Research Panel

Professors in the social sciences and Government officers who are specialists in various fields, meet periodically with Departmental officials to consider the results of research, to report on projects which are now proceeding, and to discuss proposals for further research likely to advance Indian education. This panel on Indian research was set up in 1949.

School Construction

Major projects under way, during the year under review, included preliminary work for the Amos Residential School, P.Q., the expansion of the Moose Fort Residential School, James Bay Agency, Ont.; a new residential school for 200 pupils at Norway House, Man.; a new dormitory and administration building at the Caribou Residential School, B.C.; plans for the residential school at Carcross, Y.T.

Day Schools

Numerous day schools were erected during the fiscal year: New Brunswick, 1; Quebec, 1; Ontario, 9; Manitoba, 9; Saskatchewan, 12; Alberta, 3; British Columbia, 8; N.W.T., 2.

Physical Education

Both Day and Residential schools followed programs in accordance with provincial curricula in physical education. Indian schools participate in competition with non-Indian schools. An Indian school hockey league has been operating for the past three years in western Ontario, in which teams from five residential schools participate.

Certain sports equipment is supplied by the Department to residential and day schools. Many types of club activities are also sponsored in Indian Schools, including Brownies, Guides, Cubs, Scouts, cadet corps, Junior Red Cross, choirs, 4-H clubs, etc. These clubs give excellent training in leadership and stimulate interest in various social activities.

Early Indian Curling Game

Like all other races of people, the Indians in the early days enjoyed their seasonal games. Among them was one similar to the present day curling.

On frozen lakes or streams wherever smooth ice could be found, lines were drawn in squares with color ground from stones. Large wooden tops carved out of white poplar or pine inlaid with stone to add weight, with a bit of rawhide wound around the whole top, served as rocks.

Instead of brooms, whips of rawhide thongs were used to whip the tops. Two players made a rink. They lashed the tops to a high speed towards one another in an effort to knock the opponent's top out of the house.

The tops had to be kept spinning while in the house. If one toppled over before it was knocked out, then the owner was the loser as it was termed as being knocked out. The winner was eligible to enter what is now known as the "round robin."

This game necessitated a great deal more speed and agility than the present day sweeping with brooms. It was remarkable to note the length of time some of these games lasted when two good players were on the ice. It was strictly a man's game and both old and young participated. Instead of prizes the winners won their bets.

ELEANOR BRASS,
in Regina Leader-Post.

Wonder Drug

Tor-Sup is a life-saving oil distilled from wild parsley roots which, according to Dr. A.T. Harris, is a greater destroyer of disease organisms than any other wonder drug on the market.

The white man calls it "leptonin" and it was first used during the influenza epidemic that killed tens of thousands at the end of World War I.



These Huron singers performed at a concert held on the occasion of the Quebec and Maritimes Homemaker's Club convention, last summer, at Loretteville, P.Q. They are Miss Catherine GrosLouis, Mrs. Willie GrosLouis, Miss Louise GrosLouis, Miss Marguerite Vincent, Miss Anne-Marie Sioui, and Miss Claudette Sioui.
(Photo A. GrosLouis)

Trente tribus invitées au pèlerinage national des Indiens au Cap-de-la-Madeleine

OTTAWA (C.C.C.) — De tous les coins du pays, un imposant mouvement de centaines d'Indiens, absolument sans précédent dans l'histoire de l'Eglise canadienne, convergera en juin prochain vers le sanctuaire du Cap-de-la-Madeleine. Il s'agira du premier pèlerinage national des Indiens du Canada, organisé à l'occasion de l'Année mariale.

Plus d'une trentaine des principales tribus ont été invitées à participer à ce pèlerinage et déjà plus de deux cents adhésions ont été reçues par le R.P. G. Laviolette, O.M.I., secrétaire général des missions indiennes et esquimaudes pour les Pères Oblats, lui-même un missionnaire auprès des Indiens Sioux durant près de vingt ans.

Sanctuaires de l'est canadien

Le pèlerinage national indien comportera une tournée des principaux sanctuaires catholiques de l'Est du Canada. Il débutera au sanctuaire des Saints Martyrs canadiens à Midland, Ont., que les délégations de l'Ouest, rassemblées deux jours auparavant à Winnipeg, Man., atteindront par autobus le 23 juin. Le lendemain, les pèlerins arriveront à Ottawa, pour assister à une messe à la Grotte de Lourdes d'Eastview et faire une visite au Parlement canadien, où un accueil officiel leur sera réservé.

Le 25 juin, les Indiens atteindront le Cap-de-la-Madeleine, où ils établiront leur campement pour trois jours, sur un terrain réservé à cette fin. De grandioses cérémonies, couronnées par une consécration officielle des tribus indiennes du Canada à Notre-Dame du Cap, sont prévues et feront de ce pèlerinage l'un des plus colorés de toute l'Année mariale au Canada.

Les Indiens se dirigeront ensuite, le 28 juin, encore plus vers l'Est, pour se rendre à Québec et à Ste-Anne-de-Beaupré, le plus ancien lieu de pèlerinage en Amérique du Nord. Au retour, ils s'arrêteront à Montréal, le 29 juin, pour visiter l'Oratoire St-Joseph; la même journée, ils se dirigeront vers Caughnawaga, pour prier sur le tombeau de la jeune vierge indienne Kateri Tekakwita.

Du Yukon et du Nord-Ouest

Des territoires du Yukon et du Nord Ouest canadien, comme de toutes les provinces de l'Ouest et de l'Ontario, les adhésions sont déjà parvenues nombreuses à Ottawa. Par contre, dans le Québec ainsi que les Maritimes, plusieurs délégations s'organisent sous la direction des missionnaires.

Pour la première fois dans l'histoire religieuse canadienne comme dans l'épopée séculaire indienne, les Malécites du Nouveau-Brunswick, les Hurons de Lorette, les Iroquois de St-Régis et de Caughnawaga, les Montagnais de la Côte Nord du Québec, les Têtes de Boules de la région du St-Maurice, les Algonquins de l'Ouest et de l'Ontario, les Sioux de la Saskatchewan, les Pieds-Noirs de l'Alberta, les Dénés du Grand Nord se rencontreront pour s'unir dans un même concert de prières et de cantiques devant la Madone du Cap.

D'autre part, ce pèlerinage national indien marque une étape nouvelle dans la vie missionnaire au sein de l'Eglise canadienne en ce qu'il sera une oeuvre conjointe de toutes les communautés religieuses qui exercent leur ministère auprès des Indiens. Le R.P. Laviolette, qui assume la direction du pèlerinage, souligne la collaboration empressée qu'il a rencontrée chez tous les missionnaires à travers le pays, soit les Jésuites, les Montfortains, les Franciscains, les Capucins, les Sulpiciens et le clergé séculier aussi bien que chez les Oblats, ses confrères en religion. (F. C.)

ALBANY, Ont.—"Wastewin" est le nom d'une nouvelle revue en langue Crise publiée en caractères syllabiques quatre fois par année, par le Père Jules LeGuerrier, O.M.I., principal de l'école résidentielle d'Albany.



Les grandes filles de l'école de Betsiamits, Co. Saguenay, P.Q.

Nouvelles sportives

BETSIAMITS, P.Q. — Les Indiens de la réserve sont fiers de leur belle équipe de goret; M. Rocque, le Capitaine, et M. B. Bérubé assisté de B. Hervieux, sont les instructeurs. Le club a enregistré 10 victoires sensationnelles à date; Baie Comeau et Portneuf maintiennent leur opposition. Espérons que les Betsiamits gagneront la coupe régionale à la fin de la saison.

13,950 Indiens dans la province de Québec

La population indienne de la province de Québec est répartie en 12 districts administratifs, dont 11 sont des agences avec officiers résidents; 2 groupes d'Indiens dépendent directement du bureau régional de Québec.

Agence de l'Abitibi :	2,507
Dominion	191
Ontario	56
Grand Lac Victoria	134
Lac Simon	169
Manouan	278
Obedjiwan	331
Mistassini	654
Waswanipi	334
Weymontachie	202
Itinérants	158

Agence du Témiscamingue: 601

Notre Dame du Nord (North Temiskaming)	323
Kippewa	42
Brennan Lake	45
Hunter's Point	11
Larder Lake	7
Wolf Lake	40
Long Point	133

Agence de Maniwaki: 801

Rivière Désert (Maniwaki)	658
Barrière (Rapid Lake)	143
Agence de Caughnawaga:	3,677
Caughnawaga	3,103
Oka	574

Agence de Pierreville: 536

Odanak	510
Bécancour	26

Agence de Lorette: 835

Lorette	835
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Agence de Restigouche: 1,249

Restigouche	811
Maria	240
Gaspé	64
Eel River (N.B.)	134

Agence de Pointe-Bleue: 1,013

Pointe-Bleue	1,013
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Agence de Betsiamites: 1,072

Betsiamites	980
Les Escoumains	92

Agence de Sept-Iles: 1,008

Sept-Iles	852
Mingan	156

Agence de St-Augustin: 392

Natashquan	146
Romaine	173
St-Augustin	73

Bureau régional de Québec: 259

Viger (Cacouna)	85
Fort Chimo	174

GRAND TOTAL: 13,950

Figure légendaire



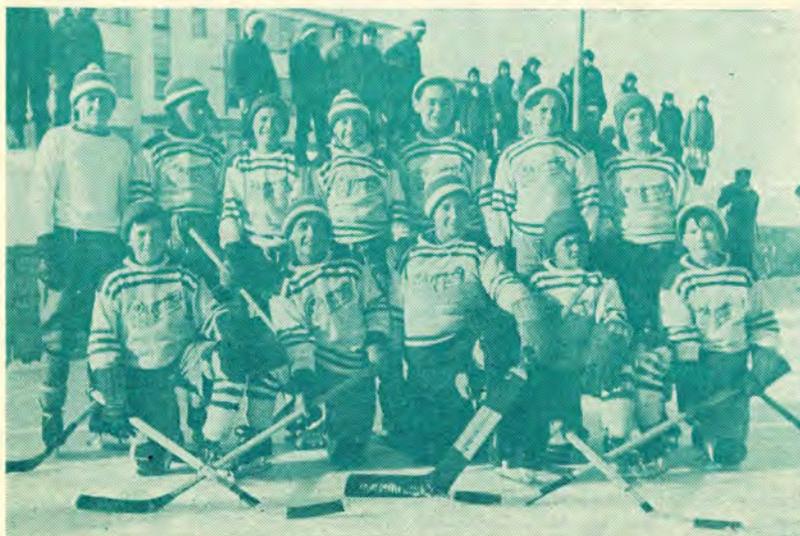
Joe Mackenzie est l'un des plus vieux citoyens de Sept-Iles et il est une figure légendaire. Natif de l'endroit, il a de longs cheveux gris, une moustache écartée, porte d'épais verres fumés et bien qu'il se proclame d'origine demi-blanche, il demeure dans la Réserve Indienne.

Invités à Québec

LORETTEVILLE, P.Q. — Des danses et des chants folkloriques indiens, d'une beauté et d'une vitalité remarquables, ont été exécutés avec beaucoup de succès, par un groupe de descendants hurons qui avaient bien voulu accepter de se produire devant les membres de l'Accueil Franco-Canadien, réunis à Québec le 4 février.

Les danseuses étaient dirigées par Madame Marguerite Vincent, et accompagnées à la clarinette et au tam-tam par M. Marcel Sioui.

(Vignette en p. 7)



Le club de hockey du Pensionnat Indien de Sept-Iles: 1953-'54.