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HIERARCHY FOSTERS EXPANSION OF CANADIAN INDIAN LEAGUE

Ottawa — In March 1955 the Indian Record reported that the Administrative Board of the Catholic Hierarchy strongly endorsed the establishment of the Catholic Indian League of Canada. It was expected that the League would be organized locally in all major centers of Catholic Indian population across the country.

Already locals of the League had begun their activities, notably in the Hobbema Agency (Alberta) where three locals had been set up: Samson, Louis Bull and Ermineskin.

A year later, in March 1956, we find the League active in at least nine other centres in Alberta: Keehewin, Cold Lake, Beaver Lake, Lac-la-Biche, Sucker Creek, Wabasca, Sturgeon Lake, Hay Lakes and Blood Reserve. In the last named local there are 300 members; a local is now being organized on the Blackfoot Reserve, by Fr. Philippe Poulain, O.M.I.

Meanwhile Lac-la-Loche (Dillon, Sask.) reports 35 members; Wasagamach, Man. 77 members.

Keehewin Local

Latest organized is the Keehewin Local in Alberta, where, on Feb. 5, 1956, 24 members were enlisted through the efforts of Fr. H. Paul Morin.

Thomas Badger was elected President, while Sam Badger is Vice-President and John Paul, Secretary-Treasurer.

Regional Directors

At the 1955 Annual meeting of the Oblate Indian Welfare Commission, it had been decided that each jurisdiction of the Oblate Fathers mission territories would appoint one regional Director. Very Rev. Fr. L. Poirier, O.M.I., Provincial for the Keewatin Vicariate, has accepted the charge of regional director. Other appointments are to be made shortly.

Junior League in Schools

In a recent circular letter addressed to all the missionaries under the authority of Very Rev. Fr. Paul Piché, O.M.I., an invitation has been extended to organize junior sections or locals of the Catholic Indian League among the senior pupils of the ten residential schools located in the Manitoba Oblate Province: Fort Frances, Kenora and McIntosh, in Ontario; Pine Falls, Sandy Bay and Pine Creek in Manitoba; St. Philip's, Cowesses, Qu'Appelle and Muscowequan, in Saskatchewan.

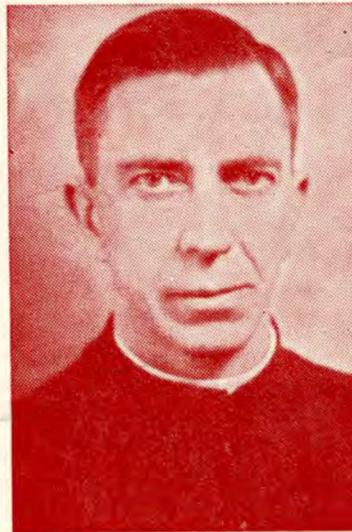
Future expansion

From all indications it is reasonable to expect that the League will be soon active in a large number of Catholic mission centers, as well as in numerous residential schools.

It is noted that the Missionary Association of Mary Immaculate has, in many places, laid the ground for the establishment of Catholic Indian League, notably at Ermineskin (Hobbema) Alta.

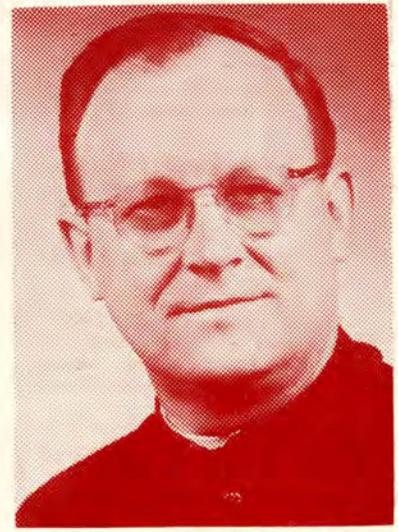
The Missionary Association possesses spiritual elements to foster a deep devotion to Mary Immaculate, to encourage religious vocations, and to inspire the religious life of its members. Grafted on the M.A.M.I. the League can be organized quite readily, keeping separate the specific purposes of either organization.

Appointed Provincials in Alberta



Rev. M. Lavigne, O.M.I.

St. Boniface, Man. — Father M. Lavigne, O.M.I., at one time Provincial of the Oblates of Manitoba, was appointed to the same position for the Vicariate Apostolic of Grouard, with residence at McLennan, Alberta.



Rev. Guy Michaud, O.M.I.

Edmonton, Alta. — Very Rev. Fr. Guy Michaud, O.M.I., has been appointed Provincial of the Alberta-Sask. Oblate province, succeeding Fr. O. Fournier whose six-year term of office ended last month.

Rev. Fr. A. Charron, O.M.I., principal of the Crowfoot Indian Residential School, at Cluny, Alta., has been appointed provincial bursar, with residence in Edmonton.

Father Guy Michaud is a senior brother to Rev. Martin Michaud, O.M.I., principal of the Sacred Heart I.R.S. at Brocket, Alta.

Asks Study Of Metis, Indians

Winnipeg — Roger Teillet (L-St. Boniface) introduced a resolution in the Manitoba legislature asking that the department of agriculture study the circumstances of Indians and Metis living in Manitoba.

He suggested that one man should be appointed to consider their social and economic condition.

The resolution was approved by all parties of the Manitoba legislature.

The individual would be able to visit them and co-operate with welfare and missionary agencies.

He felt the individual chosen should be a type of man who would do a sympathetic and competent job.

Mr. Teillet suggested the history of relations between Indians and white men in Manitoba should be studied; that the economic status of the Indian and Metis should be considered, as should the educational attention being paid to Indians and Metis, and improvements that could be made.

He felt the religious affiliation of the Indians should be considered, and also the basic philosophy of the department of Indian Affairs, and how it works in practice. Policies in other provinces should also be observed.

Lower Post Principal Dies Accidentally

LOWER POST, B.C. — Rev. Fr. A. H. Fleury, O.M.I., 50, Principal of the Lower Post Indian Residential School, died in a highway accident March 23.

He was on his way to preach a mission to the Cassiar-Asbestos Catholic miners, in order to prepare them for their Easter duties.

His Exc. Bishop Coudert, O.M.I. of Whitehorse, sang the solemn Requiem mass; burial took place in the Oblate cemetery of Mission City, B.C.

This tragic death is deeply felt by the great number of friends of Fr. Fleury, who had devoted his entire missionary life to the education of the Indians in B.C.

R.I.P.



Fort Albany Indian Residential School Hockey Players. In the background, the school with the annex under construction.

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Managing Editor :

REV. G. LAVIOLETTE, O.M.I.
General Secretary,
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Commission,
University, Ottawa.

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For the Record

According to recent press releases, the Province of Ontario is willing to take over the education of Indian children from the federal government.

On March 15th, the Minister of Citizenship and Immigration told the Commons that he had asked the Education Minister for Ontario for a date to discuss this matter. The Hon. Mr. Pickersgill had obtained Cabinet's approval; he said that he was sure that the federal government would be glad to discuss the same proposition with any other provinces that wished to take over Indian education.

Ontario Education Minister, Dr. W. J. Dunlop, invited the Hon. Mr. Pickersgill to meet him in Toronto during the week of April 9th.

It is understood that, in the event of any Province taking over the education of Indian children, the provisions of the Indian Act, concerning education under Church auspices, would be respected.

The Provinces would be reimbursed by the federal government for the cost of the education of Indian children.

However, any departure from the present set-up will necessarily be very gradual. It would take several years to implement fully such a radical change in policy.

G. L.

The Catholic Church and Education

IT is the accepted, legitimate right and duty of the State to insist that all minor children be educated; that this education be given in schools where required subjects are taught for a required number of hours by qualified teachers using accredited methods and textbooks.

It is also the right and the duty of the State to insist that geography, algebra, history, mathematics, chemistry and other secular matters, be taught by those who know a good deal about the subjects they are teaching.

A truly democratic State can never require that such compulsory education and such accredited courses of study be taught *only* in State-supported non-religious schools.

When the editor of the London "TIMES" on February 17, 1940, wrote a lengthy article condemnatory of the English policy of excluding religious instruction from the schools, and noted that "*religion must form the very basis of any education worth the name, and that education with religion omitted is not really education at all*", he was flooded with congratulatory replies from all sides.

On that occasion the Time's editor made these observations:

"The common argument that while the provisions and supervision of 'education' must be the business of the State, 'religious instruction' must be considered as altogether the affair of the Churches, is not only worthless, but mischievous.

"It is mischievous because it encourages the fallacy that essential education can be completed by secular instruction alone, and that the teaching of religion is merely a kind of optional supplement."

To the Church, education calls for the perfecting of man. Because it is Her trust to lead all men to their ultimate end, the Church must be interested in education: "Go teach you all nations" (Matt. 27, 18).

It is this mandate of Christ which has inspired all the sacrifices made by Catholics for Christian education throughout history.

The Catholic Church system is centered, not in buildings nor in material or even intellectual things alone, but in souls and therefore it cannot overlook what it considers vital in education, that is *the religious atmosphere*.

To quote again the London "TIMES" :

"If the Christian doctrine of personal immortality be true, the theory of any educational system which cares for mental and physical culture, but neglects the culture of the soul, is demonstrably false."

S. LESAGE, O.M.I.

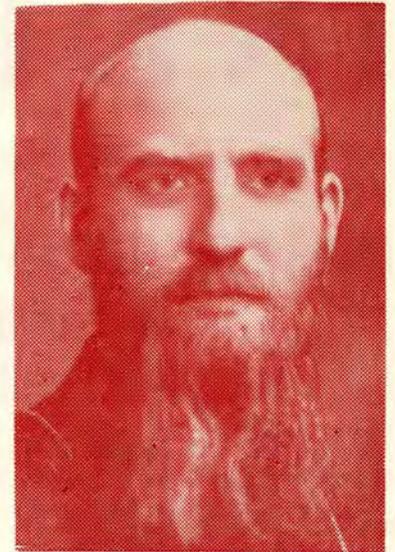
Red Man's Choice

BRITISH Columbia's Indians are not, it seems, seeking full equality with their white brethren. In talks on the Indian Act with representative of the dominion government recently, they asked for equal rights to drink liquor and to secure loans on their fish boats and housing but they declined the federal franchise.

There is a certain wisdom in their rejection of the full privileges of citizenship. If they accept the franchise and become full-fledged Canadians they'll have to pay income tax on earnings made on the reservations. Possibly some of their white brethren would like to have the same right to choose between paying and voting.

But it does seem a wry commentary on the value of freedom. For centuries the Anglo-Saxon, and others, fought for the right to say how they should be taxed and in the process they gathered to themselves the voting franchise which was thought to be the only sure guarantee of freedom from unjust exactions on the part of the sovereign.

Perhaps the native brother has a different appreciation of the truth of the matter than his fellow Canadians. He may conclude that the vote isn't what it's cracked up to be as a means of control, that governments do much as they like with the free man's money anyway.



His Exc. Bishop H. Belleau, O.M.I.,
Vicar Apostolic of James Bay (see
"Duties of Parents in Education",
on page 5).

TAKE NURSING AID COURSES

Longlac, Ont. — The first girls to graduate from 8 into grade 9, in 1954, at the Longlac Indian day school are Rosie Waboose and Jocelyn Abraham.

Both 18 years old these girls are taking Nursing Assistant courses at the Misericordia Hospital in Hailybury, Ont., where the Sisters of Mercy are in charge.

Longlac I.D.S. is under the direction of the Missionary Sisters of Christ the King.

Our best wishes of success to Rosie and Jocelyn.

BLESSES NEW HALL

West Bay, I.R., Ont. — Father A. Roland, SJ, blessed the new Indian community hall at West Bay, recently. The new building was designed by an Indian, built by Indians and will be paid out of band funds.

The new centre incorporates every modern feature, including an up-to-date projection room, a well equipped kitchen and heating.

FORESTRY COURSES

Ottawa — Each Indian Residential in Canada is to receive a complete set of samples of the wood of the native trees of Canada through the courtesy of the Dept. of Northern Affairs and National Resources.

Lessons on practical forestry are being made available to all larger day and residential schools, by the Education Division, Indian Affairs Branch.

Every Catholic Indian Should Be A Member Of The Catholic Indian League Of Canada

Governor General Attends Good Friday Service at Aklavik Catholic Mission

AKLAVIK, N.W.T. — The Governor General of Canada, Rt. Honorable Vincent Massey, attended the Mass of the Presanctified at the Aklavik Catholic Mission, on Good Friday.

The Governor General, on a three week tour of the Arctic, visited DEW line installations, trading posts and missions.

At Cambridge Bay

Governor-general Massey visited the stone chapel built by a French missionary at Cambridge Bay when he stopped here during his Arctic visit.

The governor-general visited the chapel, built by Rev. Father Louis LeMer, O.M.I. Father LeMer used a mixture of seal oil and clay for mortar in the building and carried limestone to the site in the wheelbarrow.

Father LeMer greeted the vice-regal party with a glass of wine. A native of Brittany, he has been in the Arctic for 19 years. He proudly showed the visitors his tiny chapel, Our Lady of the Arctic.

Aklavik Reception

Arriving in Aklavik March 30th, he attended the Catholic services at the mission chapel; the official reception at the Catholic mission was made on Saturday, when the Governor General was the guest of the mission for luncheon. The next day, Easter Sunday, he attended Anglican services in the Aklavik cathedral.

One of the most touching moments of the tour came Saturday when the Governor General was entertained at a reindeer lunch by 160 boys and girls who are under the care of the Sisters of Charity at the Roman Catholic Mission.

With Julia Rivet, 13, as soloist, the children serenaded the Governor General with songs of welcome and patriotism. Maple leaves drawn by children who never saw a maple tree adorned the dining room, while paintings of nature and biblical scenes attested to the talent of the natives.

The Catholic mission at Aklavik consists of a hospital, chapel, and a residential school attended by nearly 150 Loucheux Indians and Eskimos.

New Prayer Book

WHITEHORSE, Y. T. — With the approval of His Exc. Bishop J. L. Coudert, O.M.I., and through the care of Rev. Fr. Triggs a very practical and handy prayer book has been printed, mainly for the use of Indians in the Whitehorse Vicariate.

It contains the essential morning and evening Prayers; the prayers before and after Communion; practical directions to make a good confession and the Novena Prayers in honour of Our Lady of Guadalupe.

JOUSSARD SCHOOL PUPIL ACTIVITIES VARIED



House under construction by the Joussard I.R.S. Manual Training Pupils.



Joussard Ice Jets: l. to r.: Fred Badger, Walter Whitehead, Johnny Beaulieu, Peter Miller, Norman St. Arnaud, Bobby Willier, Frank Chonkolay and John St. Arnaud.

INDIAN BOYS ERECT MODERN HOME

Anyone travelling on the main highway between Joussard and Driftpile about 6:30 P.M. on February 24th, no doubt met an attractive house moving along this same route.

This house had been built by ten Indian boys from the Joussard Indian Residential School. It was a project of their Home and Farm Mechanics Course. The house was completed in less than one year.

It is a 3-room, frame building 20' by 24', having 2 bedrooms and large kitchen-living room. It has insulated walls, fir flooring, plywood finishing and built-in cupboards and a kitchen cabinet.

The inside is artistically painted and decorated in white and brown. The outside is made of fir drop siding, the roof of asphalt shingles. It is painted white with green trimmings.

It was moved to the Driftpile Reserve for a needy Indian family. You may see it about 600 ft. from the highway directly across from the Roman Catholic Church there.

TOM LONGBOAT TROPHY WINNER

OTTAWA — The "Indian School Bulletin" reports that Paul Goulais, 17, Nipissing Band, won the coveted Tom Longboat 1955 Trophy. Paul is captain of both the local hockey and baseball teams; he is a constant winner in field meets.

Tom Longboat Medal winners for 1955 were: Eddie Soup, (Blood I.R., Alta.), Lester Isbister, (Prince Albert, Sask.), George Nepinak, (Pine Creek, Man.), Betty Goulais, (Sturgeon Falls, Ont.) and Walter Paul, (Fredericton, N.B.).

Hockey Tournament at Joussard

Ice Jets Win Series — Numerous Prizes Awarded

Joussard, Alta. — Feb. 25 brought to Joussard Indian Residential School hockey teams from Desmarais (Wabasca), Grouard, Kinuso and Sturgeon Lake, which competed unsuccessfully to win the championship from the Jous-sard Ice Jets.

This event crowned a six-game series played at the various Indian schools during the winter months. On Feb. 25 Wabasca was defeated by Jous-sard 8-2, Kinuso was beaten 5-0 and in the final game, the third played by Jous-sard that day, Sturgeon Lake bowed to the best team with a score of 3-1.

In between the games ice frolics, races and fancy skating were staged; a local specialty was the "Flying Saucer Race".

Prizes were awarded to the star players of each competing team: Constant Auger and Leonard Young (Wabasca), Joseph and Ed-

mond Beauchamp (Grouard), Peter Willier and John St. Arnaud (Joussard), Jimmy Dow and Slim Sawan (Kinuso), Gilbert Hamelin and Joe L. Moses (Sturgeon Lake).

Numerous guests, Indian Affairs officials, missionaries, Indian school teachers attended the tournament. After dinner, a gift was presented to Captain John St. Arnaud of the Jous-sard team. Then a raffle was held: the plywood wardrobe made by the Jous-sard carpentry class pupils was won by Rev. J. W. Dubé.

Gregorian Calendar Unified Our Timekeeping

Our present calendar — the Gregorian — was the first calendar to achieve any semblance of world unity on the time front.

The coming of this calendar instituted by Pope Gregory in 1582, laid the groundwork for universal celebration of New Year's day.

Europe, which for centuries had celebrated March 25 as the first day of the year, was the first to adopt the Gregorian calendar.

But it was not a complete adoption until 1752 when Great Britain joined the other European countries recognizing January 1 as the first day of the year and instituting use of the Gregorian calendar.

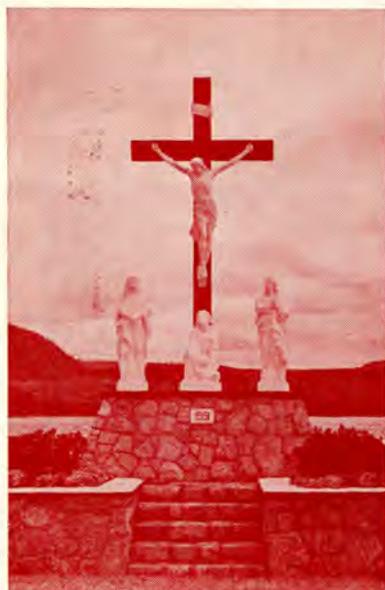
Of course, the date of January 1 is not celebrated by everyone. The Jews observe a 10-day New Year season at the time of the autumn equinox.

And, the Gregorian, although it performed a great job of unification, still doesn't satisfy everyone that uses it. Periodically some one comes forth with what they consider a better way of marking time.

NEW BOOK

INDIANS OF THE WESTERN FRONTIER, by George I. Quimby, \$0.50.

Mr. Quimby is Curator of Exhibits in the Department of Anthropology, Chicago Natural History Museum. This book consists mainly of 35 reproductions of Catlin paintings in full page size, black and white. This is an almost unbelievable value for the small price asked. The selection is exceptionally well done, as is natural under Mr. Quimby's direction, and there is considerable variety in the Indian types presented. Many are chiefs in full ceremonial regalia depicted with the artist's careful attention to accurate detail.



Cemetery Cross at St. Philip's Indian Mission, in Saskatchewan, draws the admiration of all visitors.

Air Age Snowshoes

OTTAWA — Army officials have agreed that the Indians are as efficient as the army when it comes to selecting a means of transportation.

They said in Ottawa that Indians have been asking how to obtain a light, strong snowshoe, made of magnesium, which now is undergoing tests by Defence Department experts.

Although its tests have not been completed, the Directorate of Interservice Development has recommended the army adopt the new snowshoes to replace the present type with wooden frames and gut strings which deteriorates badly in storage.

The new snowshoe uses a magnesium frame and strips of fine aircraft cable encased in nylon. It is only half as heavy as the wood-framed snowshoe, resist corrosion, rot and moisture, and doesn't warp when it's stored.

Catholic Indian League Organized at Saddle Lake

On Jan. 29 the League was organized at Saddle Lake, Alta. Thirty members were enrolled. Augustin Cardinal was elected President; Ralph Shirt, Vice-President; Mrs. Edna Shirt, Secretary-Treasurer; Mrs. Felix Shirt, Alex Stamp and Lloyd Cardinal, Councillors. Father H. Lyonnais, O.M.I., is Chaplain of the Saddle Lake Local.

● The League should have a slogan, or motto. The suggestions of our readers are most welcome. For instance: For God and Country!, Advance!, . . . The slogan should be concise and eloquent. You take it from there, and write us promptly.

THE CANADIAN INDIANS - A SURVEY

These lines are written in an effort to answer some of the many questions received by the editor of the Indian M. Record about the Indians of Canada and the work of missionaries among them.

Who is an Indian?

Defining an Indian is no easy task. It is so hard even the Government could not do it. The "Indian Act" merely defines Indians as persons coming under the authority of the Act, living on reservations or belonging to determined Bands, and just lets it go at that.

Indians now living on reservations — tracts of land set aside for them by the Government, — now number over 150,000. Only about 1,000 leave the reserves each year. The natural increase in population through births outnumbers those who leave the reserves three to one.

We can say the Indian is a North-American of Asiatic origin, a lineal descendant of the first known residents of the North American continent.

But many who fit into this definition have become absorbed by both blood and culture into the more numerous and dominant white population.

Even on the reservations, there now very few pure — or full-blood Indians. Blood mixture began almost the day the first white man arrived in America and it has gone on apace ever since.

Historically the Indians belong to different tribes and speak different languages. There is NO Indian language as such, but rather a great diversity of tongues, corresponding to more than fifty distinct tribes ethnologically. These tongues, as well as races, are often subdivided into various dialects and as spoken by the various tribes of the same stock or "race", of which there are seven.

The Indians are found in population groups that range from over 3000 in one reservation to an isolated family squatting by itself miles from its nearest neighbour. Several thousand Indians live in urban centers.

The majority of the Indian population has a working knowledge of English, or, in Quebec, of French. A small percentage is still illiterate.

Indians may be found in modern communities — an example is the Caughnawaga reserve near Montreal — or in a huddle of fishermen's cabins on the remote British Columbia coast.

How do Indians earn a living?

Approximately one-half of the population lives in a nomadic fashion, as trappers, fishermen and hunters, on Crown lands. A good percentage will take up seasonal work according to the region in which they live.

Twenty five percent are engaged in agriculture and cattle-raising, while a mere five percent are in manufacturing, construction, transportation, commerce and public service, including domestics.

The average earning per year amounted to barely \$500 per employed person in recent years.

Who are the Metis?

The Metis are Indians who do not fit into the Indian Act definition but who seem to possess all the other traits that make Indians what they are. About 35,000 of them live the Indian way of life on the fringe of reserves or on Crown lands.

As they are not legally Indians they cannot share any "Indian" privilege, such as inalienable reservation land, free education, exemption from income-tax, etc. It has been said of the Metis that "they were integrated and then forgotten."

The problems of the Metis — many of whom are poverty stricken — are a powerful and irrefutable argument against any short-cut methods of "integrating" Canada's reservation Indians.

What are the privileges of reservation Indians?

These are free education, exemption from income tax of earnings acquired on the reserves, and a permanent title to the land reserved for them, by Treaty. But it must never be forgotten that these privileges were earned at a great cost. When the white man took the country from the Indian the natives were not fully aware of what was being surrendered.

Indeed, in the Prairie provinces when the Indians signed treaties which gave away vast areas of Canada, in exchange for the reservation and a few privileges, they thought they would be able to continue roaming over those vast surrendered areas in search of fish, fur and game — the Indians traditional food, lodging and clothing, — as long as the "grass would grow and the rivers would flow".

They could not possibly foresee the tremendous changes in the nation's economy; only now do they understand what they have surrendered as they witness a tremendous industrial and agricultural expansion, as well as the exploitation of mineral wealth and forest industries on land that was once theirs.

For a great number of them this very growth did destroy the natural resources that was their only livelihood.

Most of the Indians now live precariously, from hand to mouth, on the brink of this economy and they are afraid to surrender their few remaining privileges maintained under reservation status.

Their contacts however, with the whites, however, are becoming more and more frequent and prolonged. Even in the remotest areas the Indians have become tremendously aware of the value of education. They want more schools, and specially vocational training for their youngsters. For they know that without them their youth cannot survive in the modern economy.

(to be continued)

ISAAC JACOB

North Vancouver — Capilano Indians are mourning the death of Isaac Jacob, whose council orations helped keep alive the folklore of the Squamish band.

Mr. Jacob, 72, died March 11 in St. Paul's hospital.

Born at Squamish river, he had lived most of his life at 786 Marine drive, Capilano reserve.

Proud of his tribe's long history he sought to perpetuate its traditions in the totem poles he carved and placed outside his home, along with the orations delivered at native councils.

Last rites were conducted by Rev. R. J. Mitchell, O.M.I., in the little church on the reserve.

R.I.P.

Totem Athletic Club Founded in N. Van.

North Vancouver, B.C. — The Totem Athletic Club, first established by Father P. Clarke, O.M.I. for St. Paul's (North Vancouver) and St. Mary's (Mission City) Indian residential schools, is now affiliated with the North American Indian Brotherhood.

The Club sponsors the "Buckskin Gloves" boxing tournament, as well as music, track and field events, softball, hobbies, lacrosse, gymnastics and canoe racing.

President of the Club is Mr. Andrew Paull, of North Vancouver. Alex Strain is Secretary-Manager. The club is noted for its ideals: Christian, Education, Citizenship and Health.

MISQUOTED IN PRESS RELEASES

Pelican Narrows, Sask. — Chief Simon Linklater, of Pelican Narrows, Sask., wishes to correct an impression that may have left in some readers' minds concerning a Press statement attributed to him concerning the "destruction of character" in Indian residential schools.

Linklater, a former student of Guy residential school, affirms that he is proud of that school and that he never felt there was anything wrong with the residential school system.

RENEW YOUR SUBSCRIPTION PROMPTLY!

Duties of Parents in Education

THE very first objective of the Catholic Indian League of Canada is to ensure that every Catholic Indian child of school age receive an education in institutions under Catholic auspices. To achieve this end no effort has been spared by the Catholic Church in respect to the education of the aborigenes of Canada.

The Church pioneered in the educational field ever since the arrival of the first missionaries in New France. Under the British rule, and later, in virtue of the B.N.A. Act, religious freedom in educational matters was guaranteed to the Indians of Canada. Thanks largely to the action of the Church the Indian Act itself incorporates, the principle that education of Indian children should be provided for in schools — both residential and day — under Church auspices.

However it is not sufficient merely to have a legal right to something; this right must be implemented in a concrete way. Actually, while the education of Catholic Indian school children is assured for the majority of the population, there are, throughout the Provinces, and more especially in British Columbia, hundreds of Catholic children who have no facilities to receive an education in accordance with the tenets of the Catholic religion.

This situation is due partly to a governmental policy of integrating the education of Indian children into the provincial school systems, and partly to neglect on the part of Indian parents to maintain and defend their rights to education under Church auspices.

LEGAL RIGHTS

In fact the law reads that "... no child whose parent is a Roman Catholic shall be assigned to a school (designated by the Minister) conducted under Protestant auspices, except by written direction of the parent".⁽¹⁾ The interpretation given to this section of the Indian Act is that a child born of a Catholic father and mother, or of a Catholic and a non-Catholic parent whose marriage has been solemnized in the Catholic Church, cannot be assigned to any other school but a Catholic one.

The Catholic Hierarchy has clearly gone on record regarding the so-called "public" schools, which are in practice, and for all purpose and intent, non-denominational (and therefore non-Catholic) in every Canadian Province and Territory, except Quebec.

Where there are no Separate Catholic schools in existence, or where the small number of pupils would not justify the maintenance of a Separate school, the Bishops, and they alone, can authorize a Catholic parent (or parents) to send their children to a "public" school.

DUTIES OF PARENTS

In many parts of Canada there are still majority groups of the Catholic faith who have not been provided with schools under Catholic auspices, in accordance with the provisions of the Indian Act, S. 117, S.120 and S. 121. Every effort is being made by the Church authorities to remedy this situation. On the other hand there are hundreds of Catholic Indian parents who, unmindful of their duties and obligations, do not hesitate to sacrifice the Faith, and often the morals, of their children in agreeing to send them to public schools.

While it is the strict duty of every Bishop, in accordance with Canon Law to see to it that every Catholic child be provided with educational facilities under Catholic auspices, it is also the duty of the parents to co-operate in this matter.

There are many places where a Catholic school could be established if Catholic parents enforced their claims to the right of a Catholic education, in keeping with the provisions of the Indian Act. In other places, the combined efforts of Indian and non-Indian Catholic parents could justify the establishment of Separate schools where none would be feasible if either the non-Indians or the Indians themselves did not wish to work together. This is a vital and timely issue which we put forward not only as the most important topic of study but as an urgent motive for immediate action on the part of the Catholic Indians of Canada.

No Crown Minister would enforce a policy of "integration" which would be contrary of the provisions of the Indian Act. The Department

of Citizenship and Immigration is specifically committed through its Minister, to carry out the provisions of the Indian Act "to the letter of the law and in the spirit of the law" ... which provides for ... "Separate schools for Catholics".

Therefore we urge Catholic parents, whose children are now in public schools, to endeavour in every possible way to remedy the present situation. Concerted action with neighbouring non-Indian Catholic parents might be one practical solution; Indian Affairs would pay its share of the costs of operating a combined school.

Dear parents, not only should you be conscious of your legal rights, but also of your corresponding obligations. We trust you will be willing to make every sacrifice in order to provide a Catholic education to your children.

Henri Belleau, O.M.I.
Vicar Apostolic of James Bay

Ottawa, March 13, 1956

Additional Income Through Arts, Crafts

VICTORIA, B.C. — A team of experts from Ottawa may make a study of the arts and crafts of British Columbia Indians to see if they can become a regular means by which Indians can earn their living.

Professor J. A. Cunningham, president of the B.C. Indian Arts and Welfare Society, told the Society's recent annual meeting that the

federal government planned such a study in the Spring.

"The investigation may result in the government supervising and encouraging the making of native crafts," he said. "This was done by the United States government in Alaska with success."

The Society appointed a committee to prepare a brief on native crafts for submission to the experts when they visit Victoria.

OUR LADY OF GUADALUPE



Our Lady of Guadalupe, whose shrine is near Mexico city, is the special patroness of the Indians of both Americas.

⁽¹⁾ Statutes of Canada, 1951, 15 Geo. V, Chap. 29, S. 117: An Act respecting Indians.

A BEAUTIFUL INDIAN LEGEND

Told by Louis-Philippe Vaillancourt, O.M.I.,
of Eastmain, James Bay.

(Translated by Roy Lewis)

BEFORE the coming of the missionaries the Indians had NO scientific explanation of the various phenomena in nature.

So giving free rein to their imagination they made up wonderful stories to explain nature's mysteries.

This legend of the James Bay Indians tells of the unbelievable adventure of Tchigapash who made the first interplanetary voyage and created night by catching the sun in his trap.

In olden times, in Indian lands, night and its darkness were unknown. The earth was bathed in perpetual daylight.

In those days there lived a bold and resourceful Indian named Tchigapash. One day he decided to go hunting in the forest.

Armed with his bow and iron-tipped arrows, his pipe in his mouth and a few feathers in his long black hair, he walked through the forest, his head high, his step confident and sure.

The first game to offer itself as a target was a fine squirrel. The animal stood on a tree branch with its tail erect, nibbling on a pine cone. Tchigapash stopped, stealthily fitted an arrow to his bow and shot at the frail animal. But he missed, the arrow swerving and sticking into a branch.

To recover his weapon, the hunter climbed the tree and shook the branch so that the arrow would fall to the ground. But to his surprise the tree, as though moved by a magic force, suddenly grew taller, stretching upward into the air.

Recovering from his surprise, Tchigapash continued shaking to branch to see how far it would go.

Each time he shook the branch, the tree grew still taller finally reaching up into the clouds and to a new land (the moon).

Tchigapash took note of his surroundings. The place seemed most promising for hunting. And a broad path revealed to him the presence of some big game that would make good eating.

He descended to tell his wife and his wife's sister who lived with him. They all agreed to emigrate to his celestial colony. Clinging to the tree and once again striking the branch, they reached this new paradise safe and sound and took up residence there.

But that broad path ever intrigued Tchigapash who, after all, was a hunter by profession. He discovered fresh tracks.

One day he lay across the path and waited, hoping to catch this strange animal. Suddenly there appeared on the horizon a strange being, surmounted by an enormous round head, as red as fire (the sun).



The being approached calmly. Once it was near Tchigapash, it said: "Move over so that I may pass and continue on my way." The Indian did not move, but answered: "Pass over me."

The sun complied and straddled Tchigapash. The headstrong hunter almost paid for his rashness with his life: for the sun gave off so much heat the man was almost roasted alive.

He decided to revenge himself by trapping this new type of game he took a hair from his sister-in-law's head, rubbed it between his teeth every way and thus transformed it into an iron thread. From it he manufactured a trap which he hung in the path. Then, he returned to the camp, telling no one what he had done.

Suddenly, there was darkness. The sun disappeared. For the first

time, it was night. The women asked themselves what caused this sudden darkness and accused Tchigapash of somehow being responsible.

The sun must be freed so that once again there might be daylight. But no one dared go near it for fear of being burned alive. So a mouse — having a long snout — was delegated. The mouse quietly approached the trap and cut the wire with her long pointed teeth. The sun was free, and once again produced its generous light and life-giving heat. Night ceased; daylight shone once more.

This is the story of the first night and of every night: Tchigapash is holding the sun in his trap and preventing it from distributing its heat and its light.

THE imagination of young Indians feeds on such fantastic tales. At night, crouched together before the central campfire, they listen silently to the old members of the tribe.

The elders, with many gestures, narrate those beautiful legends and especially the exploits of Tchigapash who acquired a legendary reputation by his great deeds.

And, when the moon is full, they believe they can see a figure on its face — an Indian seated before the fire and smoking his pipe — it is the famous Tchigapash, the first inhabitant of the moon.

CORRESPONDENTS INVITED

Persons working in the field are the best source of news for The RECORD. We trust you will think of the RECORD when anything newsworthy happens in your district, and that you will write to tell us about it.

Our readers are particularly interested in such events as Band, school, social activities; sports, homemakers' clubs, worthwhile local events, all these are good sources of news.

Tell us WHO, WHEN, WHERE, WHY and WHAT happened. We will write the story.

If you can send pictures, please do so; we will return them faithfully; do NOT send negatives.

Please address all correspondence to :

THE EDITOR,
Indian Missionary Record
P.O. Box 94, OTTAWA, Ont.

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GOALS OF INDIAN EDUCATION

(The Amerindian)

MOST crucial question to minority group members is that of education, for this is one of the chief means for improvement of their lot. In the training of Indian students, a major problem which receives far too little emphasis in educational circles is that of goals.

A re-examination of the goals which Indian students are encouraged to seek, and more active, effective and realistic counselling of Indian students, particularly with respect to preparation for higher educational fields, would go far toward achieving the aspirations and solutions as expressed by those interested in these minority problems.

Too frequently, training is aimed at social and economic levels which may serve as virtual detriments to continued real, or relative advance and progress. For the more highly educated Indians, their Indian background may be advantageous. The dominant society often feels that these students "may go back to help their own people," thus forming a nucleus for further educational activity.

The Catholic Indian League: Program Suggested to Organizers

As the Catholic Indian League is being rapidly organized across Canada, it is imperative that a programming service be adopted by the regional directors of the league.

A study of the various techniques used by Catholic organizations indicates that the Calgary Diocesan Youth Organization is one of the most adaptable programmes of action.

A Four-fold Program

The Calgary Diocesan Youth Organization programming service is suggested to the organizers of the League.

The "Dandelion" program is highly successful because it uses techniques which involve every member of a group, it requires comparatively light work on the part of the Chaplain, it pulls out leadership talents and it deals with things that members find interesting.

This four-fold program comprises all essential activities: spiritual, educational, social and apostolic. More about this in a later issue of the Indian Record.

Bishop Routhier

His Excellency Bishop H. Routhier, O.M.I., Vicar Apostolic of Grouard, Alta., appealed recently to his missionaries to establish the League so that, through the medium of study groups, the Indians may imbibe a true Catholic mentality, so as to be able to uphold their Christian ideals.

G. L., O.M.I.

A YANKTON SIOUX IS BAPTIZED

by J. Okute

OVER 75 years ago, a Ianktonwan youth received baptism in the Catholic Church, from an itinerant missionary. Before the youth could receive full instruction in catechism, his people moved to the West, and soon he forgot the rudiments of his Faith.

He lived as his own people, yet not forgetting he had been baptized. He kept the deep conviction that his baptism had marked him indelibly as a member of the society of the Black-Robes, and that this was quite sufficient to be a son of "ATE-JESUS".

Finally his people settled down on a reservation. When a Catholic mission was established there, he affirmed openly his membership in the Church. Because he was a Catholic he sent his children to a Catholic residential school.

Meanwhile he received no instructions in religion. His children took it for granted that their father was a Catholic. The priests asked why, if he were a Catholic, he did not attend church like the others.

One day, a friend of his, aware that the man had been baptized, came to him and said: "My in-law, you are near death. Pray

The Drama of Life

Man's spirit is immortal

Materialists wish to tell us that man is matter only; that he is a mechanism; and that he can expect no happiness except the joys to be obtained in this world.

But that which thinks, and knows, and loves cannot become part of the earth, to be transformed into future vegetation.

Even Voltaire has said, "Materialism is the most enormous of all absurdities, and the greatest folly that has entered the human mind."

There is a future life corresponding with the instinct implanted in the soul by nature itself, as surely as the sun gives the light demanded by the power of vision granted to man with those organs of sight called the eyes. God Himself could not give us eyes with which to see, yet not the light enabling our use of them.

In this world, too, we see the evident inequalities of life. The good often suffer, and he wicked prosper; and here is no levelling up in this life. Ordinary justice demands a rectification at least in the next life, or there is no such thing as justice at all. But the next life demands immortality of soul.

The soul, then, is essentially different from the body. It is the noblest part of us, our true self. It cannot cease to exist. We cannot utterly destroy ourselves. The suicide but transfers himself from one state of existence into another. The human soul is indestructible.

Whether it be in God's love or hatred; whether it be in supreme happiness or in greatest misery; live on we must by an absolute necessity of our being.

every night to your Lord and God for forgiveness of your sins."

The aged man answered: "You mean I should pray 'ATE-JESUS'. When he was given an affirmative answer he said: 'Han, Han!' (Yes, indeed!)."

So it happened that on December 26, 1955, OWE-WASTE (Good-tracks), died suddenly from a stroke, aged 86. A neighbouring parish priest officiated at the funeral.

When told about the life of OWE-WASTE, the priest, Fr. Jerome, from Glentworth (Sask.) recalled that some 40 years previously he had been seeking help from an Indian and he had the occasion of performing Good-track's wedding. And in those days priests were very few in the south country of Saskatchewan...

OWE-WASTE was meek and humble. He never spoke an evil word. He never learnt his religion. Yet, we trust he is now with "ATE-JESUS!"

Father Renaud's Monthly Letter

Ottawa, March 22nd 1956



Dear boys and girls,

For two years now, your Indian Record has printed information and news concerning the Catholic Indian League of Canada. You have read these write-ups, haven't you? Or did you think that they concerned only your parents and the grown-ups in general?

The League is of great importance to every Catholic Indian no matter his or her age. In some ways, it may be a matter of life-and-death. In the past, the Indians have been pushed around too many times, in too many places and in too many different ways by ignorant though often enough well-intentioned fellow Canadians. This has been happening because the Indians are scattered in isolated groups, not only territorially but also socially. The same has applied sometimes to Catholic Indians who, even where they make up a majority, are usually administered by non-Catholic officials.

In order to stop this, Indians must unite. Divided, they perish; united, they stand. They must unite to protect their rights but especially to contribute their very best to the future of Canada. This is the purpose of the League.

In a few years, you will be out of school, married and living among your people. You will have to do your share to help them. Since you will have been in school longer than your parents, you will be expected to accomplish more. The League will be your work as well as your best help.

That it may be so, you must learn about the League now. Take time to read the news and other articles about it. Above all, if a Junior section of the League starts in your school, don't hesitate! Join up right away! It is your organization right now!

P. A. Renaud, O.M.I.

IN MEMORIAM

To A Valiant Missionary

THE late Father G. E. Paquette, OMI, who passed on to his reward in February, will long be remembered for his eighteen years of work at the Big River Reserve, in Saskatchewan, where he devoted himself, body and soul, to the educational and social welfare of his Indian charges.

Born in 1902, in the province of Quebec, Father Paquette joined the Oblates in 1922; he was one of the first theology students at Beauval, Sask., where he was first acquainted with the Indian population. Soon after his ordination to the priesthood, in 1932, he worked successively at the Black-foot, Athabaska Landing, Beacon Hill and Delmas missions.

Having mastered the Cree language, under Father Angin, he was appointed to the Big River Reserve mission, near Meadow Lake, Sask. There he ministered unceasingly to the Indians and Métis of the district.

Having renovated the church and rectory, he set about to establish a day-school on the Reserve, with the co-operation of the Sisters of Providence (of St. Brieux).

As soon as the Indian Affairs Department erected the school, Father Paquette undertook in earnest to build the spiritual temple of a fervent Catholic community. This was not an easy task, considering the frailty of human nature.

Father Paquette sought the co-operation of Governmental officials, Agency superintendents, R.C.M.P., and others, to enforce the observance of the provisions of the Indian Act, especially in checking rampant immorality and the abuse of alcoholic beverages which plagued his flock.

Father Paquette leaves behind him not only a well established mission center, but an example of devotedness and zeal which should inspire all missionaries.

G. L.

WHILST YOU HAVE THE LIGHT, BELIEVE IN THE LIGHT, THAT YOU MAY BE THE CHILDREN OF LIGHT! (JOHN XII, 36)

CENTENAIRE DE LA POINTE BLEUE

du 24 au 30 juin

L'hon. M. J. W. Pickersgill sera présent

Ottawa — On annonce du cabinet du Ministre de la Citoyenneté que l'honorable Monsieur Pickersgill sera présent aux fêtes du centenaire de la réserve de la Pointe Bleue, au lac St-Jean, durant la dernière semaine de juin.

De nombreux dignitaires civils et ecclésiastiques seront présents. La population indienne est à organiser des célébrations éclatantes et variées : pièces de théâtre, chants, danses mimées, réceptions.

M. G. Villeneuve

On se rappelle que le 17 janvier, M. Georges Villeneuve, député de Roberval, avait prononcé un fort éloquent discours à la Chambre des Communes, dans lequel il rappelait l'histoire de la Pointe Bleue en ces termes :

"Nous fêterons cet été notre second centenaire, celui de l'établissement de la réserve indienne montagnaise de Pointe Bleue.

Cette réserve est située sur une large pointe de terre s'avancant vers le lac Saint-Jean entre les localités de Saint-Prime et de Roberval.

En 1853 le gouvernement accorda aux Montagnais une réserve de 16,000 acres de terre sur les bords de la rivière Péribonka et une autre de 4,000 acres sur les bords de la rivière Métabetchouan où s'élevait déjà un poste de traite des fourrures et une mission depuis deux siècles.

Au cours de l'été 1856, la tribu montagnaise des Indiens du Saguenay formula une demande au conseil exécutif du Canada en vue d'échanger les concessions des rivières Péribonka et Métabetchouan pour une autre d'une superficie de 6 milles carrés sur les bords du lac Saint-Jean, à l'endroit dénommé aujourd'hui Pointe Bleue.

Un échange

Cet échange, accepté par le département des terres de la Couronne le 25 juillet 1856 fut sanctionné par un décret du conseil le 4 septembre de la même année et ratifié par le Gouverneur général le 6 septembre 1856, date historique à laquelle la réserve actuelle de Pointe Bleue prenait naissance.

Ainsi, cette réserve naissait alors que débutait la colonisation de la région du lac Saint-Jean.

D'ailleurs, la co-existence entre les Indiens montagnais et les Français de cette région datait déjà de longtemps puisque le chef de cette tribu, Anadabijou, avait signé avec Samuel de Champlain, le 27 mai 1603, à la Pointe-aux-Alouettes, en face de Tadoussac, le premier acte officiel donnant aux Européens le droit de s'installer sur les terres du pays.

Cours de chefs sociaux

Québec — M. R. L. Boulanger, surveillant des Agences Indiennes du Québec, annonce qu'un cours de chefs sociaux sera organisé à Sept-Iles, du 9 au 14 juillet.

Mlle Berthe Fortin, travailleuse sociale est en charge de l'organisation de ces cours.

Par ce traité, les premiers occupants du sol invitaient les nouveaux venus à "peupler leur terre et à combattre leurs ennemis". Par la suite, les Français restèrent amis avec la tribu montagnaise et la sauvèrent même de l'extermination.

Au fait, lors d'une incursion iroquoise, les hordes ennemies furent mises en déroute grâce à l'aide d'un contingent français dépêché par le gouverneur Denonville, vers la fin du XVIIe siècle, à l'issue d'une bataille qui se serait déroulée sur les bords d'un cours d'eau, appelé aujourd'hui encore "Rivière-aux-Iroquois".

La population de la réserve indienne montagnaise de Pointe Bleue est aujourd'hui d'environ 1,125 habitants, représentant 200 familles, dont 110 sont sédentaires et 90 nomades.

Les territoires de chasse s'appauvrissant d'année en année et la mévente des fourrures ont, par la force des choses, contraint la plupart de ces Indiens à chercher leur subsistance par le travail manuel comme artisans, journaliers et même comme cultivateurs, ce qui constitue pour eux une adaptation nouvelle, un peu contre nature, qu'ils poursuivent d'une façon admirable."

Le pensionnat

Ayant ensuite traité de la nécessité d'ériger un pensionnat indien à la Pointe Bleue, Monsieur Villeneuve renouvela l'invitation qu'il avait faite au Ministre de la Citoyenneté, ainsi qu'au sous-ministre, M. Laval Fortier, de rehausser de leur présence les fêtes du centenaire et il exprima le vœu que le Ministre profitera de son passage à la Pointe Bleue pour poser la première pierre du futur pensionnat.

Etudes sur les Indiens du Québec

MONTREAL — M. Jacob Fried, de l'Université McGill, vient de rédiger un volume de 120 pages intitulé: "A Survey of the Aboriginal Populations of Quebec and Labrador".

Ce travail est le résultat de plusieurs séances d'étude tenues à l'Université McGill au cours de 1955.

Entre autres membres de ce comité, notons les RR. PP. J. E. Champagne, O.M.I., directeur de l'Institut de Missiologie de l'Université d'Ottawa, et le Père G. Laviolette, O.M.I., secrétaire de la Commission Oblate.

Le Père Laviolette a rédigé l'article sur les bandes indiennes de

MISS TOTEM PRINCESS 1956



VANCOUVER, March 5 — INDIAN PRINCESS Maria Assu, 19, of Steveston, B.C., was selected Miss Totem Princess of 1956 from 25 Indian maid contestants from British Columbia. The beauty contest wound up a two-day Buckskin Glove boxing tournament in Vancouver. (see p. 4)

CANADA'S FIRST INDIAN SCHOOL STILL STANDING

Quebec — The oldest building in Canada, built 319 years ago, is still standing in Quebec City.

It is called "La Maison des Jésuites"; it sheltered not only Jesuit missionaries of New France, but also their Indian pupils.

The 47 x 26 building, built of stone, and heavy timber, had been abandoned by the Jesuits in 1800; it was bought back by them early in March of this year.

APPOINTED AT BIG RIVER

Edmonton, Alta. — Rev. F. Gammache, O.M.I., in charge of the Winterburn, Alta., Indian mission was recently appointed to Big River, Sask., replacing the late Fr. G. E. Paquette, O.M.I.

the province of Québec; il avait rédigé un article plus détaillé sur le même sujet pour le premier volume de "Anthropologica", publié par le Centre de recherches d'Anthropologie Amérindienne, de l'Université d'Ottawa.

Buys Mountain For Memorial To Sioux Indians (Detroit News)

A 39-year-old sculptor has purchased a mountain in the Black Hills and plans to dedicate his life to carving it into a colossal memorial honoring the Sioux Indians and their war-chief, Crazy Horse.

The memorial, being carved from a granite mountain five miles north of Custer, South Dakota, will dwarf even the huge busts of Washington, Jefferson and Theodore Roosevelt at Mt. Rushmore, less than ten miles away. The sculptor is Korczak Ziolkowski.

The memorial was conceived by Henry Standing Bear, one of the leaders of the Pine Ridge Sioux, while serving as interpreter for Gutzon Borglum, the Mount Rushmore sculptor. Ziolkowski spent a year as Borglum's assistant at Rushmore.

The memorial, depicting an Indian astride a wild stallion and with an outstretched arm pointing over the horse's head, "will express the universal thought that 'my lands are where my dead lie buried.'"