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Provinces To Respect Religious Rights Of Indians

PICKERSGILL'S STATEMENT

OTTAWA — Citizenship minister Jack Pickersgill has been quoted as promising the right of Canada's Catholic Indians to a Catholic education will be respected if they go to provincial rather than to residential schools.

As Mr. Pickersgill and Dr. W. J. Dunlop, Ontario's Minister of Education, met earlier in April in Toronto to discuss integration of the province's Indian children in the province's public and separate schools, the *Ensign*, a nationally read Catholic weekly, quoted Mr. Pickersgill as saying: "Religious rights certainly will be respected."

(This was Mr. Pickersgill's second recent declaration on religious rights in education. In an Ottawa interview, reported in the February issue of the *Record*, he promised religious rights would be protected in any Indian Act amendments.)

The *Ensign* writes:

"Ultimate aim," said Mr. Pickersgill, "is to have all Indian children educated in the same schools as other Canadian children. But he admitted it would be a long, slow process."

The story continues:

"The problem is not so difficult in provinces that have tax-supported separate schools. The Federal government is required to provide for the education of Catholic Indians in Catholic schools and of non-Catholic children in non-Catholic schools.

"In provinces where there are no separate schools arrangements can be made to send the children to religious institutions: 'We now are paying for some Catholic Indian children to attend convents in British Columbia,' Mr. Pickersgill said. 'Religious rights will certainly be respected.'

"Under arrangements between the federal government and some local school boards, about 4,000 Indian children now are attending regular schools in the various provinces. Most, however, still go to schools on reservations.

"The reservations schools will not be taken over by provinces which reach agreements with Ottawa. The children from the reservations will simply be fitted into neighbouring school systems.

"The federal government will pay for the Indians' education and in some cases make grants to pay for additions to schools," Mr. Pickersgill said.

FINAL TRIBUTE PAID CHIEF SHOT BOTH SIDES

CARDSTON, Alta. — Solemn funeral rites were given to Chief Shot Both Sides, 82, by the Blood tribe, March 20, at the Catholic Mission church on the reserve.

Father J. LeVern, O.M.I., who had known the late chief for decades, celebrated the Requiem Mass in St. Mary's church. 600 members of the Blood tribe attended the funeral.

Five years ago the aging chief suffered a stroke and since he had been in poor health; he was born in 1874, three years before the signing of Treaty No. 7 at Blackfoot Crossing, Alta.

His grandfather, Red Crow, signed the Treaty. The late chief participated in five war parties in Montana, against Crees and Gros-Ventres. He was head chief of the Blood tribe since 1913.

RECENT CONVERT

The late chief was a lifelong friend of Father LeVern, Oblate missionary at the Blood reserve for 50 years. It was only a few months before his death that the chief accepted christianity and was baptized in the Catholic Church.

Six members of the Band Council acted as pallbearers: Percy Creighton, Morris Many Fingers, Frank Red Crow, Mike Eagle Speaker, Aloysius Crop Ear Wolf and Albert Many Fingers. Inspector I. C. Shank and four scarlet coated Mounties represented the Crown at the funeral.

To mourn him the chief leaves two sons: Jim Shot Both Sides and Harry Spear Chief; two daughters: Mrs. Fred Eagle Plume and Mrs. John Across the Mountain, and 38 grandchildren.

During the late chief's reign the Blood reserve was led to a position where it is now among the richest in Canada.

May "ATSO-TO-AH" rest in peace!

POINTE-BLEUE PUPIL WINS \$50



Miss Gaétane Courtois, 13, fifth-year student at the Pointe-Bleue I.D.S., is a pupil of Sister Henri Suzo, S.B.C. She won the \$50 first prize donated by the Dept. of Health and Welfare in a Nutrition Poster Competition.

INDIAN STUDENTS ATTEND 451 OLDS COURSE

OLDS, Alta. — Classes opened at Olds School of Agriculture for 150 Indian students from Alberta reservations.

Alberta Deputy minister of Agriculture, R. M. Putnam, said 100 Indian boys and 50 girls attended the courses in agriculture and home economics which commenced April 23 and will continue to June 30.

Courses include field crop, live-

stock, farm machinery and carpentry for the boys, while the girls study cooking, gardening, home nursing and sewing.

The students were selected during the winter from groups which took agricultural short courses at 24 Alberta Indian reservations.

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How Not To Spend \$885,000

Parliament recently approved the purchase of four "old masters" paintings for the National Gallery at a cost of no less than \$885,000.

This item was quietly slipped in the supplementary estimates of the Department of Citizenship and Immigration which also administers the Indian Act. The paintings were purchased from a famous collection of the Prince of Liechtenstein, a small European principality near Switzerland. The cost includes a commission of \$35,000 to the firm of British agents who arranged the purchase.

The item aroused a great deal of criticism in the Commons, during a lengthy debate. Many Canadian newspapers echoed that criticism.

Ross Thatcher, Independent member for Moose Jaw, said the money "represents 650,000 bushels of wheat, the output of 125 prairie farmers, or the value of 6,000 grain-fed steers." That, he said, "is a lot of money."

Scotty Bryce, CCF member for Selkirk, described the expenditure as "a shame and a disgrace" when many Canadians have neither food to eat nor seed to plant.

There is good reason to justify criticism of this move. There seems to many many better ways in which the Department could have spent the money.

Thus, to maintain nine hundred more pupils in residential school would cost \$300,000, a little more than one third the cost of the four paintings.

RACIAL DISCRIMINATION?

OTTAWA — Recent editorials in four Canadian newspapers seriously discussed the welfare and future of the native population. The newspapers were the Brockville, Ont., *Recorder and Times*, the Belleville *Intelligencer* and the Victoria *Daily Times*, and the Halifax *Chronicle Herald*.

The *Victoria Daily Times* commented on a suggestion by Dr. Cyril Belshaw, an anthropologist who conducted Indian research at the University of British Columbia.

Dr. Belshaw concluded that integration of Indians with the non-Indian population could be brought about by giving them the full privileges of citizenship and at the same time allowing them to retain their particular rights as Indians. Among other things, they would have the right to vote but still not have to pay taxes.

The editorial goes on to say that many others who have studied the subject assume that "given the cushion of special rights as Indians until they mature to a fuller understanding of citizenship, the natives will eventually grow up to the job of accepting responsibility".

The editorial points out that the Indian population is rising but Indians still are not accepted as full citizens. Other Canadians must feel a reproach "for the manner in which the native has been regarded." For this, the Indians need special consideration.

It quotes Dr. Belshaw as suggesting that the Indians should not be made to conform completely to the ways of others but should be "integrated into our society in a way to preserve cultural assets."

The *Ontario Intelligencer* commented on a recent statement by Citizenship minister Pickersgill,

With the remaining \$588,800 the Department could have built 30 additional classrooms and staffed and maintained them for a year, thus taking up the backlog needed to keep pace with the increase in Indian population.

The Citizenship Department's use of money seems to contrast with that of the Northern Affairs Department whose fore-sighted and active leadership obtained from the same Cabinet large sums for the construction of schools and hostels in the Northwest Territories over the next four or five years for the area's 2,159 pupils.

So the critics may have something there. The money certainly might have been given a better fate than being sent to Liechtenstein for four paintings.

R. L.

that it is getting harder for Indians to make a living by their traditional way of life — hunting and fishing.

Says the Belleville newspaper:

"Whether this situation is to be viewed with alarm or greeted with cheers is a question for the Indians to answer. If they wish to continue the traditional life of their forefathers, trapping, hunting and fishing, the least the white man can do is to preserve for them areas in which this mode of life can be carried on. If, on the other hand, they desire to live like the white man, every facility should be provided to make this possible.

But the Indian population is rising, and increasing numbers will have to seek other ways of making a living. "For them, of course, education is a necessity."

The *Brockville Recorder and Times* comments on this statement by a maritime newspaper, *The Halifax Chronicle Herald*:

The federal government program to take Indians off the dole and get them into work that will contribute something to the Canadian economy, is a move that merits all the support and encouragement it can get.

The Brockville paper comments that many Indians "would prefer earning their own living to accepting handouts but they either have not received proper training or are not welcomed by employers."

The editorial concludes:

"A little more effort on the part of public and governments alike could properly integrate the Indians into the Canadian community."



Mrs. Michael Buckshot, 95, the oldest person on the Maniwaki I.R., was honoured by the Legion of Mary and the Homemaker's Club on her birthday, April 17.

Indian Woman From Manitoulin Off to Pakistan

To anyone whose travels have been no more than from the West Bay Indian Reserve on Manitoulin Island to Sudbury, the prospect of travelling to Pakistan would undoubtedly hold considerable fascination.

Mrs. Loretta Debassige, daughter of Mr. and Mrs. Isaac Bebamish, West Bay Indian Reserve, left by noon train from Sudbury recently for Montreal on the first leg of her journey to Warsak in the province of Peshawar in West Pakistan.

She will join her husband, Gus Debassige, there where he is a diesel engine mechanic for an engineering firm. Her husband, who is also from the reserve, worked in Hanmer for a time, and in Sudbury with the Pioneer Construction Company prior to going to Pakistan.

Anxious to see her husband, Mrs. Debassige boarded the Sudbury train trembling with excitement. Many friends were on hand to see her off.

Mr. F. Calder, M.L.A.

VANCOUVER — The *Vancouver Sunday Sun*, in a story by writer Frank Howard, recently paid tribute to Frank Calder whom it termed "the main and most powerful spokesman for the Indian people."

Mr. Calder, member of the British Columbia legislature for Atlin, is the first and only native Indian ever to be elected to a Parliament anywhere in Canada.

The story says he has long campaigned for an air-ambulance service to transport sick and injured persons from isolated areas to doctors and hospitals. He has also promoted compensation for fishermen.

He was also the first reservation Indian ever to enter the University of British Columbia, graduating in 1946.

In 1952 the British Columbia legislature heard its first speech in a language other than English when Frank Calder spoke in the Nishga tongue.

The article also points out that he is a hereditary chieftain who will one day inherit his father's name, Chief Long-Arm, one of the highest Indian titles in British Columbia.

Letter to the Editor

Mrs. Fred Pius, of Shelley, B.C. writes that he enjoys the Indian M. Record and that he hopes we get numerous subscriptions from B.C. He states that his village is quite isolated and that the Indians there do not seem to get their fare share of attention from the Government.

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

CATHOLIC INDIAN LEAGUE

PROVINCIAL DIRECTOR APPOINTED

EDMONTON, Alta. — Rev. G. M. Latour, O.M.I. has been appointed Provincial director of the Catholic Indian League for the Alberta-Saskatchewan Oblate "province" which includes the Dioceses of Edmonton, Calgary, Saskatoon and Prince-Albert.

Father A. Allard, O.M.I. has been appointed assistant director; both missionaries are at Hobbema, Alta.

52 Members at LeGoff

The LeGoff, Alta. local reports a membership of 52. Monthly meetings are held on Sundays in the afternoon. At a recent meeting the members expressed their views that no change should be made in the forthcoming revision of the Indian Act concerning the prohibition of liquor on Indian reserves.

The members also felt that too much authority in the administration of Indian Affairs was in the hands of the Minister and that more powers should be given to Band Councils.

Charles Blackman, Pierre Metchawies, Teddy Scani and Nora Matchatis spoke on that occasion. There are at present two locals of the league, one at LeGoff, the other at Holy Rosary Mission, (Cold Lake). It is planned to subdivide the LeGoff local along language lines: Montagnais and Cree.

Saddle Lake League Officers

HOBBEMA, Alta. — At a meeting held at the Saddle Lake church Jan. 29, with 30 Catholic members present, the Council of the League was duly elected as follows:

President: Augustin Cardinal; Vice-president: Ralph Shirt; Sec.-Treas.: Mrs. Edna Shirt; Councilors: Mrs. Felix Shirt, Alex Stamp and Lloyd Cardinal.

Meetings are held regularly on the last Sunday of the month; Fr. H. Lyonnais, O.M.I., is chaplain of the League. A membership fee of \$1.00 a year was agreed upon.

Bloods Approve Irrigation Plan

CARDSTON — The Blood Indians of southern Alberta have cleared the way for a start on another major link in this area's vast irrigation network.

Voting at the community hall on the Blood reserve, the band overwhelmingly approved giving long-term rights to the federal government to lands needed for building of an irrigation canal across the tribal lands, linking the Belly river and St. Mary dam.

The canal will be built from the Belly river to the St. Mary dam at Spring Coulee and is part of the St. Mary - Milk rivers irrigation project. It was not known here when construction of the canal will start.

In the vote, the Indians ratified the action of the band council in asking for \$310,000 from the government for the right to put the canal across their land. The government has agreed to this amount.

\$70,000 Farm

by Roy Lewis

CAUGHNAWAGA, Que. — Mr. and Mrs. Louis Diabo of the Caughnawaga Indian Reserve have won their battle against the St. Lawrence Seaway Project bulldozers.

They were among the many Indians living on land expropriated by the Seaway Authority as part of the seaway development. The Seaway expropriated a total of 1,200 acres — about one-tenth the property along the St. Lawrence River reserved for the Caughnawaga Indian band.

Some of the land was held in common by the band, some was reserve land on which individual band members had established themselves and which they had improved. Some, too, was land owned outright by members of the band.

The Diabos

The 63 acre farmland on which the Diabos had lived since they were married 54 years ago, was owned outright. Mr. Diabo, incidentally, is 79 years old; his wife is 69.

But they, like the rest of the reserve, received no compensation. In fact, some reserve land was taken over as long as a year ago, but instead of cheques the Indians received notices to vacate their farms and homes.

But the Diabos refused to leave until they were paid for the land on which they had worked for years.

Their trees were cut down. Bulldozers moved through their fields and around their house and barn — but they remained in their home.

Their access roads were bulldozed away. Their fences were bulldozed down. Their water supply was ruined as the big machines ground down their fields. But the Diabos stayed where they were.

Finally, on March 22, they won the battle. They were given a cheque for \$70,326 for the farmland. They paid \$1,000 for it 54 years ago.

The cheque was presented by no less an official than Hon. Lionel Chevrier, chairman of the Seaway Authority.

Two other Caughnawagans, who had taken heart from the Diabos and also resisted the advance of the bulldozers, also were paid the same day.

Angus T. Snow, who works in the Indian Agent's office, received \$17,527 and 74-year-old James McComber was paid \$16,000.

Cowichan Sweaters From Christie



One of the main projects of the senior girls of Christie School is knitting "Cowichan" Indian sweaters.

The main knitters are these four: Monica Amos, Marie Charlie, Regina Amos and Carol Charlie. They make these Indian sweaters under the direction of their matron and sewing teacher, Sister M. Alexander, O.S.B.

During the current year they made 14 heavy Indian sweaters, with various designs, as the requests came in.

ONTARIO INDIAN SCHOOL TEACHERS MEET

By A. RENAUD, O.M.I.

Once again, the Federal Indian Schools section of the Ontario Education Association met in Toronto for the annual convention during Easter week. Some seventy-five teachers took part in the meetings held at University College.

Messrs. P. Deziel, R. LeMay and F. Barnes from Ottawa represented the Education division of the Indian Affairs Branch; Mr. A. G. Mingay, regional inspector for southern Ontario opened the sessions and Mr. L. Thompson, of Manitowaning, occupied the presidential chair.

Language Problem

The first session was almost entirely devoted to a panel on "Facing the Language Problem with Indian Children." Fr. P.A. Renaud, O.M.I., M.Ed., superintendent of the Oblate Fathers' Indian Welfare Commission, stated the problem in terms of statistics. These were based on replies to a questionnaire sent to all Indian schools in the province.

According to these replies, still 45 per cent of pupils in southern and western Ontario come from homes with little or no English background. Mr. J. C. Hill, supervising-principal with the Six Nations, commented on different ways of improving oral English.

Classroom Techniques

Col. B. F. Neary, formerly director of Indian Education in Canada, illustrated classroom techniques of teaching oral English to Indian pupils. Miss L. E. Hawkins, from Moraviantown, reviewed educational and recreational activities that teachers can carry on in the community.

The four speakers provided ample material for discussion but unfortunately left little time for it.

Brigadier Martin

At luncheon, Brigadier O.M. Martin, O.B.E., Indian Canadian from the Six Nations, stressed the importance of respecting and encouraging the Indian pupil's pride in the achievements of his own people. Indians have contributed much to the North American way

of life but are too seldom given credit for it. Non-Indians are praised for practically all geographical discoveries on this continent, yet few of them if any ever reached anywhere without an Indian guide.

Trying to change Indians into whites is a wrong approach. It gives the Indian child the impression that everything his people thought, felt or did was wrong, and that he cannot trust his Indian self. It produces an inferiority complex which is a serious handicap in associating with fellow-Canadians of non-Indian background.

Vocational Guidance

At the second session, Mr. F. Barnes explained the need for school and vocational guidance of Indian pupils in order to get maximum returns from educational investments. He outlined such a service as contemplated by Indian Affairs Branch.

An enlightening talk on conservation was given by R. V. Whelan, of the provincial department of Lands and Forests, followed by a lively description of radio and television work for children as enjoyed by Miss Mary E. Grannan of the C.B.C.

The sessions closed with the appointment of officers for the coming year. Rev. John Jeffries, of Calstock, Ont. was named president. A brief evaluation of this year's meeting was carried out with strong suggestion that next year more time be allowed for discussion and group study.

Catholic Parents in U.S. Support Own Schools

A timely statement on parental rights and obligations

by G. L., O.M.I.

The attitude of Catholic parents in the United States, where denominational schools are not supported by tax-payers, is admirable; in that country, where millions of Catholic children would be deprived of religious education, were it not for the spirit of generous self-sacrifice of the parents, parochial schools are supported entirely by Catholics, who, moreover, have to support the public school system.

A recent statement of the Catholic Hierarchy of the United States clarifies certain points concerning: a) the right to religious education; b) the right to establish Church-related schools; c) the place of Church-related schools in the educational system, and d) Church related schools are not a factor of discord.

We trust our readers will study this text and apply it to their own local circumstances.

Washington, D.C. — The right of parents to educate their children in schools of their choice was clearly expressed in a recent statement by the Bishops of the United States.

"The right of the parents to attend to the child's education is... antecedent to any human law or institution," the statement said.

"It is vested in their very nature and is demanded as a fulfilment of their actual parenthood... It is a manifestation of the law of nature in concrete action.

"Thus far, the right of the parent to educate the child has not been successfully challenged in any American court," the statement continued.

"The country agrees that this right is basic to the definition of freedom."

The Bishops' clearly stated the place of private and Church-related schools in education:

"Private and Church-related schools... exist not by sufferance but by right.

(In Canada, the Church strongly upholds the right of parents in education. Indian education is under the jurisdiction of the federal government, and the Indian Act provides, in principle, for the education of children in schools under the auspices of the parents' Church).

Right to religious education

The Bishops point out that private and religious education "rests upon the law of nature as well as upon the law of the land."

"For Catholic parents there is an additional imperative," the statement adds.

"As they willingly accept the obligations of their faith, they realize that the mind of the Church on so important a subject as education cannot in conscience be ignored.

"As this mind is interpreted for them by their spiritual leaders, the Bishops, they know that the circumstances of modern life demand the positive training of their children in the fundamentals of religion, a training which cannot be soundly imparted elsewhere than in schools dedicated to the purpose.

those measures, grants or aids which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."

"What then is the place of the private and Church-related schools in America?" the statements asks. "Their place is one dictated by nothing more than justice and equity, and accorded the recognition of their worth."

No factor of discord

The statement denies charges that Church-related schools "introduce an element of divisiveness" into society:

"It is true that in the case of the religious schools there is a difference, inasmuch as they exist to teach positive religion as the integrating element of the curriculum. But, surely, religion itself is not a discordant factor in American life.

"Surely Christianity, with its primary inculcation of love of God and love of neighbor is not divisive.

Provide own schools

"As conscientious Catholics, they 'think with the Church,' with supreme confidence in a divine wisdom, and with magnificent generosity, they have provided the indicated means, the Catholic School."

The statement defined the private school as a "concrete demonstration of the fact education is not a monopoly of public authority."

"Those who would seek to abolish the private school would not only sin against justice, they would destroy something very precious in American life."

The statement also clearly points out that the Church-related school is not a limitation on the rights of the state to ensure that its citizens are well educated:

"It (the Church-related school) exists not only to fulfill the function of education in our democratic society, but specifically to educate the Christian for his dual citizenship in time and eternity. It exists to teach not only the content of the accepted curriculum, but... positive religion.

A great contribution

"It is in the classroom that the principles underlying our Christian concept of human liberty must be defined and inculcated if future generations are to appreciate, defend and preserve it.

The Bishops point out that Church-related schools carry a large share of the educational burden:

"Their teachers, religious and lay, have dedicated themselves to a high purpose, have labored hard to acquit themselves worthily, and the entire nation is their debtor.

"These schools have every claim in fact and in justice to be recognized as powerful contributing factors in the building of a better and freer country...

"The students of these schools have the right to benefit from

"Only those who teach hatred teach division; those who teach love teach unity.

"How can it be, then, that religion in the school should be accused of sowing the seeds of national discord? Rather, is it not obvious that positive Christian training, with its emphasis on the sanctions of divine law, of the natural law, and of civil law, on the social nature of the virtues of justice and charity, on the moral obligations of patriotism and public service, provides the strongest cement that can possibly bind a nation together?

"Criticism of these schools seems to forget that we are a pluralistic society that postulates not uniformity but rather unity in variety.

"Church-related schools reflect nothing so clearly as the American spirit which demands unity in the essentials of citizenship while defending to the death those things in which the citizen is guaranteed his freedom."

NATIVE NUN TAKES VOWS

By Roy LEWIS

OTTAWA — Sister Marie-Immaculata, who took her perpetual vows in the chapel of the Grey Nuns in Ottawa, was the fourth girl from the James Bay missions to enter religious life.

Preceding her were a Metis from the Fort George residential school and two other young Cree girls from the Albany residential school of which Sister Marie-Immaculata also is a graduate.

She took her vows along with a score of white girls. With them, before the ceremony began just after the Gradual of the Mass, she uttered the words:

"Reverend Father, we ask that we may consecrate ourselves entirely to Our Lord Jesus Christ to serve him faithfully all the days of our life by devoting ourselves to the service of the poor and the instruction of young girls, in the spirit of faith and charity according to the Rule of the Congregation."

The event, which took place on July 16, 1954, was recently recalled by Father Arthur Bilodeau, O.M.I., who has labored long years in the James Bay missions.

In a recent issue of *La Bannière de Marie-Immaculée*, Father Bilodeau described the words of the ceremony of profession as: "the great reward of the works and hopes of our James Bay missionaries and a most beautiful crown for the labors of the Grey Sisters of the Cross from Ottawa who give themselves unstintingly to the work of our residential school at Albany."

Father Bilodeau described his feelings as he saw this fruition of his work and the work of others in the missions:

"... The eyes of my soul contemplated, as on an altar, this offering in the full bloom of her youth, at the dawn of her career... as a host, taken from the midst of the tribe of the Crees, a daughter of her race, their representative, as it were, a sacrifice before the majesty of God in the name of the place and its people."

After the ceremony, Father Bilodeau asked the new Sister if she were happy.

And Sister Marie-Immaculata replied, emphatically and movingly, "Oh, yes! Father."

Father Bilodeau said that in his 68 years the four happiest days of his life were his First Communion, his Religious Profession, his Ordination to the Priesthood, and the day he was present for the Perpetual Vows of an Indian girl from James Bay.

Fire Destroys Atlin Mission House

On March 3, fire destroyed the missionary's residence at Atlin, in northern B.C. Most of the mission's church supplies and equipment were lost during the fire.

Donations are invited towards rebuilding the mission, one of the oldest in the Whitehorse vicariate.

Write to Rev. Fr. M. Bobilier, O.M.I., R.C. Mission, Atlin, B.C. or to H. E. Bishop J. L. Coudert, O.M.I., P.O. Box 95, White Horse, Y.T.

OUR LADY'S APPARITION TO THE FLAT-HEADS

From the writings of Rev. Pierre de Smet, S.J.

Father Pierre de Smet, the famous Belgian Jesuit who was known as the apostle of the Indians of the American Rockies, told how the Blessed Virgin appeared to a young Indian boy on December 24, 1841.

The "black robe of the Rockies" paid his first visit to the "Flat Heads", in 1840. He had baptised 300 persons there by the end of a three-months stay.

The following year, he returned with two companions and began to consecrate the Indians to the Immaculate Heart of Mary and to establish a permanent mission dedicated to the Blessed Virgin.

Story of the vision

He wrote his reason for this:

"The Flat Heads, with few exceptions, did so well that they were considered worthy of becoming children of God in the first three months of our stay.

"Hence it is not surprising that these people were found worthy of a very special favor which came a few hours before Midnight Mass.

"In the hut of a poor but pious Indian, the Blessed Virgin appeared to a young orphan named Paul.

"The youth, whose piety and sincerity, as well as the facts in the story he told, left no doubt that his story was true. This is the tale which came from his innocent lips:

"When I entered Jean's hut, where I was going to memorize the prayers I didn't know, I saw a very beautiful person. Her feet did not touch the ground and her clothing was as white as snow.

A Star on her head

"She had a star on her head, a serpent under her feet and near the serpent some fruit that I did not recognize.

"I could see her heart, and from it rays of light were shining on me. At first I was frightened by this vision, but soon my fear disappeared. I felt my heart becoming warm and my head clear and although I don't know how she did it, I realized in an instant that I knew all my prayers."

The child had never seen or Father de Smet went on, "by affirming that the same person appeared to him several times in his sleep and that once she told him she was very happy that the village of the Flat Heads was dedicated to be the angel of his tribe."

No pronouncement

"The child had never seen or heard anything like it; he didn't even know whether the person was a man or woman because her garments were completely foreign to the little Indian. Several trustworthy persons questioned the boy and his replies were always the same. By his conduct, he continued to be the angel of his tribe.

The Church has never pronounced on incident, but it is evident that Father de Smet seems to have believed in it. For how could this poor little uneducated boy, in the twinkling of an eye, imagine so completely a vision with serpent, fruit and Immaculate Heart — a boy who couldn't even learn his prayers?

It is very probable this vision will be pronounced genuine. It happened at what we might call the dawn of devotion to the Immaculate Heart of Mary; this manifestation of the radiant Heart of Mary in 1841 followed soon after the apparition of the two Hearts of the Miraculous Medal in 1830, and the Our Lady's of Victory's apparition in Paris in 1836.

Since the Apparition did not speak, may we not believe that she wished to signify to the young missionary that She was with him in order to win the Indians of North America to the religion of her Son, Jesus.

Our Lady's Orange

By N. Laferté, O.M.I.,
St. Mary's Mission,
Fort-Fitzgerald, Alta.

FORT FITZGERALD, Alta.

— One Saturday afternoon, I noticed a lovely orange at the feet of the statue of the Blessed Virgin in our "Little Chapel" of St. Mary of the Forest at St. Mary's Mission.

Only a child could have made such a gift. But no one seemed to know who the donor was.

The next day, I mentioned it during the Sunday announcements. Without exaggerating unduly, I mentioned the sacrifice such an action meant on the part of a child; I suggested it was perhaps as meritorious as that of a young man who offered the Blessed Virgin the price of a bottle of rum for Masses for the souls in Purgatory.

The next evening, I visited one of the older residents who had been bothered by rheumatism for more than a month.

When I told him the story of the orange he replied that his daughter Therese had seen it at the chapel but did not know who had put it there.

He, in turn, told me at great length how he wished to be rid of his rheumatism. He had decided to send his four-year-old granddaughter Jane, accompanied by her 15-year-old aunt, to ask the Blessed Virgin to obtain his cure.

At the "Little Chapel", Jane prayed: "Good and holy Virgin, you know that grandfather has a sore leg... He must be cured... He wants so badly to be able to work... Please cure grandfather, Most Holy Virgin!"

Then, she asked her aunt to leave, saying: "I have something to ask the Blessed Virgin."

Theresa did as she was asked, though she wondered why Jane wanted to be alone.

On the way home, Jane told her aunt her story: "I asked the Blessed Virgin to give me her orange... But she didn't do it!"

Two days later, while still searching for the donor of the gift, I came across three little girls aged six, eight and nine years. They were just coming from a visit to the "Little Chapel."

I referred to the gift of the orange.

Nelson House Patriarch Dies



Carlos Spence, (shown above with a friend), "our grandfather", as everybody used to call him, died on April 22nd at the age of 98. Carlos became a Catholic when he was 52, he died in the Catholic Faith. The priest was at his bedside at his last moments and gave him a last absolution when he breathed his last breath. His sister, Jane, die at the same date, two months ago, at the age of 91 years. R.I.P.

The oldest looked at me wide-eyed.

"Was it you who gave the orange to the Blessed Virgin?" I asked.

Shirley smilingly replied: "Yes, Father."

"Did someone else tell you to do it?" I queried.

"No, father. But you once told us at catechism that you had found a dollar in the "Little Chapel." I stay with my grandmother and have no dollar. But the other day, after I had worked hard for her, she was so pleased that she gave me a lovely orange. That is the orange which, I, in turn, gave to the Blessed Virgin.

A few days later... the 67-year-old grandfather, his rheumatism completely cured, set out hunting, as happy as though he had killed two big moose with one shot!

And that is how, without wanting to give up her orange lest she grieve its donor, the Gentle Virgin Mary still found the means of curing the grandfather in order to make little Jane happy."

Cardston Painter Noted Artist

LETHBRIDGE, Alta. — Percy Two Guns is perpetuating on canvas his own record of old Indian days, painting from memory scene of the buffalo hunt, portraits of old chiefs and of cowboys.

Two Guns is an expert rider and bronco-buster, and he participated in numerous rodeos. He is now 70, and took interest in painting 20 years ago.

Many of his paintings can be seen at the Prince of Wales Hotel, at Waterton Lakes. Among the best are: The Buffalo Hunt, portraits of Tom Three Fingers, Chief Red Crow and Chief Shot on Both Sides.

PLEASE RENEW
YOUR SUBSCRIPTION
PROMPTLY!

ICE FESTIVAL AT BERENS RIVER



R.C.D.S. pupils enjoy the Berens River skating rink.

We were fortunate in having a hockey rink this winter and all of us, pupils of the R.C. Indian School, and the adults as well, enjoyed it very much. Nearly every day, right after dinner served by the Homemakers' Club, we were on skates.

But to close the winter season, Father Albert Jobin, our Director, suggested us to have an Ice Festival consisting of hockey games, masquerade and other entertainments. So, at 1 o'clock, on Sunday afternoon, March 11, we were on the ice and the people were all around to watch. First the boys, in colored sweaters and stockings, played a hockey game. Brother P. Lafaille, O.M.I., was the umpire.

Masquerade

Then we dressed for the masquerade. With the pupils of the public School, we were over thirty five in the parade and we went on the ice, dancing, joking, making funny gestures to amuse the people, and wearing masks of all kinds. There were prizes for the best costumes, the best acting and originality.

Prizes were given by Father J. de Grandpré to the witch (Isabel Bear), to the little monkey (Marcel Bittern) and to the snow man (Loretta Felix) and to the eight Brownies from the Public School.

Among other features there were an elephant, a horse parading on the ice and a fish bidding farewell to the fishermen until the next fishing season. Mr. Felix Sousey announced the Bingo. In the evening we attended a moving picture show followed by fire works.

PLAN MUNICIPALITY

A small Indian reservation on the outskirts of Prince Rupert will become a municipality if a three-man federal committee can work out a suitable agreement between the federal and provincial governments and the Metlakatla tribe.

"If an agreement is reached the reserve will become a municipality — the first of its kind in the whole of Canada," said Labor Minister Lyle Wicks recently.

But, he warned, there are a number of very difficult problems to be solved before such a scheme is approved.

Mr. Wicks discussed the matter with Citizenship Minister Jack Pickersgill while in Ottawa earlier

Parish Hall

A week later, we had a bingo. The benefits were for the construction of a parish hall which would be used as a recreational and educational center.

The men cut over a thousand cords of pulp wood for the Pinefalls Mill and they expect to be paid soon. They could put aside a little part to help the Fathers of the Mission realize their plan for the welfare of the whole population of Berens River.

R. C. Indian Day School Pupils.

Mission Farm North of 55

CROSS LAKE, Man. — Long before any serious attempts had been made at farming in desolate Northern Manitoba, the Holy Cross Catholic Mission at Cross Lake Man., was the scene of successful farming.

Founded in 1902, Holy Cross Mission is to-day a large residential school for some 120 Indian children. Bro. O. Saint-Onge, OMI, tends the gardens and the farm which is now reduced to 30 acres under cultivation.

At one time the mission had a large herd of cattle, but floods have been bad for six years and it cost \$20 a ton to bring in feed by snow mobile. Now, with air transportation it is half as expensive to fly in canned milk and meat as it is to produce it locally.

The Metlakatla tribe, numbering about 158 persons, have a model village at Prince Rupert and now want their reservation made a municipality in order to become enfranchised.

"One of the main problems is that if the reservation is made a municipality the Indians would lose some of their rights they now enjoy," said Mr. Wicks.

Alexander Day School Publishes Bulletin

BY ROY LEWIS

OTTAWA — The Alexander School at Alexis Reserve has joined the growing list of Indian schools publishing their own newspaper.

Copies of the paper, called "The Alexander Echo" have reached the editorial offices of the Indian Missionary Record. They reflect creditable and enthusiastic work on the part of the day school pupils.

Editor of the paper is Margaret Paul. Other members of the committee, set up by the school's pupils to get the monthly mimeographed paper under way, include: reporter, Sylvia Arcand; sketcher, Robert Kootenay; mimeographer, Lena Kootenay and two typists, Mrs. Provost and Mrs. Bourque.

The first editorial said the publication was inspired by the **Cam-sell Arrow**, the excellent newspaper of the Camsell Indian Hospital at Edmonton.

Emulating the **Arrow** is a fine goal at which to shoot. For grade school pupils, the **Alexander Echo** staff are doing a very good job.

The First Issue

The first issue described the new school, reported on the reserve elections, the Christmas concert, the Reserve's part in nearby Morinville's parade celebrating Alberta's 50th birthday, and other school and district activities.

It also contained a joke page and a page of home hints which included a recipe for a good rabbit stew.

There were also reports on class activities, and gossip and news of pupils and their families.

Easter Issue

Margaret Paul wrote a beautiful story of Easter for the second issue.

The issue also contained letters of congratulations received from Father J. O. Fournier, O.M.I. at Edmonton; Father Andre Renaud, O.M.I. of the Indian and Eskimo Welfare Commission at Ottawa; Father U. Duchesneau, O.M.I., at Edmonton; Kay Rempel, principal of the day school at Sarcee, Alta.; R. F. Battle, Regional Supervisor of Indian Agencies at Calgary, and G. S. Lapp, Superintendent of the Edmonton Indian Agency.

Mr. Lapp's letter said he hoped that fathers and mothers were helping their children by making sure they had good food, plenty of sleep and a place to study.

Father Mercredi

Richard Arcand wrote of the visit of two priests: Father Rheume from the Camsell Hospital and Father Mercredi, O.M.I., from the Waterways district "in a very lonely mission."

He writes: "Father Mercredi told us how his people were good to him and how they would love to have such a beautiful school also."

As well as Robert Kootenay's sketches, the second issue also contained a drawing by Lawrence Lafleche of Grade one, and another by Arsene Arcand of Grade five.

The many contributors of articles, reports and stories to the paper included: Bertha Paul, Ella Arcand, Gladys Bruno, Victoria Augbelle, Doris Arcand, Lloyd Arcand, Violet Burnstick, Mabel Kootenay, Narcisse Paul, Norman Lafleche, Lawrence Lafleche, Caroline Newborn — and many others.

In fact, the whole school seemed to be behind **The Alexander Echo** and well it might be. It is an achievement of which to be justly and gratefully proud.

Our Lady, Queen Of The Indians

"Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun? As the rainbow giving light in the bright clouds, and as the flowers of roses in the days of spring?" The answer to this question, which composes the Gradual in the Mass for December 12, is: *Our Lady*.

The feast of Our Lady of Guadalupe, with its special Mass, is solemnly celebrated in our Country in the Archdioceses of San Francisco, Santa Fe and Los Angeles, and in the Dioceses of El Paso, Monterey-Fresno, Sacramento, San Diego and Tucson. It is the patronal festival of Mexico. In the Offertory of this Mass in Our Lady's honor we read: "I have chosen and have sanctified this place, that my name may be there, and my eyes and my heart may remain there forever." This place is Guadalupe.

Guadalupe Shrine

"A portrait not painted by human hands" is a recent brief description of Our Lady of Guadalupe. And as the Rev. George Lee, of the Holy Ghost Fathers, wrote many years ago in discussing the world-renowned shrine: "Guadalupe is strictly the name of a picture, but was extended to the

church containing the picture and to the town that grew up around... The picture really constitutes Guadalupe."

A few miles north-east of Mexico City is the Sanctuary of Our Lady of Guadalupe, one of the most celebrated places of pilgrimages in the Americas. Pilgrimages have been made almost uninterruptedly since December 9, 1531. Here, one of the world's great churches serves as a shrine for the miraculous picture.

On December 9, 1531, the Mother of God appeared to an Indian convert, Juan Diego, on this spot. When he told the Bishop of Mexico City of this visit from Our Lady he was not believed. Later, as a sign for the incredulous bishop, the Blessed Virgin told Juan to go gather roses from some rocks nearby. Knowing that it was neither the place nor the season for roses, but obedient to Mary's command, the Indian went and found the flowers. He returned with many of them in his long cloak and presented them to Our Lady who rearranged the roses, and telling him not to touch nor expose them, sent him to the bishop.

(Cont'd p. 7, col. 1)

THE DRAMA OF LIFE

THE NECESSITY OF RELIGION

1. Why be Religious?

Religion is part of man's very nature. His religious inclinations will never be suppressed because he will never succeed in suppressing the mystery, suffering, and the insufficiency of life, the conflict of good and evil within his own person, and death itself which ever leaves the impression that our existence in this world is essentially incomplete.

These experiences impel man to turn to the God who made him. In fact, religion is so much part of our nature that, if men have not the true religion, they feel urged to invent false ones for themselves, or to seek new ideologies as a substitute. It is necessary, therefore, that we should understand the true nature of religion.

2. Right Idea of Religion

Religion in general may be described as the bond between God and man by which man rightly relates himself to his Creator. and that's another dogma; it supposes that He is not only willing to help us, but able to do so; and that's a third dogma.

It thus includes the sum-total of things to be believed and to be done in the service of God. We cannot escape dogma. Abolish dogma, and you will have a merely human philosophy vaguely tinted with Christian sentiments, but a philosophy which fits no facts, which gives no certainty to the mind, which gives no strength to the will in temptation, which has no authority, and which is not really religion at all.

1. Including truth and conduct, it implies belief in what God teaches, fitting worship of God, and obedience to His laws. 2. In the light of our belief we offer fitting worship to God.

Belief is necessary. A religion must be something, and be able to be explained. It will have teachings to be accepted by its adherents. 3. And we fulfil God's law. "If you love Me", said Christ, "you will keep My commandments."

Some people say that we do not need teachings or dogmas. They advise us just to pray, and not to bother about dogmas. Such is religion in general. But in order to understand it still more clearly, let us take the strict definition of religion as the virtue men are obliged to practice.

3. Strict Definition of Religion

Religion is that form of the virtue of justice which impels us to render to God, both privately as individuals and publicly as social beings, the worship and acknowledgment we owe to Him. 2. A FORM OF JUSTICE. Since the virtue of religion is a form of justice, it is concerned with what is right, not with what is merely pleasant or useful.

Consider more closely three elements in that definition: Some people judge religion as a kind of pleasurable entertainment. They seem to regard it as a pastime, amusement, or luxury. They practice it when they feel like it, and neglect it when they do not. 1. RELIGION IS A VIRTUE. Virtue makes a man good. Vice is that which makes him evil. It is therefore good to fulfil religious duties; evil to neglect them.

Irreligion of itself is a vice, and makes a vicious man. But even apart from this, it is impossible to live well in other departments of life if religion is neglected. They go from one religion to another; now trying Theosophy; next taking of Christian Science; then seeking new thrills at a Spiritualistic Seance, or by dabbling in astrology.

A morality divorced from the very Author of the moral law, God Himself, cannot be sustained. They seek any religious excitement which for the time being they find fascinating.

By submission to God man is good, and by revolt against God he is evil. No man can be good without religion. And so true is this that men who want to be thoroughly evil do all they can to persecute and suppress religion, which opposes their evil designs. But the motive is the ministering of pleasure to themselves. And this is a perversion. Such people are not at the service of God. He must be their servant. He must amuse and entertain them. So self is set above God, and is made the center of the universe. There is no real religion in such people.

OUR LADY...

(Continued from page 6)

In the bishop's presence Juan unfolded his cloak to show the requested sign. He let the roses fall from his cloak and as he did so was amazed to see the bishop and the others present kneel before him. — Upon Juan Diego's poor cloak they then saw what

generations of pilgrims have since seen, a beautiful picture of the Most Holy Mother exactly as she had been described in his first report to the bishop.

May each of us, under the benign and inspiring guidance of Our Lady of Guadalupe, develop fully our zeal for the truly apostolic work of bringing a knowledge of Christ, the King, and of Mary, the Queen, to the Indians.

Father Renaud's Monthly Letter

Ottawa, April 30 1956



Dear boys and girls,

Has Spring put up an appearance in your part of the country? The Ottawa valley has been without snow for quite a while now but the weather is still cold. There are no signs of buds and leaves anywhere yet. The level of the rivers in the area (we have three, can you name them?) is quite high, but there is no danger of floods like in Winnipeg. I hope there is none in your place either.

Rivers are pretty useful things to have in a country like ours. They provide ever-changing beauty to the scenery and afford the cheapest means of transportation known to man. We are so used to them that we almost don't notice them any more and sort of take them for granted. This is probably why at this time of the year they swell and grumble, threatening to invade our lands and flood our homes so that we may not forget them altogether.

There is one Canadian river however which has received lots of publicity during the year round and for many years: the mighty St. Lawrence. Indians of the early days were fond of calling it "the River of Canada". They travelled right across half the continent on it, with their swift bark canoes. European explorers followed their example and thus "discovered" half of what is now Canada and United States.

What birch canoes and flat boats could do is now being envisaged for ocean-going vessels. This is the seaway project about which you have probably read in the newspapers. It is a series of canals for big ships to by-pass rapids and shallow waters between Montreal and Kingston. Both the Canadian and the American governments are at work on a joint effort, because most of these stretches are along the international boundary.

When the seaway is completed, ships from any country in the world will be able to sail right through to Cleveland, Chicago, Fort-William, or any other point along the route with docking facilities. Transportation of wheat, oil, minerals, etc. will be facilitated greatly and far less expensive. New industries will spring up in the mid-west, bringing in more people and more jobs.

What permanent changes this will mean to North America is anybody's guess. Government leaders, industrialists and professors are trying to figure it out. Hardly a week goes by without some of them appearing on television to tell the people about this.

Twenty years from now, when your own children go to school, you will find it hard to help them with their Canadian social studies. Too many things will be different in Canada from what you are learning now. Who knows? many of you may have moved to the Great Lakes, to enjoy your share of new opportunities!

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

1954 Census Shows Increase In Population

OTTAWA — The 1954 Census of Indians in Canada has now been published. It shows a substantial increase in the Indian population, now given at 151,558. The following table shows the increase per province in the past 15 years:

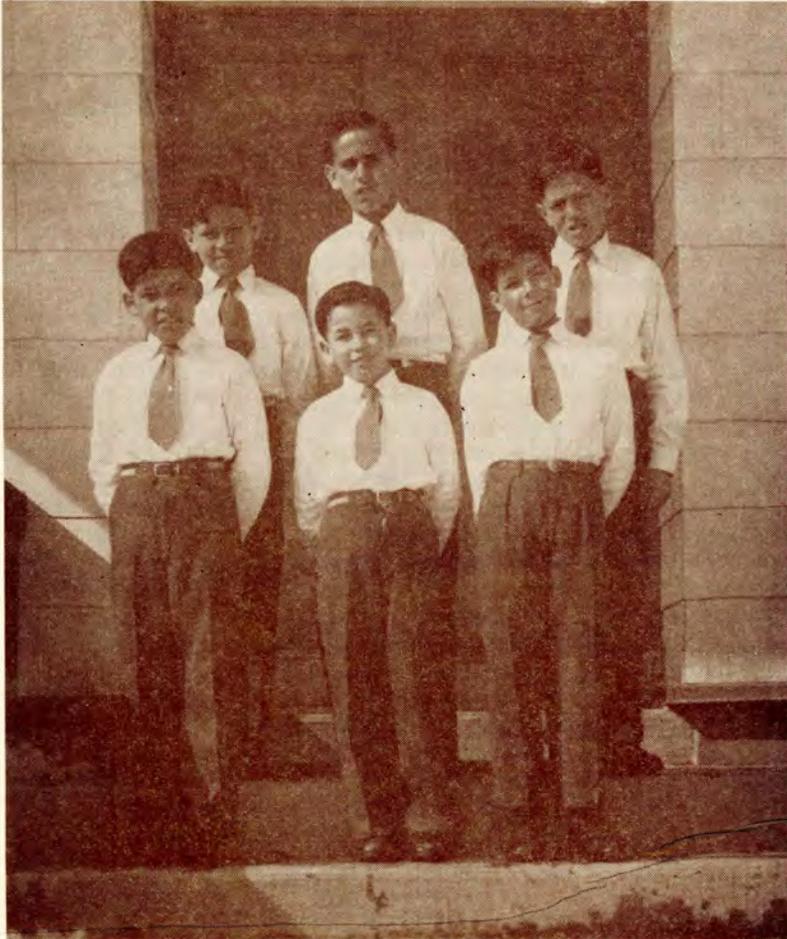
	1939	1944	1949	1954
ALBERTA	12,163	12,441	13,805	15,715
BRITISH COLUMBIA	24,276	25,515	27,936	31,086
MANITOBA	14,561	15,933	17,549	19,684
NEW BRUNSWICK	1,922	2,047	2,139	2,629
NORTHWEST TERR.	3,724	3,816	3,772	4,023
NOVA SCOTIA	2,165	2,365	2,641	3,002
ONTARIO	30,145	32,421	34,571	37,255
PRINCE EDWARD I.	274	266	273	272
QUEBEC	14,578	15,194	15,970	17,574
SASKATCHEWAN	13,020	14,158	16,308	18,750
YUKON TERR.	1,550	1,531	1,443	1,568
TOTAL	118,378	125,686	136,407	151,558

The net increase in the Catholic population since 1939 is 2%:

1939: 62,095 = 52.4%
 1949: 72,950 = 53.5%
 1954: 82,510 = 54.4%

Copies of the 1954 Census may be obtained from the Indian Affairs Branch, Dept. of Citizenship, Copeland Bldg, OTTAWA, (25 cents a copy).

Le Pensionnat de Sept-Iles appelé à jouer un grand rôle



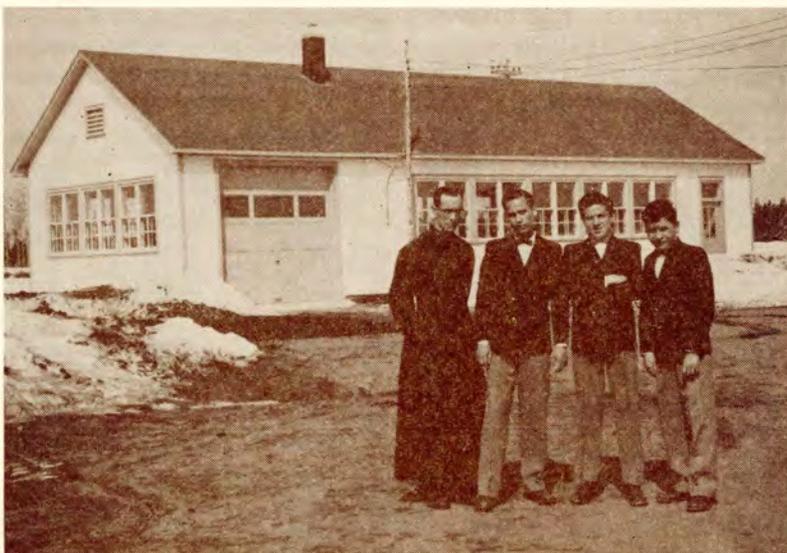
Six étudiants indiens préparent leur avenir au pensionnat Indien de Sept-Iles.

QUEBEC — Un rapport de l'Agence des Sept-Iles indique que le personnel dirigeant du pensionnat est à la hauteur de la tâche qui lui est confiée. Le Père L. Laurin, O.M.I., directeur du pensionnat depuis sa fondation, a su mener à bonne fin l'oeuvre de l'éducation de 160 pensionnaires et de 74 externes qui fréquentent cette institution.

Il est secondé dans sa tâche par le P. Jean Fortin, O.M.I., et par les religieuses de Notre-Dame auxiliaires. Le cours primaire est ensei-

gné à Sept-Iles, et complété par des cours d'enseignements vocationnel: économie domestique pour 40 filles et cours de métiers pour 31 garçons. Les frères coadjuteurs Oblats se dévouent à la tâche d'enseigner les métiers aux garçons. Ces cours prennent un développement rapide pour faire face aux besoins grandissants de la population indienne.

On apprend qu'une trentaine d'Indiens de Sept-Iles sont engagés au centre minier de Schefferville; leurs enfants iront probablement à l'école catholique de cet endroit.



Le Frère Roch Trudel, O.M.I., enseigne les travaux manuels aux jeunes indiens de Sept-Iles. A l'arrière-plan: l'atelier.



Les sports jouent un rôle important dans la formation du caractère. Ces joueurs indiens sont les champions de la région.

Mgr Scheffer, O.M.I., célèbre un double anniversaire

HULL, P.Q. — Le 22 avril, S. E. Mgr L. Scheffer, O.M.I., vicaire apostolique du Labrador, célébrait le 25e anniversaire de son ordination sacerdotale et le 10e de sa consécration épiscopale. Plus de 250 invités se réunissaient le soir de ce jour pour l'honorer à l'occasion d'un banquet servi à l'école Reboul.

Mgr L. Scheffer était curé de la paroisse de Notre-Dame de Hull lorsqu'il fut nommé Vicaire Apostolique du Labrador.

Nouvelle mission à Great Whale River, vicariat du Labrador

Récemment le P. C. de Harveng, O.M.I., se voyait confier la charge de la nouvelle mission établie à Great Whale River, base de la "Mid-Canada Line".

A Great Whale on signale l'organisation d'un conseil esquimau chargé des relations avec les blancs. La compagnie Fraser Brace donne des cours d'arts et métiers aux indigènes; la Cie de la Baie d'Hudson y a ouvert une banque.

ASSOCIATION MISSIONNAIRE DE MARIE IMMACULÉE

BUT :

Former les Associés à une piété solide envers Marie Immaculée. Seconder, par la prière et le sacrifice, le ministère des Oblats. Aider les missions en suscitant des vocations et en apportant l'aide nécessaire.

CONDITIONS :

- 1 - S'inscrire à l'un des centres de l'Association: v.g. R.P. Directeur provincial de l'A.M.M.I., 3456 Avenue Ontario, Montréal - 25; Aux presbytères de: **Pointe-Bleue, Maniwaki, Betsiamites, Malioténam, Sanmaur** et au **Pensionnat Indien d'Amos.**
- 2 - Prier tous les jours pour les missions et les vocations, au moins trois Ave.
- 3 - Verser une offrande annuelle pour les missions et les vocations.

AVANTAGES :

Le Souverain Pontife qui seul, sur la terre, peut distribuer les trésors spirituels de l'Eglise, nous permet de vous accorder des avantages spirituels presque innombrables: 365 messes par année sont dites pour vous; 38 services chantés chaque année pour les défunts. Participation aux prières, mérites et bonnes oeuvres de 6,800 Oblats.

NOTA : "L'Apostolat" est la revue française officielle de l'Association. Tout abonné peut être associé s'il remplit par ailleurs les conditions susmentionnées.