Indian Act Amendments Approved by Parliament

Ottawa, August 9 — A revision of the Indian Act, consisting of amendments designed to make the Act more workable, has been approved by Parliament at the end of 1956 Session.

Liquor Laws
Most discussions in the House of Commons were on the proposed repeal of Sections 92 to 97 dealing with the use of intoxicants on Indian reserves. In lieu of these sections the new law states that the previous legislative power is no longer in force on any reserve, but is subject to the regulations of the Province in which the reserve lies. Secondly, the Indian band has the right to vote or have a referendum from the majority of electors before local option is granted for the bringing of intoxicants on the reserve, unless the Minister recommends that the bringing into force of the former law would be conducive to the welfare of the Band.

Housing Loans
The newly amended Act also provides the Bands with the power to obtain Band loans from banks, the Central Mortgage and Housing Corporation, and others, for housing purposes on the reserves.

Other amendments exclude formally the Eskimo from the jurisdiction of the Indian Act, define more clearly persons of Indian status, land ownership, electoral districts, and sections the new law states that the Central Mortgage Corporation, and others, for housing purposes on the reserves. The Minister of Citizenship and Immigration is given powers formerly reserved to the Government in Council.

During the debate in the House, Minister Pickersgill said it was imperative and urgent that new ways be found for the Indians to make a living. He also intends to establish scholarships for promising Indian students to go to high school, trade school or university, as more stress is placed on vocational and high school education. These scholarships are in addition to regular tuition grants.

More about the Indian Act revision in our October issue.

Lower Post Student Contest Winner

Lower Post, B.C. — Twelve-year old Kenneth Johnson, grade V student at the Lower Post residential school, was awarded a bicycle for his skill and art in the annual TB poster contest.

Winner of girls’ division was Frances Clifton, 15, of Hartley Bay, who won a wrist watch. Over 500 posters were submitted by 40 B.C. Indian schools. 132 prizes and 8 awards were distributed to the contestants.

HON. PICKERSGILL ATTENDS POINTE-BLEUE CENTENARY

Pointe-Bleue, P.Q. — June 24 marked the Centenary of the Pointe-Bleue Indian reserve, on the shores of Lake St. John, P.Q. The Hon. J. W. Pickersgill, Minister of Citizenship, accompanied by his Deputy, Lt. Col. Laval Fortier, was guest of honour.

His Exc. Bishop M. Paré, of Chicoutimi, celebrated a Pontifical High Mass, attended by the Minister and more than a thousand persons.

Speaks in French
At the banquet, served on the Catholic mission grounds, Mr. Pickersgill delivered an address in fluent French during which he stressed the need for technical education so that the Indians may take their rightful place in Canadian life.

Seeks Sympathetic Understanding of Indian by White

Edmonton, Alta. — “Ignorance and prejudice on the part of the non-Indian has caused the native to seek refuge in city slums”, said Fr. A. Renaud, O.M.I., M.A., of Ottawa, during an interview on the occasion of the Social Workers’ Congress in Edmonton last June.

“The obstacles to the integration of the Indian into the white communities”, he said, “are still numerous; the greatest being the attitude of the white man who often considers the Indian as a ‘savage’. There is no racial prejudice as one finds in the U.S. in respect to the negro, but there is a lack of understanding the specific problems of the Indian.”

“When the Indian has left the reserve,” said Fr. Renaud, “he needs more help and cooperation from the white man. The latter should teach him the practical value of money, a necessity of life, not a luxury.”

“Canadian society,” concluded Fr. Renaud, “should be ready to accept the Indian as generously as it does accept the new Canadian immigrants and to make the Indian feel he is ‘at home’ in his new environment.”

Father Renaud developed the same theme in address to the Ottawa-Hull Richelieu Club at the Chateau Laurier on June 8. (See also p. 5).
EDITORIAL

A CONTROVERSIAL ISSUE

THE Indian Act has been amended to give the Indians approximately the same liquor rights as are now enjoyed by non-Indians, provided their home Province and Band approve. A referendum of Indian Bands will have to be held to authorize Indians to bring their liquor purchases onto their reserves.

The opportunity of such a measure is the subject of controversy. The problem is not new. Under the French regime in Canada many times the clergy and the Governors of New France came to serious disagreement over this issue.

Today the Church has, through her missionaries, voiced the same opposition to the legal use of intoxicants by the Indians. This is not a matter of narrow-mindedness. The issue is this: will the greater freedom granted to the natives be the occasion of more abuse of liquor?

True enough the Indian will be less prone to make home-brew or to concoct poisonous liquor if he is allowed to purchase standard distillery products. But unrestricted use of liquor can lead to crime and to the breakdown of family life and the corruption of morals.

We trust that Band councils will vote "dry" when a referendum is called. We are assured that the missionaries will endeavour through every means in their power to enroll their flock in temperance societies. Whether or not the granting of greater freedom in the use of alcoholic stimulants is against the wording of the Treaties (in Western Canada) is beside the point. The mind of the Church that abuse of liquor is highly detrimental to both Indian and white, without discrimination.

G.L., O.M.I.

CANADA'S "INDIAN DAY"

HERE is a suggestion that might provoke a favourable response from our thousands of readers: Why not establish an "Indian Day" in Canada?

Among the ethnic groups of Canada there are many of them who celebrate a year's holiday consecrated to the maintenance of their customs and arts and traditions. Thus la "Saint-Jean-Baptiste" for the French-Canadians; St. Patrick's for the Irish; St. George for the English; St. Andrew's for the Scots; St. Steven's (Aug. 20) for the Hungarians; Feb. 18 for the Lithuanians, May 5 for the Dutch.

On these occasions religious ceremonies, banquets, dances and concerts mark the event and are the occasion of keeping alive many a beautiful tradition.

"Indian Day" could be celebrated likewise. What are our readers' suggestions for the date, the program, the manifestations?

"Indian Day" would make it possible for the Indians to be better known and appreciated by their white brothers.

G.L.

HAIDA HANDICRAFTS

ADMIRED BY MASSEY

SKIDEGATE, B.C. — Governor-General Vincent Massey left the Queen Charlotte Islands July 16 after a three-day visit at Canada's westernmost point.

Mr. Massey indicated the "most inspiring and wonderful" feature of the visit were his meetings with the island natives, the Haida Indians.

At the two major Indian villages, Masset and Skidegate, he was honored by speeches of welcome and loyalty, by huge dinners at which the whole Indian community was represented and by gifts of totem carvings from slant or argillite for which the Haidas have long been famous.

There are indications the Haidas, physically and intellectually among the foremost Indians on the continent, are being absorbed by the white man. At one time they numbered more than 8,000; now they are possibly 1,000.

Many are intermarrying with the 1,500 white population. Only a few oldtimers speak the Haida language. The children do not even understand it.

In an address at Masset, Mr. Massey entertained the Haidas not to allow their ancient culture, which has been an inspiration to many modern-day British Columbia writers and painters, die out.

Government of Canada

Introduction

These lessons are not intended to give a complete treatise on citizenship, nor are they meant to unduly hasten the gradual process of the integration of the native into the Canadian community.

The main object of this series is to give a general idea of the functions of the Canadian Government in respect to the Indian citizen, who, while being subject to most laws of the country, enjoys a particular status under the provisions of a particular code of law embodied in the Indian Act and implemented in the various rules and regulations of the Indian Affairs Branch administration.

LESSON ONE

THE CANADIAN NATION

The Government of Canada came into existence on July 1, 1867. While its main features were determined by the British North America Act, the practices of the component provinces of Upper and Lower Canada, Nova Scotia, New Brunswick and in the united province of Canada.

Confederation began to be a matter of practical politics in 1844 at the Charlottetown Conference where the fundamental principle of giving the general government powers of sovereignty was accepted by the delegates by the grant of the provinces a moderate list of powers.

In 1866, a Canadian Conference sat in London which adopted the provisions of the British North America Act, which was finally given Royal Assent March 29, 1867 and came into effect on July 1, 1867.

The new Canadian Constitution was similar in principle to that of the United Kingdom. But, strangely enough, the British North America Act did not include a Bill of Rights section, nor did it attempt to define the principles of responsible government.

Gradually the close ties of the Canadian Government with the Imperial Government in London were relaxed, as they became obsolete. The Statute of Westminster (1931) finally gave full autonomy to Canada, omitting its effect on an equal basis with the other nations in the British Commonwealth.

Under the British North America Act the powers of the Parliament (legislative authority) include specifically (s. 91, ss. 24): INDIANS, AND LANDS RESERVED FOR INDIANS.

(OUR NEXT LESSON WILL DEAL WITH CANADA'S PARLIAMENT)
LEBRET HIGH SCHOOL GRADUATES

On Sunday, June 3rd, the Annual Commencement exercises were held at the Lebret Indian Residential School. Thirteen graduates, six boys and seven girls were honoured.

Among those graduating were two Manitoba girls: Dorothy Melting Tallow and Isobel Crowchief; eleven students from Saskatchewan: Jerry Anauquod, Albert Bellegarde, Lorraine Bellegarde, Leona Bigeagle, Alvin Cyr, Ruth Ann Cyr, Robert Denomie, Elizabeth Littlechief, Gerald Starr and Florence Ward. There was one pupil from Manitoba: Romeo Courchesne.

The graduates’ day opened with Mass and Communion which was attended by the graduates and their guests. A supper was held on the lawn in front of the school in the late afternoon. The formal commencement was held at 7:30 P.M.

The guests and teachers were addressed by each of the graduates in turn. They spoke their thanks to their parents, the Oblate Fathers, the Rev. Sisters and their teachers. The graduates stressed the important influence that their religious training has had and will continue to have.

Each graduate was presented with a class ring and each grade eleven student was given a class pin. Of particular interest were the Proficiency Awards for the most capable and co-operative student. Lorraine Bellegarde received the award for Grade XII and Frances Fontaine received the award for Grade XI.

Rev. Fr. Dubreuil, O.M.I., of Gravelbourg College, was the guest speaker. All pupils were surprised and pleased by the unexpected visit of Fr. Piché, O.M.I., former Principal of the school. In a brief address to the graduates, he stressed the need for constancy to moral principles.

The exercise was very impressive and the pupils and parents as well, as the guests were filled with justifiable pleasure.

(by R. E. Hims, O. M. I. High School Teacher)

Lower Post Indian School
Wing Dedicated

COLOURFUL CEREMONY AND CONCERT

The blessing of the new wing of the Indian Residential School, Lower Post, which took place on Ascension Thursday, May 10th, was an impressive ceremony. His Excellency, Most Rev. Bishop Coutard, assisted by Oblate missionaries, performed the ceremony. Mr. Jutras, the Indian Agent, cut the ribbon.

Then the guests of honour Wing Commander MacDonnell and his wife, Flight Sergeant Kay, Mr. Norman Blake, contractor, Mr. Marcel Jutras, Indian Superintendent for Yukon Agency, and the other guests were invited to enter the auditorium where the children would entertain them.

Bishop’s Address

His Excellency, Bishop Coutard then addressed the guests. He said that the Federal Government fully realized its obligations in having great respect for the rights of individuals and particular families. Education in the Indian Residential School is being carried out by a qualified staff under the direction of the Oblates of Mary Immaculate, to whom the school was entrusted by the Federal Government.

His Excellency introduced Rev. Father Yvon Levaque, the new principal.

Mr. Jutras was spoken of highly by His Excellency. He said that although Mr. Jutras lives at Whitehorse, three hundred miles away, he is always ready to come with his advice and help to the principal of the school.

A very impressive concert in which the children performed with skill and art was the next item on the program.

(Akaska Highway News)

I.R.S. News

The Lower Post I.R.S. is now publishing a “Newsletter” in order to keep pupils and school staff in closer contact with the parents, who live at Cassiar, Ross River, Burwash, Squanga Lake, Polly Crossing, Upper Liard and Atlin.

The June 1956 issue reports that a new crest has been designed for the school with the motto: “MY BEST ALWAYS”.

I.R.S. News is also continuing on into high school: Bertha Reid, Richard Carlile, Jack Chief, Dalton Dennis, Jessie Jules and Josephine Jack. Graduation exercises were held June 23.

The Indian school took first place in the regional sports day June 16 with 124 points; second was Lower Post P.S. with only 97 points.

Father Arsenault has received his B. Ed. degree from Ottawa University; he resumes his duties as Assistant-principal.

Father Patrick Moore is touring the Yukon with a statue of Our Lady of Fatima; his aim is to spread the crusade of prayer and penance.

Opening of Amos Residential School

Lt. Col. Laval Fortier cuts the ribbon at opening of the Amos I.R.S. June 17, while Fr. Maurice Gronen, O.M.I., principal, looks on.

Below: His Exc. Bishop A. Desmarais, who blessed the new school, confers the pupils. Godparents were Mr. and Mrs. Hervé Larivière. Assisting the Bishop of Amos are: Fr. G. Deschênes, O.M.I., missionary, and Fr. G. Nogues, O.M.I. (Photos Laviolette) (Story on page 5)

SEES DAY WHEN INDIANS WILL SIT IN PARLIAMENT

High tribute to the Indians, particularly those of the Six Nations, for the part they have played and are playing in Canadian affairs was paid in a Commons speech by James E. Brown, MP for Brantford, who looked to the day when Indians would take their place in Parliament.

Speaking on a resolution introduced by the Minister of Citizenship and Immigration, Hon. J. W. Pickersgill, to effect changes in the Indian Act, Mr. Brown said he was sure the bill, which among other things is designed to provide for loans to Indians, would come under the heading of “enlightened legislation” and afford the Indians greater opportunities for progress.

Praises Six-Nations

Mr. Brown then went on to review the contribution made to Canada by the Six Nations people who came here under the leadership of Captain Joseph Brant as loyalists following the American Revolution. He referred also to their military prowess in helping to defend Canada in the War of 1812-14 and to their enlistments in both the First and Second World Wars.

“Moreover”, he said, “the city I represent would not be on the map of Canada today and there would have been no Brant County or Brantford Township had it not been for Captain Brant and his followers who settled near Brant’s Ford.” The member concluded by predicting that the day would come when Indians would sit in the House of Commons and Senate of Canada.

(Brantford Expositor)
Très grande foule aux fêtes de Pointe-Blue

ROBERVAL, 24 juin — Le pire embouteillage jamais vu au Lac-S.-Jean s'est produit alors que des milliers d'automobilistes durent rebrousser chemin avant d'avoir pu se rendre aux manifestations du centenaire de la réserve indienne.

La "Princesse des Bois"

Les fêtes du centenaire ont débuté par le couronnement de la "Princesse des Bois", en présence de 5,000 personnes. Mlle Martha Gill, la Princesse des Bois, est arrivée précédée d'Indiens à cheval et de ses filles d'honneur. C'est Mme Gabriel Kurtness, épouse du chef de la réserve, qui couronna la nouvelle princesse. Celle-ci, après avoir reçu maints cadeaux, dont deux petits visons, remercia d'abord en langue tagnaise, quelques Indiens. Cette arrivée précédée de canots dans lesquels se trouvaient le R. P. Aragonier et quelques Indiens. Cette arrivée évoquait celle du feu R. P. Aragonier il y a cent ans au lendemain de l'arrivée de Providence, eux qui jouissent d'une paix sans ombre depuis trois siècles.

Première arrivée évoquée

Dès son arrivée à la réserve, le groupe officiel d'Ottawa alla rencontrer le chef Kurtness et le conseil de Pointe-Blue. Face à la maison où avait lieu le camp, les gens arrivèrent, par le lac St-Jean, quatre canots dans lesquels se trouveraient le R. P. Aragonier et quelques Indiens. Cette arrivée évoquait celle du Père Jean Kuen il y a cent ans au même endroit.

Messe en plein air

La journée débuta par une messe pontificale célébrée en plein air par S. Exc. Mgr Marlis Paré, évêque auxiliaire de l'archidiocèse. Le chanoine Victor Tremblay, président de la Société historique des Saguenay, prononça le sermon. Son message porta sur le devoir de reconnaissance que les Indiens doivent admettre au jugement de la Providence, eux qui jouissent d'une paix sans ombre depuis trois siècles.

Le plus grand merci, dit le chanoine Tremblay, les Indiens dans le monde qui ont les bienfaits de la religion chrétienne, aux Jesuites d'abord qui furent leurs premiers missionnaires, et aux Oblats qui leur donnèrent les secours de l'Eglise depuis 112 ans.

Monument dévoilé

Vient ensuite le dévoilement et la bénédiction du monument offert aux Montagnais de Pointe-Blue par le ministère de la chasse et des pêcheries de la province de Québec.


S. Exc. Mgr Paré

L'Eglise se glorifie, disait au banquet S. Exc. Mgr Paré, de constater jusqu'à quel point vous, les Indiens, vous avez collaboré de plus trois siècles en acceptant avec tant de foi l'enseignement que vous ont donné les Jesuites d'abord et les Oblats ensuite. L'Eglise veut devenir à afficher ce que vous êtes vraiment, non seulement sur le plan naturel, mais aussi sur le plan surnaturel. Ici, vous avez des privilèges spéciaux qui ne sont pas acquis en terre canadienne. Mais même les Indiens ne peuvent vivre aujourd'hui comme ils le faisaient il y a des siècles. Et pour profiter de l'évolution, nul doute que le moyen est bien l'éducation. C'est pourquoi, je me réjouis de la présence ici de l'hon. M. Pickersgill, ministre des Affaires indiennes. Le grand cœur qui lui a permis de se rendre d'Ottawa à la Pointe-Blue est déjà un gage de compréhension pour l'avenir.

M. Villeneuve

M. Villeneuve, député fédéral du comté de Roberval, souligna l'intérêt cordial qui a toujours régné entre Blancs et Indiens. Il réitéra aussi son espoir qu'un pensionnat de 200 élèves soit inégalement érigé pour que les enfants des Indiens nomades puissent recevoir l'éducation qui leur permettra de jouir leur rôle.

Le chef Kurtness

Le chef Gabriel Kurtness souhaite à la foule des visiteurs et aux invités d'honneur une cordiale bienvenue. Il remercia les Oblats et le fédéral pour ce que les Indiens ont reçu jusqu'ici et exprima le vœu qu'un pensionnat soit construit et que des petites industries viennent s'installer pour faire vivre les chefs de familles.

En collaboration avec la fédération des guides catholiques du diocèse de Québec, le département des Affaires indiennes a tenté, cette année, une expérience. Pour cette première fois, dans la province

Parade


La réserve


L'administration locale de réservé est confiée à un chef et à un conseil de huit membres. Le chef actuel est M. Gabriel Kurtness. C'est lui qui présida aux festes du centenaire.

NOS GUIDES A L'ECOLE DES PETITES INDIENNES

(par JACQUES TREPANIER, La Patrie)

QUEBEC — Elles étaient quatre petites Montagnaises: Suzanne Thiernish, Cécile Rock, Clarisse Vollant et Lisette Picard. Les quatre demeurent à Béarnis et viennent de passer une quinzaine de jours au camp de la compagnie des guides Saint-Jean-Baptiste près de St-Ferréol.

En collaboration avec la fédération des guides catholiques du diocèse de Québec, le département des Affaires indiennes a tenté, cette année, une expérience. Pour cette première fois, dans la province

Visite à rendre

Mais les jeunes Montagnaises ne demeurent pas en détresse avec leurs compagnes de Québec puisqu'elles doivent elles-mêmes, à leur retour à Béarnis, former un camp des guides catholiques et, l'année prochaine, inviter la compagnie des guides Saint-Jean-Baptiste à aller camper avec elles à Béarnis. On en a parlé au camp de St-Ferréol et l'idée est acceptée d'emblée.

Entre elles, Clarisse, Suzanne, Lisette et Cécile ne parlent que le montagnais et ont appris plusieurs mots indiens à leurs compagnes de Québec. Par contre, elles parlent également le français même si elles ont un certain accent.

Aux Fêtes du Centenaire de la Pointe-Blue


A droite: M. Pickersgill, avec Mme G. Villeneuve, le chef Kurtness, le Col. H. M. Jones (directeur des Affaires indiennes) et Mlle Martha Kurtness, Martha Gill, institutrice à l'externat indien, couronnée "Princesse des Bois", et Monique Robertson.

(Photos Laviolette)
Bénédiction à Amos du pensionnat indien


M. Fortier

“Le problème indien”, dit M. Fortier, “est plutôt un problème non-indien; il serait à souhaiter que la question nommée se fasse plus accueillante à ses con­ citoyens d’origine indigène et leur réclame l’intervention. Les institutions d’éducation pour les indiens sont un moyen très efficace pour les christianiser et leur permettre de prendre la place dans la commu­ nauté canadienne.”

Dextérité des enfants de Sept-îles à l’exposition

Plus de 2 000 personnes de Sept-îles et de la région ont visité la première exposition de travaux manuels, d’artisanat et d’art culi­ naire présentée par les Montagnais de la nouvelle Réserve de Malino­ téam, le 3 juin.

Tous les travaux sont les œu­ vres des élèves du pensionnat indien de Sept-îles, dont les âges varient entre 7 et 16 ans. Ces élèves sont originaires de points aussi reculés que Natchatun, Ré­ vière Romaine, Bersimis, Mingan. Sous la surveillance de deux pro­ fesseurs, ils apprennent les arts domestiques et selon les exhibits présentés, ils apprennent avec une rare facilité. Leurs multiples tra­ vaux en sont la meilleure preuve, notamment dans les travaux à l’ai­ guille.

M. Gustave Lacombe, surinten­ dant, disait que quelques-uns des plus jolis articles seront envoyés à une exposition internationale qui aura lieu à l’été à Paris.

“Nous sommes aussi intéressés à ouvrir à Sept-îles une petite bou­ tique où les touristes et autres curieux pourront s’offrir un souvenir authentique de cette région. Au moins, les articles sé­ raient fabriqués ici par des gens de la région et pourraient être considérés comme bien authentiques.”

Bénédiction de l’église de Betsiamits


Reconstruite à la suite d’un incendie en 1954, sous la direction du R. P. L. Labrèche, O.M.I., curé, le nouvel édifice mesure 136 pieds sur 64 au transept; la hauteur est de 28 pieds, la croix monte à 77 pieds au sol. Le toit, construit en granit rouge, peut recevoir 550 personnes.

Trois fracas cloches, un orgue Casavant, (don de la paroisse de St-Sauveur de Québec) et une sta­ tue sculptée sur bois par Marcel Monfreui, orment la nouvelle église.

“La cérémonie coïncidaît avec le centenaire d’érection de la première chapelle par le P. Arnaud, O.M.I., en 1856.”

Le même jour S. Exc. Mgr La­ brie confirmait une centaine d’en­ fants; M. le chef Paul Roch et son épouse furent les parrains et mar­ cheux.

La grand’messe fut chantée en langue indienne, selon une tradi­ tion centenaire. La journée se termina par un brillant feu d’artifice.

200 ÉLÈVES À AMOS

Le pensionnat indien d’Amos rouvre ses portes le 6 septembre avec 200 élèves de Wemysto­ maching, d’Obedjiwan, du Lac Simon, ou le centre de Betsiamits (bande Abitibi-Dominion).

Sept classes seront ouvertes; des cours réguliers de travaux ma­ nuels pour garçons et filles y sont donnés. Un atelier de menuiserie est en construction pour l’ensei­ gnement des métiers.

GROUPE OPPOSE À L’EXPROPRIATION

Caughnawaga, P.Q. — Un représen­ tant du poste de Caughnawaga a récemment inscrit au bureau du gouvernement fédéral une notice sur le problème de l’expropriation des bandes aborigènes du Nord du golfe de Saint-Laurent, qui le met devant une double contradiction. Il exprima son opinion que l’expropriation des bandes aborigènes est une violation manifeste du droit des peuples autochtones à disposer de leurs propres terres. Il souligna que les droits des peuples autochtones sont reconnus à l’échelle internationale et qu’il est impératif de respecter ces droits.

Aux Éditions du Seuil

Nous recommandons les Chansons et les Prières Chan­ tées de Francine Cockenpot, à nos écoliers et écolières. Très simples, parfaits au point de vue esthétique, ils contribuent à préparer les conscrits scolaires.

Metal Collection Dates To Queen Elizabeth

Bancroft, Ont. — Johnson Pau­ dash, direct descendant of a long line of Mississauga chiefs, has col­ lected, during his 83 years of life an impressive collection of medals carried by himself and his ances­ tors.

Most ancient is the medal by Queen Elizabeth I given to his ances­ tor, John Paudash, in 1628.

First Canadian Flag

In the custody of Pualdash is a blood-stained flag, perhaps the first Canadian flag.

Made by the Mississauga tribe in 1775, it carries the Union Jack and the word "Canada," which was used through the American revolution and the war of 1812.

SEPTEMBER, 1956 THE INDIAN MISSIONARY RECORD Page 5
THE CANADIAN INDIANS - A SURVEY

Where do the Canadian Indians come from?

It is generally believed that the primitive inhabitants of America are of Asiatic origin. They have come across the Bering Strait, long before the ancient Chinese civilization, perhaps at a time when northern climates were less rigorous than they are today.

When the bridge between Asia and North America had broken away beyond recall, the first immigrants in this country were absolutely cut off from their homeland. They came to a vast, empty continent, where, with primitive weapons, they could live where the food-berries, fish and game — was most readily available.

Scientists estimate the native population of Canada and the United States, before the arrival of the white man, at a little over one million. Of these about 300,000 lived in what is now Canada. However this is only a "scientific guess" for no one really knows how many they were.

It is known with some certainty that there were larger groups living here and there, such as the Iroquois — about 20,000 of them, living by themselves in an area between the Mohawk Valley and the Great Lakes. But one could travel hundreds of miles across the vast continent without meeting a living soul. There were no roads and the mountains were formidable barriers.

On the Western plains there was no artificial border between Canada and the United States. The natives there followed the buffalo who roamed freely a thousand miles between Texas and the northern Canadian forest.

Other bands lived on the shores of both oceans, while some tribes had been forced to seek refuge in the vast northern forests, eking out a miserable life along the rivers which flow into the Arctic seas.

Are there many Indian tribes in Canada?

Generally — although there are exceptions — descendants of the Indian groups enumerated above live in fairly well defined areas, while the Eskimo lives above the tree-line, on the northernmost shores of the continent.

According to the languages they spoke and the way they made a living, the Indians can be divided roughly into six fairly well defined divisions or racial groups:

I—the migratory tribes of the forest (East of the Rockies, to the Maritimes);

II—the so-called "agricultural" tribes of the East;

III—the Plains' tribes of buffalo hunters;

IV—the tribes of the cordillera (inland British Columbia);

V—the tribes of the Mackenzie river basin; and

VI—the Pacific Coast fishermen.

It must be noted that the Eskimos are not Indians; apparently they have migrated in Canada at a much later time than the Indians; their language bears no similarity with any Indian tongue; their way of living is totally different from any of the Indian groups and their physical traits are vastly different.

Geography explains the location of the various Indian tribes. A stone age people living in constant state of guerilla warfare for the protection of hereditary hunting grounds, the Indian had to remain close to an abundant source of food supply.

What are now the main groups of Indians in Canada?

The various tribes are easily identified by racial stock and mother language. They are:

I—The Algonkian, living in the forests from the Rockies to the Atlantic; Blackfoot, Cree, and Ojibwe in the West;

Ottawa Cree, Ojibwe, Pottawatomie, Mississauga and Algonquin in Ontario; Cree, Tete-de-Boule, Montagnais, Naskapi and Abenakis, in Quebec; Maliseet and Micmac in the Maritime.

II—The Iroquois, (so-called agricultural tribes), living in southern Ontario and Quebec:

Huron, Mohawk, Cayuga, Oneida, Onondaga, Seneca and Tuscarora.

III—With the plains' Cree there lived across the Canada-U.S. border a powerful group of the Sioux, represented in Canada by the Assiniboine (also called Stonies) and the Dakotas who sought refuge in our country during the latter half of the last century.

IV—the tribes of the Mackenzie River basin are Athapaskans (also called Denes and Chipewyans).

Their habitat extends into northern British Columbia, the Yukon, as well as into the northern forest of the prairie provinces.

Their main tribes are Chipewyan, Sacee (southern Alberta), Beaver, Slave, Hare, Dogrib, Yellowknives, Cariboo, Eaters and Loucheux, all in the Mackenzie River basin; also the Sekani, Tahltan, Carrier and Chilcotin in northern British Columbia, as well as the Haida of the Queen Charlotte Islands.

V—the Pacific coast tribes are of Wakashan, Tsimshian and Salishan stocks: "Wakashan": Kwakiutl and Nootka (Coastal), Tsimshian; Kikisit, Babine, Stikine (Coastal), Salishan: Bella-Coola, Cowichan, Stato, Squamish, Sochelt, Comox, Songish (Coastal), and the Kootenay, Okanagan, Shuswap and Lilloet (Inland).

Forty-six different languages are spoken by the natives in Canada; this does not include sub-dialects or local variants within the same sub-dialect.

"Drama of Life" and Father Renaud's "Monthly Letter" will be published, as before, on this page, from October on. Lack of space has forced us to omit these features in the current issue of the I.M.R.
140 Indians Attend School of Agriculture

( Jack Deakin — Edmonton Journal)

OLDS, Alta. — One hundred and forty treaty Indians from Alberta and the Northwest Territories took a nine-week course in agriculture and home economics at the school of agriculture here, attending the college for the first time in their lives.

There were 90 male students and 50 girls, representing 12 agencies and more than five times that number of reserves from the province's southern boundary to the northern regions of Fort Norman and Yellowknife in the Territories. The ninth annual course, close to the heels of the Ottawa-sponsored winter-long farm short course held on reserves throughout Alberta, and is part of the federal government's greatly accelerated program of education for Alberta Indians.

The Alberta government, through the use of its college buildings, its full staff of instructors, live-stock, machinery, home economics rooms and equipment, assisted the federal government in this project. The province also aided in the winter farm short courses, lending the senior government instructors from the department of Agriculture.

Waste Traced to Northern Indians

For former band members will then have full voting and property-holding rights.

St. Mary's Indian School Publishes Yearbook

Cardston, Alta. — The "Voice of St. Mary's," is the first issue of the new R.C. Residential Indian School year book at Cardston, Alta. The 72-page publication is very neatly presented and is chock-full of illustrations depicting the hundred and one activities of the well-known southern Alberta institution.

The yearbook is dedicated to veteran Fr. J. L. Levern, O.M.I., 60 years a missionary to the Blood Indians.

Appointments in B.C. Missions

OTTAWA — Early in August the following appointments were made in the B.C. Indian missions.

Dr. P. J. Collins, long a resident of St. Mary's, is appointed principal of the Cariboo Indian school, at Williams Lake, B.C.; Fr. Paul Clarke, from Cranbrook to St. Mary's Mission City; Fr. W. B. Edward, from Mission City to Sechelt; Fr. W. Scott, from Creekside to Cranbrook; Fr. J. Kane to Kamloops.

The Band is made up of 115 men and in home economics for the majority of the Indian students have already received at their Indian schools, was held to a minimum, Farming methods and home economies were stressed with the boys receiving a full course in field husbandry, animal husbandry, farm mechanics and management, horticulture, dairying, poultry, and some economics and co-operative effort.

Home economics classes for the girls included cooking, nutrition, sewing, laundering, home nursing, personal relations, home management and handicrafts.

In order to keep the classes as high as a standard as possible, both for the men and the girls, the full staff of instructors of the college's regular school term was retained.

Welfare Extended to Indian Children

The Ontario government has negotiated an agreement with the federal government extending child welfare services to Indians. Hon. Louis Célestin, welfare minister, announced the agreement.

Mr. Célestin said the agreement clears the way for the Indian affairs branch of the department of health and immigration to pay for maintenance of Indian children who are made wards of Children's Aid societies or placed in homes by one of the branches under the supervision of Children's Aid societies.

The minister said the agreement also makes possible further arrangements to pay the societies for preventive child welfare measures on Indian reserves.

Michel Band To Be Enfranchised

Edmonton, Alta. — The 115 member Michel Band, living on the 11,600-acre reserve near Edmonton will soon be given its full citizenship privileges and municipal status.

The Band is made up of descendants of Iroquois guides and hunters who settled near Edmonton during the last century.

A special three-man committee, consisting of L.L. Brown (Indian Affairs Branch), John Rodger (a band member) and Judge Buchanan, heard 25 witnesses during its sessions. It is expected the Band will be divided among band members according to a plan proposed by the band itself.

Former band members will then have full voting and property-holding rights.

125 Take Part In School Rodeo

Cardston, Alta. — One hundred and twenty-five contestants took part in the annual St. Mary's Indian school stampede for Indian pupils. They came from the Peigan, Sarcee, Stoney and Blood reserves in southern Alberta.

Woolford Goodstrider was chosen best all-round cowboy. Other winners were: Norbert Fox (calf roping), Peter Bighed (babe horn), Gordon Goodstrider (cow roping), Peter Bighead (scrable horse race), Norbert and George Fox (calf roping), Lawrence Pantherbone (50-line Day Chief (team roping). The event, believed to be the only of its kind in North America, drew 1,500 visitors. Contestants were between the ages of 13 and 17, and had to be resident Indians.

To Stan Gibson, of St. Mary's R.C. residential school at Cardston, the credit goes for organizing this successful rodeo.

AIDS IN TEACHING CATECHISM

Saint Paul, Minn. — The Catechetical Guild Educational Society (260 Summit Ave., St. Paul 2, Minn., U.S.A.), offers low-cost Catholic reading and study books for use in Catechism classes. Coloring books, first books, illustrated "comic" style albums, graded products, etc. are listed in the 1956 catalog.

Noteworthy addition is a set of four project books featuring large gummed and perforated stamps (66 stamps in each set) for the Intermediate grades, at 25 cts a copy. The sets deal with the Compendium of Doctrine, the Creed and the Mass. Size of the books is 7 ½ by 10 ½.

The Guild has achieved considerable success with religious educational publications.

INDIANS FEATURED ON TV PROGRAM

Montreal, P.Q. — On June 26 a half-hour TV program was shown on the CBC network featuring the "People of the Pot latch," a fascinating look at a lost art.

It dealt with the carving of a 60-foot ocean-going boat from a tree trunk by West Coast natives. The program was a filmed record of a recent exhibition put on by the Vancouver art gallery. Commentator was CBC's Bill Reid whose mother is a Haida.

Less Infantile Mortality

The infant death rate (under one year) for Saskatchewan Indians was reported to be 164.5 per thousand. In 1954 it had dropped to 98.1 per thousand. Similar decreases are noted in other provinces. The death rate for non-Indians in Saskatchewan is 23.9.
THIRTY-FOUR SCHOLARSHIPS FOR OUTSTANDING STUDENTS

Ottawa, Ont.—Recently in the House of Commons, Hon. J. W. Pickersgill, Minister of Citizenship, announced that scholarships will be awarded in June 1957 to 24 outstanding Indian students, the plan becoming effective September of this year.

The policy of providing tuition grants to allow pupils to continue their education beyond the elementary school level will not be discontinued. The scholarships are intended to provide an added incentive for the students to proceed with professional, academic or vocational training.

No contribution will be required from the parents of students awarded scholarships.

The proposed scholarships are:

EIGHT Senior Matriculation Scholarships ($750 to $1,000): to the top Senior matric student, (one in each Region) provided the student's average is at least 60% and that the student continues with further education at an accredited University.

$750 for the Arts course
$1,000 for professions other than teaching and nursing.

EIGHT Teacher Training Scholarships ($750): to the top Junior or Senior Matric student, (one in each Region) who is accepted by a teacher training institution, (exclusive of Summer courses).

EIGHT Nursing Scholarships ($500): same as above, for a course leading to R.N. in an accredited Hospital.

EIGHT Vocational Training Scholarships ($400 to $750): to the best High School student, Grade 10 or above, for commercial, technical or other vocational subject.

ONE Agricultural Scholarship ($750): to the top Senior Matric student (in Canada) who is accepted by a University for an agricultural course.

ONE Agricultural Scholarship ($500): (for the best high school student, (in Canada), Grade 10 or above, who is accepted by an agricultural school).

IN indians Train AT FAIRVIEW

Fairview, Alta. — During June 13 Loucheux Indians and 2 Eskimos from Aklavik aged 18 to 24 learned to handle trucks and bulldozers as training for federal government jobs in the far North.

The Fairview School of Agriculture was host to the trainees. The course was conducted under T. H. Taylor, Vocational Training Teacher of the Northern Affairs Dept. Education Division.

During the summer months more natives from the N.W.T. were trained at Fairview.

NEW COUNCIL ELECTED AT CAUGHNAWAGA

Caughnawaga, P.Q.—On July 4 Mike Lefebvre was elected Mayor of Caughnawaga, getting 73 votes.

Other councillors elected were:

Of the town's 2500 eligible electors cast their votes, showing a great interest in public affairs on the Caughnawaga reserve. Advent of the North-S. Lawrence sea-way was claimed to be the chief election issue.

DEATH OF FR. ETIENNE

On June 14, Father Paul Etienne, O.M.I., missionary to the Sioux Indians in Manitoba and Saskatchewan for many years, passed on to his heavenly reward.

The prayers of his former flock accompany him.

R.I.P.