



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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EXPULSION THREAT LIFTED FOR HOBBEMA BAND



The Apostolic Delegate, on the occasion of his visit to St. Boniface, was highly pleased to meet Ft. Alexander's Indian Chief Paul Courchesne.

Pictured above are: His Excellency Bishop Paul Dumouchel of Keewatin, M. Courchesne, Rev. Father V. Bilodeau, O.M.I., pastor of Ft. Alexander, His Excellency Archbishop Baudoux and His Excellency Most Reverend G. Panico.

The photo is by Gene Gauthier.

Ottawa U. Organizes Summer Institute For R.I.S. Principals

OTTAWA, March 1—The University of Ottawa School of Psychology and Education has accepted to organize a one-week summer institute next August for the principals of Catholic residential schools across Canada.

The workshop is sponsored by the Oblate Commission for Indian and Eskimo Welfare and will be under the direction of Rev. A. Renaud, O.M.I., M.Ed., who lectures on Indian Education at the School.

Read page 8
Story on Vocations

TEN YEARS' PROGRESS

In the past 10 years annual federal government expenditure on Indian education has increased from \$2.5 million to \$14 million and teaching from 500 to 1,100.

Other achievements gained over the last ten years include:

- Enrolment in schools has more than doubled from 16,000 to 35,000 — over 5,000 being enrolled in non-Indian schools.
- Students reaching high school level have increased from less than 200 to about 2,000.
- Thirty-three students enrolled in work at university level. In addition, 18 are taking teacher training and 30 studying to be registered nurses.

dian status working in Indian schools — 30 forming the entire teaching staff on one reserve.

- Seventy-six teachers of In-

Pickersgill's Statement

OTTAWA—Immigration Minister Pickersgill, who has the Hobbema Indians still after his scalp, did a little scalping of his own in parliament.

The big white chief, who likes nothing better than a war dance, told a House of Commons powwow that:

1. He saw no need for changes in the definition of an Indian under the Indian Act of 1951.
2. Only 21 Indians have been

Public Opinion Vindicated As Band Members Gain Cause

EDMONTON—A threat of expulsion of 122 Samson band Indians from their homes on the oil-rich Hobbema reservation where many of them were born was lifted March 1 and the Indians rejoiced in the streets.

A victory dance was staged on the steps of the court house by more than 50 Indians when they heard a court ruling ordering that those involved be given full treaty rights, including payments from reservation oil revenues.

Inside the court house, Chief Judge Nelles Buchanan, of the Northern Alberta District Court struck out a protest that had grown from a dispute over ownership of a horse to a federal government order for the eviction of 122 persons from the reserve.

Chief Judge Buchanan, appointed to hear an appeal against the eviction order, declared the original protests null and void, thus cancelling the eviction order and eliminating need to proceed with the appeal.

Final Ruling

His ruling is final. It ends five years of suspense during which the affected persons were threatened with disqualification as treaty Indians and thus loss of treaty and oil-revenue payments and their right to live on the reservation.

Indians residing on the Hobbema reserve, 55 miles south of here draw about \$20 monthly each from the reserve's oil revenues, believed considerable since discovery of oil on reservation land several years ago.

Had the 122 persons been disqualified from the Samson band, others of the 1,050-member band would have received about \$1 or \$2 more a month from the oil funds.

removed from band lists under the act, and 1,732 have been confirmed in their membership. Four cases were still before judges, none of them in Alberta.

3. There had been "persistent misrepresentation" of the purposes and provisions of the Indian Act, particularly in "one or two newspapers" in Alberta and Saskatchewan.

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EDITORIAL

The Hobbema Story

There are very few newspapers in the land, if any, who have not published at least one brief account of what, for lack of a better term, can be called the Hobbema Story. Many have editorialized at length about it and a good number have carried rather touching pictures of some of the 118 Indians faced with eviction. No doubt Hon. J. W. Pickersgill is a little tired of so much publicity, although some say he is not absolutely adverse to it.

It is true that these innocent people are threatened with injustice. It is also probably true, as many have pointed out, that the articles of the 1951 Indian Act invoked should be amended, as well as perhaps a few others. But why should all the blame be placed on the Minister who implements the law or on the legislators who passed it, or on the officials who drafted it? Are they the only ones responsible?

At the bottom, from a genuinely historical point of view, the fault lies squarely with the whole Canadian people at large. For years we, the descendants of the first European invaders, and through us, the newcomers and their descendants, have paid no attention to what was happening on the reserves. We were satisfied that the first occupants of Canada were not in our way any more so that we could go ahead and develop their country to our own advantage. As long as their "affairs" were administered honestly, our conscience did not bother us.

Now we are finding out that the Indians have not fared so well under

A Senatorship For The First Canadian

One of the things the government should do is to appoint an Indian to the Senate. It is needless to remind the Canadian public that the Indian has for a long time been a second class citizen, and it seems equally futile that he has been disfranchised in his own land for a long time. But to me the big argument is that he was and is and always will be the first Canadian. That is one thing you cannot take from an Indian. He is the true Canadian. You could have come out with Jacques Cartier and your families could have been here ever since. Just the same, you would not be as true a Canadian as is the Indian.

We have in the past been represented by Indians in parliament, or people purported to be Indians. The last such a person I can recall would be Franklin, long a MP for Brant. But in recent years, as far as I know, we have had no Indians in the House of Commons.

It seems to me that while we are striving to please all the ethnic groups, why not give the original Canadian a break?

One of the possible candidates I had in mind is G. S. (Slim) Monture, who retired recently from the Department of Mines. He has a B.Sc. from Queens and has a Doctorate of Law from the University of Western Ontario. He is also the great great great (and maybe more great's) grandson of Joseph Brant.

But if not Dr. Monture, then surely some other Indian. Certainly no one would begrudge seeing an Indian in the Senate.

— Financial Times, Montreal.

this type of arrangement, that they are still lagging behind us in many ways. We also suspect that perhaps, somewhere along the line, officials and legislators have gone a little too far and started pushing the Indians around as well as running their affairs. But these officials came from our own ranks and we elect the legislators.

The Hobbema Story would never have occurred if we, as a people, had been concerned all along with the fate of the Indians as people, a group of dispossessed and displaced people at that, rather than simply delegate part of our responsibility, namely the preservation of Indian-owned lands and assets, to administrators and politicians. Let us hope that, thanks to all the publicity, we will see beyond this single incident to our whole and long-forgotten responsibility.

André RENAUD, O.M.I.

The White Man, He Take It All

Down through the years, the Canadian Indian has had much to complain about concerning the white man and his greed, his plunder of the land and its riches.

Here's a tale that's told by Bert Stoll in his column, "Northern Trails," in the Detroit Free Press. Stoll says he got it from Ken Lowe, outdoor editor for the Marquette Mining Journal. Anyway, here it is:

Indian Chief Steve Buzwah of the Sagamuk Indian Reserve near Sault Ste. Marie, Ont., was asked by a reporter how the current uranium boom was affecting him and his tribe.

Chief Buzwah replied: "Indian never get anything from white man. Two, three hundred years ago, white man come to north shore of Lake Huron. He take all fur and give Indian few strings of beads.

"Few years later, white man cut down big trees, build big sawmills. Soon all big trees gone, white man burn down mills and go away.

"Few years later, white man come back, build big paper mill, cut down on small trees. Nothing left now but rock.

"Now, by gosh, white man come back for rock!"

— North Bay Daily Nugget.

Indian Totem Poles

The significance of a totem pole on a new Canadian silver dollar to commemorate British Columbia's centennial next year is understandable. But when writers couple the totem pole with "North American Indians" as a religious and tribal emblem, they wander far afield.

There is no mystery about the totem poles found in British Columbia. They were the work of only a few tribal bands and in relation to time were modern in execution. Totem poles are no more related to "North American Indians" than potato diggers to the Eskimos.

Choice of the totem pole as part of the coin design to honor British Columbia is as much in character as the selection of the schooner Bluenose on the Canadian 10-cent coin is a special honor to Nova Scotia. There are no totem poles east of the Rockies and no Bluenose schooners west of Nova Scotia in the Dominion of Canada.

All of the Indian tribes in Canada and the United States are designated under the title "North American Indians." That is why Canadian writers, of all people, have to be very careful in moving the totem poles from the west coast and locating them outside of the wigwams of the Iroquois, for instance.

Miss "Totem Princess" Busses Golden Gloves Winner



Miss Shirley Pettis, 21-year-old Grades one and two teacher at St. Mary's School, Mission City, was chosen Miss Totem Princess at the annual all-Indian boxing tournament held in Vancouver recently.

Miss Pettis, whose parents reside at Seabird Island, Agassiz, received her elementary and high schooling at St. Mary's, senior matric at Duke of Connaught, New Westminster and attended Provincial Normal school at Victoria, graduating in June 1954.

As Miss Totem Princess, Miss Pettis was guest at several functions in Vancouver and also appeared on CBU-TV.

Indians Vote For Historical Projects

DUNCAN, B.C.—Cowichan Indians, who number between 900 and 1,000 voted a few weeks ago at their council meeting to match the government's 60 cents per capita for a centennial project of lasting value.

The council, whose decision is subject to confirmation by the Indian Affairs Branch, Ottawa, also endorsed the Duncan-Cowichan Chamber of Commerce's proposed historical centre as a centennial project.

They coupled with it a wish to see some measure of restoration of the Old Stone Church on Comiaken Hill and favoured use of their own funds for this purpose.

The council set up a centennial committee to co-operate with other district committees. The council also desired to co-operate with district celebrations to which the government is granting funds at the rate of 40 cents per capita. The Indians are eligible for both the 40 and 60-cent per capita grant.

Hobbema Indians Hold Bonspiel

It's pretty doubtful if the kilted Gaels, who sent their granites hurtling down a stretch of pond ice, ever imagined their game would some day reach such popularity. Curling is one of the most popular winter games, if not the most popular in Canada today.

No less affected with curling fever are the Hobbema Indians who recently staged their first all-Indian bonspiel on January 23. Dan Buffalo won the primary event, beating out Art Potts with a thrilling 14-9 victory. In the secondary, George Potts won over Lawrence Mackinaw.

Playing with the winners of Buffalo's rink were Victor Littlechild, Louis P. Crier, and lead, Cyp. Laroque who was well over 60, and the oldest player on the ice. Winner of the secondary event, skipped by Geo. Wildcat, were Theresa Minde, Maggie Redcrow and Harry Saskatchewan.

The skips were chosen who had some previous experience in curling but the team were made up of the twenty-four players that were chosen from 83 names entered.

The bonspiel was held on Wednesday, January 23, and the outcome of the event was not decided until late Wednesday. Interest was keen throughout

the day and by evening the excitement was high among the participants in the finals, and the huge crowd of onlookers who jammed the rink cafeteria to witness the outcome of the first all-Indian bonspiel.

URGES CHANGE IN NEW INDIAN ACT

EDMONTON—The Alberta legislature has been urged to request the federal government to repeal the revised Indian Act of 1951.

The suggestion was made by Arthur Dixon (SC—Calgary) while moving the reply to the speech from the throne. It is expected that a formal motion to this effect may come before the House later.

Mr. Dixon said repeal of the revised act would "do away with apparent injustices that have arisen in the act with regard to our Indians."

New Catholic Weekly Paper In Manitoba

A new Catholic weekly newspaper for Manitoba was announced Feb. 24 by Archbishop Philip F. Pocock in a letter read in all churches of the Winnipeg archdiocese.

The publication—the Western Sunday Visitor—will be edited by Rev. G. Laviolette, of the Oblate order, present editor of the Indian Record. It will continue the work of the Northwest Review, published from 1885 to 1948, and of the Ensign which ceased to publish its Manitoba edition last June. The first issue appears March 31, and is expected to reach 10,000 Catholic homes in Manitoba.

The Western Sunday Visitor will have a tabloid news section, and a magazine section containing the national edition of Our Sunday Visitor, the largest Catholic weekend paper in North America.

Father Laviolette was born in Ottawa and has lived in Western Canada since 1927. He spent 17 years in missionary work among the Sioux Indians and wrote their history in 1944. From 1952 to 1956, he was general secretary of the Indian and Eskimo Welfare commission in Ottawa. He is the editor of the Indian Record since 1938.

C.A.A.E Sets Up National Indian Commission

TORONTO, Feb. 1.—The Canadian Association for Adult Education has set up a National Commission on the Indian Canadian. The purpose of this committee is to gather information on the Canadian of Indian descent, his background, his contribution to the Canadian way of life as well as his recognition by fellow-Canadians.

A secretariat will relay this information to the general public through the many national organizations who have agreed to be members of this Commission.

Father André Renaud, O.M.I., director of studies with the Oblate Commission for Indian and Eskimo Welfare, was instrumental in the foundation of this long overdue organization. He is a member of the Executive committee.

SCHOOL COMMITTEE FORMED AT ESKASONI



Indian School Committee at Eskasoni with their parish priest

A part of the recently held Parents' Day Program at the Eskasoni Indian Day School saw the initiation and installation of a local School Committee.

The members of the new Committee are Chief Wilfred Prosper, Capt. Simon Denny and Mrs. John T. Johnson. Special speakers for the occasion were Mr. F. B. MacKinnon, Regional Supervisor of Indian Affairs, and Inspector L. Dobranski, Inspec-

tor of Indian Schools.

The purpose of the Committee is to introduce a measure of democratic practice in the conduct of Indian education and to place more responsibility on the community for the development of educational facilities and the proper use of government and Band funds for educational purposes. The Committee will act in an executive and advisory capacity.

It is anticipated that through the establishment of such a committee parents will take a greater interest in all phases of the educational program and that it will lead to a real appreciation of the cost of education. This Committee is one of the first of its kind to be formed on Indian Reserves in Canada.

Chief Julien Passes Away

TRURO — Joseph Julien, the well-known chief of the Millbrook Indian Reserve, passed away in the Colchester County hospital here on Feb. 4 after a brief illness.

Chief Julien, who was 85 years of age, was born in New Glasgow. For several years he lived in Sydney where he was chief of the Membertou Reserve there. He came to Truro in 1916 and had been chief of the Millbrook Reserve since that time.

He is survived by his wife, the former Louise Googoo, of Sydney; two sons, Frank and Sandy, at home; two daughters, Rachel (Mrs. Charles Marshall) and Madeline, (Mrs. Fred Martin), both of Millbrook; one sister, Mrs. Nancy Augustine, Big Cove, N.B.; 25 grand-children and four great grand-children.

The remains resting at his home in Millbrook and the funeral was held from the Sacred Heart Church there on Feb. 8.

Indian Agent At Cardston Transferred

CARDSTON — Lawrence Hunter, Indian agent at Cardston for the past two years, has been transferred to Edmonton as assistant regional supervisor.

The vacancy is expected to be filled by K. R. Brown, of the British Columbia regional Indian office at Vancouver.

Mr. Hunter was supervising the largest Indian reserve in Canada at the age of 38, making him one of the youngest Indian superintendents in the country, and in control of 2,500 Blood Reserve Indians.

He had been a member of the RCMP prior to joining the Indian Affairs department.

Famed B.C. Totem Pole Key Figure On Centennial Year Silver Dollar

OTTAWA—The totem pole — a religious and tribal emblem of North American Indians — will stand out in bold relief on a new Canadian silver dollar to commemorate British Columbia's centennial in 1958.

Selection of the design for the coin, marking the 100th anniversary of the creation of B.C. as a crown colony and of the 1858 gold rush, was announced here Tuesday by Finance Minister Harris. B.C. entered Confederation July 20, 1871.

The winning design for the coin was submitted by sculptor Stephen Trenka, of Thornhill, Ont. He was one of 150 Canadian artists who entered designs in a competition which opened last June.

The reverse impression of the silver dollar shows a large totem pole, slightly to the right of the

centre of the coin, against a background of mountains.

At the upper left, following the curve of the coin's rim is the word Canada. To the right of the totem pole, also following the curve of the rim, are the words British Columbia.

Immediately to the left of the totem pole are the figures 1858 and 1958 in horizontal lines one below the other. Across the bottom of the coin in a horizontal line appears the word dollar.

The face of the new dollar will bear a likeness of the head of Queen Elizabeth used on present silver dollars.

Blood Reserve Agricultural Short Course Opens

CARDSTON—Head Chief of the Blood Indian Reserve, Jim Shot-on-Both-Sides, together with four minor chiefs — Albert Many Fingers, Harry Big Throat, Percy Creighton and Stephen Fox — also Superintendent L. C. Hunter and farm instructor Horace Gladstone, attended a three-day farm conference at Calgary recently. It was an instructive conference and Indian farm problems were discussed.

An agricultural short course was held on the Blood Reserve at the Community Hall, for two weeks in the afternoons starting Feb. 18, and was under supervision of the reserve superintendent, the three farm instructors — Horace Gladstone, Harry Mathews and R. S. Gibson—and District Agriculturist D. L. Steed. Indians from the Peigan Reserve, together with their superintendent, Harold Woods-worth, have been invited to attend.

Speakers attending this short course included A. E. Palmer, formerly superintendent of the

Lethbridge Experimental Station; R. K. Charnetski, livestock supervisor for the department of agriculture from Edmonton; L. Reed, assistant engineer from Edmonton; W. R. Hansen, of the forest conservation board from Calgary; and two local men, Marcel Bernier, local Royal Bank manager, who spoke on finance, and Dr. V. D. Christie, retired veterinarian, who spoke on livestock.

Plans are also under way to again this year send a group of young farmers to Olds to attend the special 10 weeks' agriculture course being held there.

NEW OIL TEST FOR RESERVE

CARDSTON—Drilling is well under way on the Blood Indian Reserve here by General Petroleum of Canada Ltd., which has the drilling contract for Canadian Oils. The crew started drilling operations some time ago.

The well is located 11 miles northwest of Cardston, about three miles from the St. Paul's Residential School. There is a crew of 20 men at the location and the tool pusher is J. D. Hansen, formerly of Brooks.

INDIAN MEMORIAL SERVICE

Canada's first exclusively Indian Remembrance Day service took place last November in the Sarcee Reserve south west of Calgary, with representatives of the Canadian Legion in attendance.

Part of the service was this wreath-laying ceremony at the Bull Head Hall altar on the Reserve by Mrs. Annie Many Moons who lost one of her family in World War II.

St. Paul's Indian High School Enters Bryant Public Speaking Contest

LEBRET, Sask. — February 6, 1957, marked the entry of St. Paul's Indian High School in the Bryant Public Speaking Contest. Saskatchewan has been divided into seven zones: Regina, Swift Current-Moose Jaw, Estevan-Weyburn, Yorkton-Canora, Saskatoon, Prince Albert-Melfort and North Battleford.

All students in Grades IX to XII are eligible.

Lebret had elimination contests within the High School to select one representative to compete at Indian Head.

Conrad Danielson Comes First

The chairman was Richard Pelletier, judge was Mr. Himsel (Grades XI-XII teacher). Present were Fathers Robidoux (Principal), Dumont, Bro. Aubry, Sister Superior; as well as the Grade XI students who did not compete.

Contestants were: Grade XI, Helen Nanowin, Alvin Graves, Bernice Acoose; Grade XII, Walter Linklater, Isaac Beaulieu, George Poitras, Jimmy Wells, Christine Sheepskin, Jean Littlechief, Francis Fontaine, Beverly Sinclair, Guy Yuzicapi, Romeo Courchene, Maxine Nanowin, Anita Bellegarde, John Kelly, Glen Bellegarde, Conrad Danielson and Joe Frank Courchene.

Conrad Danielson came out first. He was followed by Maxine Nanowin. Honorable mentions were given Anita Bellegarde and Beverly Sinclair. Mr. Himsel's comments on the highlights were objective and advice was of great value to all the students.

VILLAGE ON RESERVE UNABLE TO EXPAND

LOON LAKE, Sask. — For 12 years the town fathers, federal and provincial officials have sought a solution to the unique problem of this popular resort village in northwestern Saskatchewan.

The village, 130 miles northwest of North Battleford, is right in the centre of an Indian reserve and has no room to expand. It needs space for a new six-room school, sports facilities and housing.

The village was established in 1932 when the Canadian National Railways completed a roadbed to take the railway from St. Walburg, 30 miles south, to Loon Lake and then on to Bonnyville, Alta. Because of the depression and a change of government, the rails were never laid.

Representative Chosen

Four speakers, Conrad Danielson, Maxine Nanowin, Delores Desnomie, and Leona Cyr took the stage in turn. Mr. R. Peltier was chairman. Judges were Father Aubry, Father Rainville, and Mr. Joubert. The staff and High School students were eager to hear the speakers. Present were Mr. H. B. Rodine Regional Inspector, from Regina, and Mr. R. Lemay, of the Indian Affairs Branch (Ottawa).

Mr. Rodine commented on the speakers, encouraged the student body and was impressed with the sincerity of the performance.

Father Rainville was a very constructive criticizer. He concluded by selecting Conrad Danielson as representative of the school.

Preliminaries

Father Robidoux brought Conrad Danielson to Indian Head on February 8. A group of Grade XII students represented the school. There, Conrad did a magnificent job. Colin Hindle had the honors; we did not win, but we know the advantages we got out of this experience of appearing in front of different audiences and of being able to express a point of view on a timely subject.

—Alvin Graves, Gr. XI

BLUE QUILLS STUDENT TALENT SHOW WINNER

Frank Large is a big name for this little fellow, who stands barely four feet high, but he more than lives up to it in accomplishment. Frank was declared winner of the recent Search For Talent Show in St. Paul against 25 competitors.

A Cree Indian in residence at Blue Quills' School, Frank is 12 years old and in Grade 5. His parents are Mr. and Mrs. Jean Marie Large, of Saddle Lake. Tutored by Mrs. Hubert Lavoie, of Lafond, the boy won the contest with a recitation called, "A Darkies' Advice."

On February 14, he appeared on CFRN TV's spotlight show at 6 p.m. Later he competed in provincial semi-finals in the show sponsored by the Associated Canadian Travellers.

McINTOSH WINS HOCKEY TOURNAMENT



TOM LONGBOAT MEDAL: Outstanding Indian athlete Roy Vernon, Mainville, 16, was presented with the Tom Longboat medal by Rev. Fr. Vincent DeVarennes, of Fort Frances, who coached Vernon in hockey. The medal commemorates the famous Indian runner and is a highlight of a reservation school hockey tournament at Fort Frances. In the picture, Indian School hockey champions of Northwest Ontario from McIntosh pose for victory photo with their principal, Rev. Fr. J. Lemire, O.M.I., (left). Dr. Ferguson trophy is held by team captain Martin Beardy.

—Winnipeg Tribune.

Indian School Sets New Record

New records in Indian education are believed to have been established at the Edmonton Indian Residential School in the past three years, school officials said in Edmonton this week.

Of 34 pupils who have written their Grade 9 exams since 1954, 33 graduated, and 13 of this number represent the 1956 graduating class, said a school spokesman. Pupils come from all over Western Canada, and included among the graduates were students from such places as the Queen Charlotte Islands, Gleichen and Morley in Southern Alberta, Hazelton, B.C., Saddle Lake and the Yukon.

Junior high school classes have

been discontinued at the residential school this year, and pupils in these grades are now studying at Namao.

C. E. McIlwraith, for the past four years junior high school teacher at the residential school, is now taking over the duties of manual training instructor on a shop circuit which will cover four Indian schools, those at Alexander, Alexis, Wabamun and Edmonton. Mrs. William Neilson, of St. Albert, will teach home economics on the same circuit.

A GIFT FOR A CHIEF

Hand-carved miniature of the Cape Mudge Indians' village totem was presented at a special ceremony in Los Angeles, Feb. 25, to Apache chief Silent Dawn, by Frank Assu, president of the Confederacy of Allied Indian Tribes of B.C.

The totem, carved from yellow cedar by Campbell River carver Sam Henderson, is being presented to the U.S. Indian chief to commemorate his visit to the Cape Mudge tribal convention last year.

Each figure on the totem represents part of the history of the Cape Mudge tribe.

JIM STARLIGHT OF SARCEES

Chief Jim Starlight was re-elected by acclamation late in November to his third straight two-year term as Chief of the Sarcee Indians.

Two councillors elected were Dick Big Plume and Jim Simeon.

Daily rural mail delivery began Dec. 1 on the Sarcee Reserve. Previously, mail had to be picked up in Calgary general delivery, or from the office of the Indian superintendent.

**INDIAN AFFAIRS
BRANCH**

**Department of Citizenship
and Immigration**

**TRAINING
COURSES
for
INDIANS**

Short courses in **AGRICULTURE** and **HOMEMAKING** have been arranged for Indian men and women at the School of Agriculture at **OLDS**, Alberta, to take place on **APRIL 22 to JUNE 19, 1957**. The course is free of charge and open to Treaty Indians only, minimum age for men 17 years and for women 16 years.

Transportation to and from Olds will be paid by the government. Trainees will be provided with good board and room at the school.

AGRICULTURE PROGRAM

FIELD HUSBANDRY
HORTICULTURE
FARM MECHANICS
FARM MANAGEMENT
ANIMAL HUSBANDRY
POULTRY
FARM BUILDING
SOCIAL RELATIONS

HOMEMAKING PROGRAM

COOKING
SEWING
HOME NURSING
SOCIAL RELATIONS
NUTRITION
LAUNDERING
HOME MANAGEMENT
EMPLOYMENT TRAINING

Sports and Recreation Every Evening

The purpose of the courses is to bring together Indians from the reserves in the Alberta Region for training in Agriculture and Homemaking designed to meet the special needs of the Indians both in preparing them for employment in these fields and to enable them to exploit more fully the agricultural resources of the reserves and to improve home conditions.

For complete details of the courses consult your Agency Superintendent, who will tell you how to apply.

SANDY BAY WINS MANITOBA MIDGET HOCKEY



We are proud to present the winning team in the Manitoba Indian Residential School Hockey Tournament which took place in Winnipeg's Olympic Rink, March 15.

Left to right: Father A. Chaput, manager; Arthur Roulette, Joe Richard, Clifford Eastman, Arthur Metwayassing, Albert Cook, Colin Moar, Russell Roulette, Oliver Nelson, Kingsley Twovoice, Andrew McIvor, Albert Shingoose, Alvin Paul, Roger Roulette, Robert Connolly, coach; Tom Kubb.

Give Praise To Indians

WALLACEBURG—One of the most efficiently operated municipalities in Ontario is located on the Walpole Island Indian reserve which consists of Walpole, St. Anne's and Squirrel Islands. Kiwanis Club was told recently by Chief Burton Kewayosh, young leader of the 10-man Indian Council and Fred Hall of the Indian Affairs Branch of the department of citizenship and immigration.

Some 100 full-blooded Indians live on 40,000 acres of the three islands, the greater number being on Walpole. Talented along many lines they are engaged in a variety of pursuits that would do credit to any city, town or village. There's never a lack of work. Some 150 Indian men work in Algonac, Mich., for \$2 an hour or better. Some are

gifted woodworkers and in this talent alone they draw top pay.

Chief Kewayosh said one Indian commercial fisherman makes over \$20,000 a year in handling carp alone. Others are excellent hunters, engage in muskrat trapping. The Indian band makes money from income of hunting and fishing licenses.

Indian Agent Hall, on the reserve since July 1952, said the chief and governing body have done a grand job. "They exercise proper control over all licensing, take care of relief, road building and maintenance and exercise great care in spending of money," he said. This year, they instituted a relief and welfare, and an educational committee.

They have made great strides in education and have the only Indian kindergarten east of B.C. in Canada.

Missionary Gathering At St. Mary's

On Feb. 6, Rev. Fr. I. Tourigny, Provincial of the Oblate Fathers of Manitoba, called a Missionary meeting at the St. Mary's Indian School, for the Kenora, Fort Frances, and McIntosh districts. Rev. Fr. Provincial had a first hand account of mission work in North Western Ontario.

We, the students of St. Mary's, were happy to receive the missionaries, and to hear about their problems. (Grade X Students)

NO LIQUOR FOR INDIANS

VICTORIA—B.C.'s native Indians won't be given the right to purchase liquor at government liquor stores at this session of the House, Attorney-General Robert Bonner indicated recently.

Mr. Bonner, whose department administers liquor laws, told reporters the government is studying the question but that the "Indians themselves are quite divided" on whether they want such a right.

Indians Excel At Rock Mines

WINNIPEG—Indians from reserves in Northwestern Ontario, who are usually dependent on trapping and hunting for a living are establishing a reputation as hard rock miners.

With the assistance and co-operation of the Indian Affairs branch, department of citizenship and immigration, the Indians are accepting employment in increasing numbers in mining and other primary industries.

Early in 1956, arrangements were made to transfer Indians from the Hudson Bay region to the Patricia and Kirkland Lake mining areas. At Pickle Crow, in the Kenora district, more than 70 Indians are employed by one mining company, which expects to increase this number.

Many at Pickle Crow arrived with their families and have taken advantage of existing government loaning facilities to purchase housing accommodation. They repay the purchase price of their houses plus interest under a plan of monthly payroll deductions and share in the cost of providing an education for their children.

\$25,000 BONUS

CARDSTON—Indians of the Blood Reserve received another bonus Feb. 15, to the tune of \$10 for every man, woman and child on the reserve. This amounted to about \$25,000 and came from Indian band funds.

From British Columbia

LIFE WITH THE BEAVER INDIANS

by J. Donze, O.M.I.

LIFE among the Beaver Indians of British Columbia who still dwell in tepees a good part of the year is rather simple, primitive and unworried, visiting one of those camps in my mission territory in the first days of July gave me a chance to get acquainted with that sort of life (though I did not live in a tepee).

I drove 75 miles over a large part of the Alaska Highway.

I arrived at the Indian Reservation of Halfway River. Proceeding slowly through the grounds, I had a leisurely look around. Widely scattered on the green and uneven meadow stood half a dozen tepees, and a few more could be seen in the distance. A calm afternoon it was and curls of blue smoke escaped lazily from the open top of the tepees as the Indians rested inside or outside their dwellings. They claim they live on this reservation during the three summer months to allow their children to attend the classes the Indian Department provides for them. During the rest of the year they disappear into almost inaccessible regions.

On Saturday afternoon, the local schoolteacher and myself decided to do a little visiting on the Reservation. The Indians have a large number of horses, which they ride fast and expertly. However, we came across a young boy who was slowly and aimlessly walking.

"What did you do today?" asked the teacher.

"Nothing," replied the boy.

"Nothing?" queried the teacher.

"Nothing", repeated the lad, smiling. "Today, holiday, just sit down." Holidays are the same everywhere and so I could not, in justice, find fault with my young friend who today just wanted to sit down.

I nonetheless took advantage of their forced rest to hold an evening Mass every day. The people came late and kept me waiting an hour or two! They do not seem to own watches and I suppose they read the time by the sun which was practically invisible during the rainy days! The children were not too clean, pitifully dressed in what seemed to be mostly cast-off clothing. They went barefoot in the mud and wet grass, but they did not seem to mind that at all. They attended school fairly well, but they are not expected to become highly skilled scientists in this regime of short term school. Their nomadic way of life allows them only a sketchy knowledge of their faith. They nevertheless certainly have faith and make no mistake about this!

Father Renaud's Monthly Letter

Ottawa, February 26, 1957.

Dear Boys and Girls,

Would you believe it, I'm teaching again! Oh, not very much, that is, not as much as your own teachers do, only four hours a week. But I'm teaching, I write on the blackboard, ask questions and even give homeworks. And there will be an examination at the end of the school year.

Would you like to know who the unlucky pupils are? They are not exactly pupils but students. In fact they are called graduate students as they already hold one university degree. There are only four of them, but at the level, that's enough to call it a class. Who are they?

Well, there is Sister Beatrice, from Midnapore, Alta. Those of you who are in the schools staffed by the Sisters of Providence know she is provincial director of studies for these Sisters in Alberta. Then there is Father Charron, O.M.I., whom the boys and girls in Fort Frances know very well. Those at Cardston will not be surprised to learn that Father Voisin, O.M.I., is the third one. I told them so at Christmas but they were not sure whether I was serious or not. Well



he is. And in case he does not write you very often, I can tell you he has not put on any weight; he is working too hard for that, as usual.

The last one? I can't even start counting all the boys and girls in Saskatchewan, Manitoba and Northern Ontario who at least met him. Hundreds of graduates from Lebret know him very well. Yes, you have guessed, it's none other than Father Paul Piché, O.M.I., eight years principal at Lebret and subsequently provincial superior of the Oblate Fathers in Manitoba for five years.

Now I wonder if I should tell you what I am teaching as he knows so much more about it than I do. Oh well! Let's put it this way: the five of us study Indian Education together. In other words, we talk about you all the time. Would you like to know what we are saying? Just finish your High-School, take your B.A. and come here to take this course!

Aurevoir for now, I must prepare my next lesson!

André Renaud, O.M.I.

Broken Arrow

"Hardly a tomahawk's throw" from the sleeky modern Minneapolis Tribune building, wrote Tribune Reporter Carl Rowan recently, thousands of Indian families huddle in "the dark, squalid, bug-infested dwellings that fit society's idea of what an Indian wants or deserves." Flocking out of barren, overpopulated reservations in hope of finding work in the cities, reported Rowan, they soon "drift into a world of dark hopelessness." In Minneapolis, so-called "City of Hope," there are 8,000 Indians, but few employers will hire them. Jammed into rickety tenements and Skid Row hovels, said Rowan, most of them are doomed to lives that nourish "every stereotype about 'drunk,' 'dirty,' 'irresponsible' Indians."

Cause and Effect

A Negro who has won four national awards for stories that have taken him from the Deep South to the Far East, Carl Rowan, reporter and author (*South of Freedom*), brought to his 15-part Tribune series a mixture of shrewd news sense and a personal kinship with the Indian — the other "American who is not quite an American." In six months on the story, he traveled thousands of miles through reservations in Minnesota and

North and South Dakota, talked to hundreds of Indians and white officials. His published series is not only a hard-hitting indictment of the slum conditions in the paper's own backyard but a searching examination of the deep-rooted causes and effects.

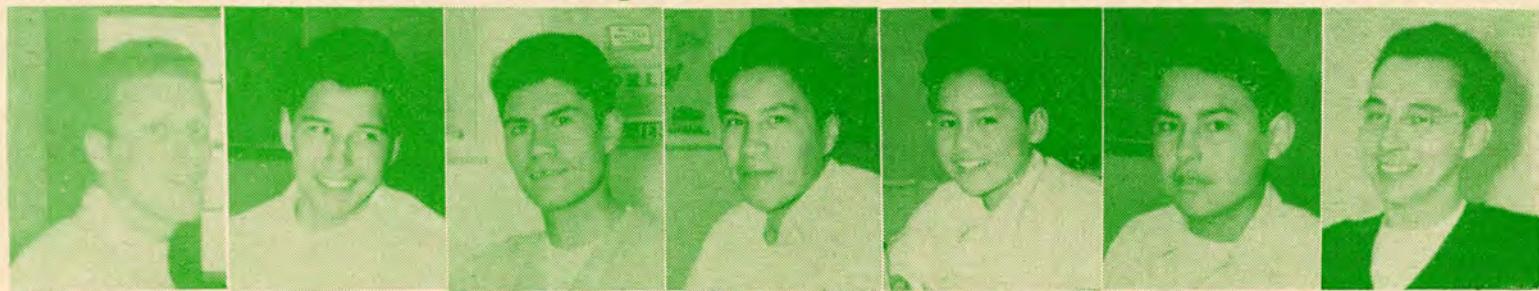
After more than a century of isolation from the U.S. mainstream, as Rowan points out, the Midwest's 75,000 Indians (who got U.S. citizenship only 33 years ago) have been encouraged by the Federal Government in recent years to quit the "rural slums" of the reservations. Says Rowan: "Most of the younger generation sees that the arrow is broken, the tribe is dead." But, poorly educated, lacking technical skills and elementary economic judgement, they enter the white man's world with "handicaps that burden no other groups of Americans."

Good and Dead

"When local whites criticize the South for racial segregation," asks Rowan, "is it a case of the pot calling the kettle back?" Rowan says he found "almost no citizen who will say directly that he considers the Indian racially inferior, or inherently a loafer or a drunkard."

— TIME, MARCH 4, 1957

St. John's Junior Seminary Students, Fort Alexander, Manitoba

Martin Houston
Gr. XIHarvey Nepinak
Gr. IXHenry Morrisseau
Gr. XIBernard Linklater
Gr. IXHenry Spence
Gr. IXAlbert Young
Gr. IXPaul Fontaine
Gr. XII

THE BEST VOCATION

by Romeo COURCHENE
Fort Alexander, Manitoba

The best vocation in all the world is being God's Messenger or Priest. There are many souls to harvest and therefore the priest has no time for being homesick.

When the labour is getting hard and one wants to stop, remind yourself that you have God for your consolation. Keep on sending souls to his eternal kingdom where they will pray for you to God for all eternity.

The Priest also has a dignity which makes him superior to

man because he is Jesus-Christ himself. He is also greater than the angels, therefore must be respected in every way. When our Lord said, "He who listens to you, listens to me," He meant that the priest is really himself, and when you disrespect a priest you do the same to our Saviour.

When a priest says Mass, he is calling Jesus to the host at elevation, and when giving Communion, he is holding Jesus in his hands which no other person can do.

He also has the power to baptize, to forgive sins and give absolution. Another power is to give the sacrament of Extreme

Unction to those who are dying, thus sending their souls to God. Their whole life is consecrated to the salvation and sanctification of souls.

Yes, priests are entirely dedicated to God by prayer, espe-

cially by the recitation of the divine Office or Breviary.

When a priest dies he has all the souls that he saved to plead for him and to be happy with them by praising God during all eternity with all of them.

JUNIOR SEMINARY STAFF & PUPILS 1956



MANY BACKGROUNDS, ONE GOAL



Young Sisters in the novitiate of the Sisters of St. Joseph of Carondelet, St. Louis, Mo., are Sr. Marie Kateri, who was Jane Miller of Neopit, Wisc., a Menominee-Oneida Indian; Sr. John Baptist, who was Mary Kamisato, of Honolulu, Hawaii, a Nisei, or second generation Japanese; Sr. Marie Chantal, who was Lois Martin, of Keshena, Wisc., whose family was Menominee, Oneida, Chippewa, and French; and Sr. Ann Benedict, who was Barbara Moore, of St. Louis, a Negro. A chief work of the Sisters of St. Joseph is teaching school.
(INC Photos)

"Remember in the early history of America, how some holy priests have devoted their entire lives to us people. I feel we ought to give a little of ourselves in return."

—Harry Morrisseau,

AMBITIOUS YOUNG INDIANS

To follow Christ — To save Souls
To sanctify Themselves by Becoming Priests

Only generous hearts can hear Christ's call: FOLLOW ME. Don't wait for an angel from heaven to come and tap you on the shoulder and tell you to give your life to God.

All you can expect are four signs:

1. A desire or inclination for God's service.
2. Sufficient health to follow such a life.
3. Sufficient intelligence for the work.
4. Moral fitness for the responsibility.

If you have these four requirements, you have a beginning of vocation. God offers you a great honor and privilege. At St. John Indian Junior Seminary, Fort Alexander, Manitoba, you will be able to study and follow your vocation in completing your High School grades.

For information write to: REV. A. PLAMONDON, O.M.I.,
St. John's Seminary,
Fort Alexander, Manitoba.