**Qu’Appelle**

**I. R. School**

**Wins Sask. Championship**

The Lebret Indian School and the Fort Qu’Appelle Sioux Indians have won the Provincial Championships in 1957.

**Junior B League**

The high-flying Lebret Indian School pupils have proved once again that they are true champs. In the semi-finals they defeated Holdfast 16-4; in the finals they beat Kindersley 10-3 at home, and 10-7 at Kindersley. This gives Lebret its third year in a row Junior Championship for Saskatchewan.

**Juveniles**

The Juveniles of Qu’Appelle Indian School did as well as their elders, having defeated top Saskatchewan teams such as Swift Current, Oxbow, Moosomin and Melville. They defeated Rosetown 15-8. The return game at Rosetown saw the Indians defeated 6-5, but still winning the Championship on the number of points. In the first game at Lebret, they were still trailing Rosetown during the second period with a score of 8-5 but during the last period they banged home ten goals to none by their opponents.

**Teams Officials**

Coach Art Obey now enjoys five championship trophies (More on page 8)

**Indians Concerned Over New Medical Regulations**

OTTAWA, April 1, 1957 — Native Canadians holding Indian title are upset by a new regulation concerning Indian Health Services. From now on, moneys owned by Indians, either individually or in band-funds, will pay the cost of up-to-now free hospital and medical care.

Government officials will be the only ones to decide not only which Indians and which bands but also what kind of services, at least on the reserves, are to be paid in this way. As in the past, but probably more so, Indians off the reserves who need medical attention will receive no consideration unless they can get in touch with a government official or move back to the reserve before treatment.

Band chiefs and social leaders across the country are holding special meetings to raise doubts as to the opportunity of this measure. They object to the manner in which this policy is foisted on them and are suspicious of the way in which it will be implemented.

Letters and delegations are steadily arriving in Ottawa to protest against what appears to be a lack of fair play on the part of the government.

Thanks to a better education and to the recent introduction of some form of self-government, Indians are now familiar with British democratic traditions as well as with their Treaties and the Indian Act. They were given a taste for joint-planning their own affairs at the national level when the new Indian Act and its amendments were in preparation.

Consequently they are distressed by the fact that they were not consulted with regards to this new policy, even though they will be footing the bills.

It has been pointed out that this new decree is issued on the eve of a federal election when M.P.s are too worried over their own political future to bother with petitions from non-voting citizens.
Indian Affairs
Belong To Indians

Maoris Are Singing Again

How Aborigines Traversed Wilderness

What is really needed is much simpler: give back to the Indians final control over their own affairs. They had it before the Europeans invaded their country. It was taken away from them as a preventive measure, namely to protect them from exploitation, and to allow for readjustment period. In the long run, the process almost defeated its purpose, at least as far as the social personality of the Indian is concerned. The sooner it is brought to an end, the better for every one concerned.

The present Indian Act has this objective in sight in fostering an increasing amount of local self-government by band councils. But this should be extended to the regional and national levels. Otherwise the Indians on the reserves will continue to remain wards of the federal government, if not as individuals, at least as communities. Furthermore, the educational programme should have the same objective instead of by-passing present social conditions and trying to school every boy or girl for life among the non-Indians.

What is really needed is much simpler: give back to the Indians final control over their own affairs. They had it before the Europeans invaded their country. It was taken away from them as a preventive measure, namely to protect them from exploitation, and to allow for readjustment period. In the long run, the process almost defeated its purpose, at least as far as the social personality of the Indian is concerned. The sooner it is brought to an end, the better for every one concerned.

The present Indian Act has this objective in sight in fostering an increasing amount of local self-government by band councils. But this should be extended to the regional and national levels. Otherwise the Indians on the reserves will continue to remain wards of the federal government, if not as individuals, at least as communities. Furthermore, the educational programme should have the same objective instead of by-passing present social conditions and trying to school every boy or girl for life among the non-Indians.

What is really needed is much simpler: give back to the Indians final control over their own affairs. They had it before the Europeans invaded their country. It was taken away from them as a preventive measure, namely to protect them from exploitation, and to allow for readjustment period. In the long run, the process almost defeated its purpose, at least as far as the social personality of the Indian is concerned. The sooner it is brought to an end, the better for every one concerned.

The present Indian Act has this objective in sight in fostering an increasing amount of local self-government by band councils. But this should be extended to the regional and national levels. Otherwise the Indians on the reserves will continue to remain wards of the federal government, if not as individuals, at least as communities. Furthermore, the educational programme should have the same objective instead of by-passing present social conditions and trying to school every boy or girl for life among the non-Indians.

What is really needed is much simpler: give back to the Indians final control over their own affairs. They had it before the Europeans invaded their country. It was taken away from them as a preventive measure, namely to protect them from exploitation, and to allow for readjustment period. In the long run, the process almost defeated its purpose, at least as far as the social personality of the Indian is concerned. The sooner it is brought to an end, the better for every one concerned.

The present Indian Act has this objective in sight in fostering an increasing amount of local self-government by band councils. But this should be extended to the regional and national levels. Otherwise the Indians on the reserves will continue to remain wards of the federal government, if not as individuals, at least as communities. Furthermore, the educational programme should have the same objective instead of by-passing present social conditions and trying to school every boy or girl for life among the non-Indians.

What is really needed is much simpler: give back to the Indians final control over their own affairs. They had it before the Europeans invaded their country. It was taken away from them as a preventive measure, namely to protect them from exploitation, and to allow for readjustment period. In the long run, the process almost defeated its purpose, at least as far as the social personality of the Indian is concerned. The sooner it is brought to an end, the better for every one concerned.

The present Indian Act has this objective in sight in fostering an increasing amount of local self-government by band councils. But this should be extended to the regional and national levels. Otherwise the Indians on the reserves will continue to remain wards of the federal government, if not as individuals, at least as communities. Furthermore, the educational programme should have the same objective instead of by-passing present social conditions and trying to school every boy or girl for life among the non-Indians.

What is really needed is much simpler: give back to the Indians final control over their own affairs. They had it before the Europeans invaded their country. It was taken away from them as a preventive measure, namely to protect them from exploitation, and to allow for readjustment period. In the long run, the process almost defeated its purpose, at least as far as the social personality of the Indian is concerned. The sooner it is brought to an end, the better for every one concerned.

The present Indian Act has this objective in sight in fostering an increasing amount of local self-government by band councils. But this should be extended to the regional and national levels. Otherwise the Indians on the reserves will continue to remain wards of the federal government, if not as individuals, at least as communities. Furthermore, the educational programme should have the same objective instead of by-passing present social conditions and trying to school every boy or girl for life among the non-Indians.
The Catholic Church in Canada

by
REV. ADRIEN BOUFFARD

Canada and the United States have, together, a population of 172 million souls, of which 36 million are Catholics — 51% of the total population of the Americas, and 19% of the total Catholic population.

In 1901 our country had a population of 5,371,315. The increase in population is not due to the birth rate, alone, but to immigration. At the present time the birth rate, alone, but to immigration has increased from 7,200 to 9,700; and the Indian from 118,300 to 144,800. Of the Indian population, 72,300 are Catholics; 55,500 of these are ministered to by the Oblates; 13,000 by the Jesuits of Ontario; 900 by the Capucins of Restigouche; 400 by the Franciscans at Maliseet, N.B., and 3,000 in Vancouver by the Mont Fortains.

Then there is 18.2% of Canadians of European background, 2,533,000 in number; plus 82,827 Asians; 18,000 Negroes; the Eskimo population has increased from 7,200 to 9,700; and the Indian from 118,300 to 144,800. Of the Indian population, 72,300 are Catholics; 55,500 of these are ministered to by the Oblates; 13,000 by the Jesuits of Ontario; 900 by the Capucins of Restigouche; 400 by the Franciscans at Maliseet, N.B., and 3,000 in Vancouver by the Mont Fortains.

The official census figures give the population as 14,009,430, and Catholics as 6,089,496, i.e. 43.3%. It is to be noted that the 280,600 Ukrainian Catholics of Byzantine rite have not been included in this figure. Therefore when these are added, the exact total of Catholics is 6,349,496 or 45.3%. In 1921 we were only 38% of the total population.

In the Province of Quebec the Catholic Church has an absolute majority — 87%; in New Brunswick, 54%. There is a fair percentage in Nova Scotia, Prince Edward Island and Newfound-

SCHOOL BURNS AT SAKITTAWAK

CROSS LAKE, Man. — A one-
room day school was completely
destroyed by flames on January 29. Fortunately the fire occurred in the afternoon, so that it was possible to save practically all the equipment. No lives were lost.

His Excellency Bishop Dunou-
chel is allowing the "Maison Chappelle" to be used for both the school, and as a residence for the teachers, Mr. and Mrs. St. Go-

The next strongest religious


group is the United Church, which has increased its numbers from 669,700 to 2,867,271 — that is 20.5% of the whole. Next come numerically the Anglicans — 2,-

B.C. Student Oratory Winner

CRANBROOK — The Knights of Columbus, St. Eugene Council, held another in their ser-

ies of public speaking contests in St. Mary's Hall recently.

Winner of first prize was Mr. Herman Alpine, from St. Eugene Mission, who spoke on "The Un-

savage Indians".

The next contest will be the

semi-finals when the winner will be chosen to represent this dis-

trict at the final contest, to be held in Trail on May 12th, covering East and West Kootenay. This contest is sponsored by the Father John Althoff General As-

U.S. Indian Converts

863 During 1956

WASHINGTON—There were 863 Indians converted in the U.S. in the past year. Catholic In-

dians are served by 230 priests and 726 nuns in 415 churches and chapels and 57 day boarding schools.

These figures are given in a report by the Commission for Catholic Missions Among Colored People and Indians.

Cardinal Spellman of New York is chairman of the commission.

Eskasoni School Committee Praised

OTTAWA, Ont.—The work of the Eskasoni Indian Day School Parents has been praised by Reverend Paul Pi-

che, O.M.I., Secretary General of the Commission of In-

dian and Eskimo affairs, here in Ottawa.

As reported in the March issue of the Indian Record, this Indian School committee has, as its main purpose to foster, on the part of the parents, a greater interest in all phases of education, and also to place more responsibility on the community for the expansion of educational facilities through the proper use of Government and Bond funds.

The establishment of similar committees is encouraged in every Indian community across Canada.

ED'S NOTE — Through inadvertence, the names of the people pictured at Eskasoni were omitted in our March issue (page 4). They are, from left to right: Rev. N. McPherson, principal; Capt. Simon Denny, T. Boone, Supt. Eskasoni Agency, Chief Willis Prosper, Mrs. John T. Johnson and Mr. F. B. MacKinnon, Regional Supervisor.
**Father Egenolf, Veteran Missionary Buried At Brochet**

BROCHET, Man. — Father Louis Egenolf, O.M.I., a veteran of over 50 years in the Indian missions, died in the hospital of Le Pas, March 14, at the age of 80 years and 4 months.

He remained active until a week before he died. He was brought from Brochet to Le Pas by plane on March 6, rather reluctantly, for he regretted causing so much expense for what he termed an “old machine.”

At first, it seemed to recover, and it was hoped that the renowned “energy of Father Egenolf would again triumph,” in the words of one of his confreres. But God had other plans, and in the words of the same confrere, he died “without a complaint, and with the most edifying submission, in the presence of His Excellency Msgr. Paul Dumoucel and Father Laurent Poirier, O.M.I., his provincial.”

A Requiem Mass was celebrated in the cathedral at Le Pas in the presence of the religious communities and a large gathering of the faithful. According to his own wish and at the request of the Indians of Brochet mission, Father Egenolf’s body was brought back to Brochet. A Requiem Mass was chanted by Father Provincial. March 21, attended by the Indians of the vicinity. All the whites of the village, although Protestants, came to pay tribute to “this priest who used to edify them by his simplicity and his joviality, his warmth and his devotion to souls.”

Father Provincial Poirier preached a moving eulogy in the Cree language on the great missioneer. Father Adrien Larveau, O.M.I., spoke in Montagnais and English.

Father Egenolf was born Oct. 15, 1876, at Dehrn, diocese of Limburg, Germany. He was sixty years a religious and 55 years a priest. Except for two years of ministry in the district of Ile-a-la-Crosse, he devoted his whole career to the Montagnais and Cree Indians of the Mission of St. Peter on Reindeer Lake.

**INDIAN TB JUMPS IN ‘56**

A federal Indian health officer said recently that an increase last year in the Indian tuberculosis death rate should explode “smug certainty” that the disease is on the wane.

Dr. W. J. Wood, regional superintendent of Indian and northern health services, noted that the Indian death rate from TB has been on the increase since 1953. There were 110 cases per 100,000 population in 1956; 80 in 1955 and 76 in 1954.

**ESKIMOS MOVE NORTH**

While most of Canada’s Eskimos today live north of the tree-line, approximately 2,000 years ago their ancestors are thought to have lived in the forest north of Lake Superior.

**WORLD CATHOLICS 464,200,000**

VATICAN CITY—(CCC)—According to the Annuario Pontificale of 1957 there are 464,200,000 Catholics in the world (224,250,000 in Europe, 48.3 percent of the population); 64,000,000 in North America (13.3 percent of the population).

Throughout the world there are some 2,000 dioceses, 40,000 churches, 200,000 parishes and 85,000 seminarians of whom 8,000 are ordained to the priesthood each year.

The total number of priests is 381,550 of whom 275,000 are members of the secular clergy. Brother total of 40,000 and nuns approximately 1,000,000.

This great army of Christ included in its work the teaching of 20,000,000 children in 160,000 schools, and helping 14,000,000 persons in 30,000 charitable institutions.

Psychology, Sociology and Anthropology, to study the mental health conditions of Indian and Eskimo Communities in Canada, particularly in Northern Quebec and Labrador.

A first meeting was held on the campus today with representatives from the different departments of the federal government interested in such studies.

“In vain will you find missions and build schools, if you are not able to wield the offensive and defensive weapon of a loyal Catholic Press.” — POPE ST. PIUS X

**McGill U. Studies Mental Health Of Natives**

MONTREAL, Feb. 20—McGill University has set up a Transcultural Research Section on Social Mental Health with specialists from the Departments of

**Argentine Indian Youth Examined For Sainthood**

NEW ROCHELLE, N.Y. — The Sacred Congregation of Rites in Rome has discussed the cause for beatification and canonization of Ceferino Namumcura, an Argentine Indian boy, who was a protege of the Salesian Fathers.

It canonized he would be the first South American Indian to be proclaimed a saint.

Ceferino was born in the Patagonian region of Argentina, Aug. 26, 1886, the son of Manuel Namumcura, the last “King of the Pampas.” The “King” was converted to Catholicism by Salesians and Ceferino was baptized at the age of thirty.

When he was 11 he went to Buenos Aires to study, determined to “become useful to my race.” He entered the Salesian high school, and was impressed by the life of St. Dominie Savio, and decided to study for the priesthood.

His health began to fail and

**Pope Pius XII**

**40 Years Bishop 58 Years a Priest**

OTTAWA, Ont. — (CCC)—His Holiness Pope Pius XII will be 40 years a bishop on May 13 of this year. On April 2 he was 58 years a priest.

It was on April 20, 1917, that Pope Benedict named Monsignor Pacelli as Papal Nuncio to Munich, Bavaria. Three days later His Holiness named him Titular Archbishop of Sardegna.

On May 13, Pope Benedict consecrated the 41-year-old Nuncio, who 22 years later was to become a successor on the pontifical throne.

Key dates in the life of Pope Pius XII follow:

- Born at Rome, March 2, 1876;
- Ordained priest at Rome, April 2, 1900;
- Secretary of Extraordinary Ecclesiastical Affairs, Feb. 11, 1914; Apostolic Nuncio to Bavaria, April 20, 1917; named Titular Archbishop of Sardegna, April 25, 1917.
- Consecrated by Pope Benedict XV, May 13, 1917; Apostolic Nuncio to Prussia, June 22, 1920; created Cardinal, December 16, 1929; Secretary of State for Pope Pius XI, Feb. 7, 1930; elected Pope, March 2, 1939; crowned at St. Peter’s, March 12, 1939.

**McGill Hockey Finalists 1957**

Front row: Martin Beardy, captain; Hans Sharpe, Isaac Keewayassin, Salo Namagensic, and Wilfrid Kojieck; back row: Lucian St. Vincent, coach; Weston Anicinabe, Alfred Lachinette, Billy Mamejesic, Frederick Land and Jimmy Gasic.
Letter to the Editor

Seine River Indian Res.,

Dear Father,

Your editorial in recent issues have been very stimulating and perhaps, answer my enquiries.

The public schools having some training of this kind - most of which are unskilled - often unsatisfactory and unpalatable to those with higher training and standards.

When brush cutting and burning or pulp-hauling are the only things offered for the vocational training of the students there will be an inevitable frustration if they have had a good introduction to knowledge and tasted of something more than a primitive, near vegetable culture.

Many of the young men feel trapped in their isolation and maybe a bit resentful of so much History, Language, and Music without any way of making a living. They will probably be better Indians for their Residential training; they will know much more how to live but they must have work too and adequate training for it.

I am wondering too, if a whole revision of the Elementary curriculum couldn't be done on behalf of the majority who will never go beyond the 6th or, at best, the 8th grade, by virtue of their late start in school, the irregularity, of employed teachers, family obligations or disruptions of many sorts?

I suggest the following:

1. A practical health course which would include common sense First Aid. The array of Health texts I have at present are next to useless. They are geared to upper-middle class city children filled with pictures of spacious houses, well-aired rooms, running water, electricity. These things are unknown here where malnutrition, overcrowding and inadequate shocks house many more than the four or five shown in the textbooks.

2. A gardening course for those 12-14 year-olds in a school garden with a book exclusively written for Indians with simplified charts of those vegetables adapted for growth in the North.

3. A livestock manual and course for small stock which could be cared for by the children as an example to the older ones - rabbits, chickens, waterfowl, hogs, goats.

Cordially yours,

James E. Milord,
Teacher.

Basket-Weaving Art
Of Coast Indians Is
Preserved By Women

CHILLIWACK, B.C. — Indians on Seabird Island, a small piece of land near Harrison Lake, 60 miles northeast of Vancouver, are having a hard time keeping the old art of basket-weaving from dying out.

The Indian women, from the Thompson and Fraser tribes, use cedar roots in the making of the intricately-woven baskets. Large baskets, necessary in making the multi-colored baskets, are becoming scarce, and trips of up to 50 miles must be made to obtain the roots.

The roots are washed and split into long, thin sections while wet, then carefully woven by the women. Dye is obtained in many colors from cherry bark, in its natural state.

Typical of the designs on the baskets is a jagged path of forked lightning, snakes, butterflies and ferns, and beach and sky scenes.

The largest collection on Seabird Island is owned by Mrs. Alfred Hope, wife of the chief. They have been made by herself or members of her family. One basket, still in good repair, is said to be more than 200 years old.

Despite the pleas of tourists, many women will not part with their work, especially with materials becoming more scarce and the thought that soon the art may become extinct.

Catholic Indian School Wins
Hockey Tournament

Left to right: Captain Dennis Fontaine, goalie; Howard Morisseau and Theodore Fontaine, all of Ft. Alexander Indian Residential School, were awarded the outstanding players' award by Birnie J. White, at the finals of the Manitoba Indian Residential School Midget Hockey Tournament held at Winnipeg's Olympic Rink recently.

Winning team was Sandy Bay's, coached by Robert Connolly and managed by Father A. Chaput, O.M.I. The team received the Brook's Memorial Trophy. Competing teams were Sandy Bay, (R.C.I.), Birtle, (Presb.), Ft. Alexander, (R.C.I.), Fortage La Prairie (U.C.I.), Pine Creek (R.C.I.), Brandon (U.C.I.), Residential School teams.

The "Tom Longboat" Medal was awarded to Louis Harper, best all-round Indian athlete of Manitoba, by Jim Daly of the A.A.U. of Canada.

President on Reservation
Just Like Noble Red Man

Why should the North American Indians — those in Canada as well as in the United States — object to living on reservations?

The fact puts them right up among the elite.

It gives them the advantage of ordinary people whose lands can be taken from them by process of law.

And, contrary to popular belief, so far at least as Canada is concerned, there is nothing to prevent the Indian from leaving the reservation and competing with ordinary Canadian citizens on an equal basis.

As for the elite feature of the Indian's status, a Washington correspondent, quite by accident, recently stumbled on an interesting discovery.

This writer called on the U.S. Department of the Interior to secure data on reservations in general, and the number of Indians living on them. A department official showed him a map covering all the country's reservations.

For a few moments the visitor regarded it; then, puzzled, he remarked, "This reservation here — it seems out of place."

"Out of place?" challenged the official.

"Well, look at it!" retorted the correspondent. "It seems to be right in the middle of Washington, D.C."

The official answered, "It is."

To the question what a reservation was doing in the very heart of the nation's capital, the official patiently explained that it surrounded the White House: that the president himself lived on a reservation.

More than that, the 52 acres making up the White House grounds are not merely a reservation, officially, but the Department of the Interior lists them as Reservation No. 1.

BILLS PROVIDES
FOR INDIAN
COMMITTEE

VICTORIA — Labor Minister Lyle Wicks, whose department administers Indian affairs, introduced in the House a bill for establishment of a committee to "consider matters regarding the status and rights of Indians of the province," on Feb. 19.

EARLY INHABITANTS

It is estimated that at their largest figure, Canadian Indians numbered little more than 200,000.
Vocational Training For Boys And Girls At Mcintosh

The totem pole was the gift of Mrs. Garnet Strong, and the work was executed by a Haida Indian, native of the Queen Charlotte Islands, north of Vancouver Island. The ceremony was presided over by Mr. Marius Barbeau, renowned authority on ethnology and folklore. He wore authentic Indian clothing and demonstrated some Indian musical instruments loaned by the Canadian National Museum of which Mr. Barbeau is an official.

The unveiling of this totem pole was to mark the 100th anniversary of the birth of Lord Baden-Powell, founder of the Scout movement.

Three Plaques To Be Erected By Six Nations

The Six Nations Indian Council has approved a Brant Historical Society suggestion that plaques be erected to Indian long distance runner Tom Longboat in suburban Scarborough, last summer. He has come up with some findings that rock the "noble savage" conception.

To begin with, the 13th-century Iroquois was not a tall, straight hunter, Mr. Kenyon says. He was a short, stooped vegetarian.

Measurements indicate the average height of an adult male was five feet, six inches, and his squaw was four inches shorter.

He was a victim of chronic malnutrition and prone to the ravages of arthritis.

Apparently then, his life wasn't a happy one, but it was mercifully short, says Mr. Kenyon. His preliminary examination indicates 46.2 per cent of the young men died before they were 21, and 32.5 per cent before they were 19.

"There are many young male skulls missing," Mr. Kenyon said. "There are two traditional explanations. The first assumes the young men were warriors—but...there was no palisade around the village, which would have supported the theory that they were warlike.

"No, the only assumption is that they went out hunting, driven to desperation by starvation, and lost their lives in hunting accidents or through exposure." His studies indicate the Tabor Hill Indians' diet was about 85 per cent vegetarian and mostly corn. Whether through design or accident, they seem to have eaten sand with their corn and this wore down their teeth.

CHIPEWAS INDIANS OF YESTERDAY AND TODAY

Sister M. Carolissen Levi, Pogeant Press, $3.00

This fine and intensive study is based on years of original research by the author who taught in a reservation school. The book is clear, informative, and highly readable and is exhaustive in its material on this once powerful tribe.

Illustrations are by Peter Whitebird, Chippewa artist.
Father Renaud’s Monthly Letter

Ottawa, April 12, 1957.

Dear Boys and Girls,

I was back to school for a week. This is what I must report this month. Instead of teaching, I have been taught and, I hasten to add, I have learned.

It was not an ordinary school, though it took place in a regular school building. The teachers did not have degrees or certificates from Normal School, but they knew what they were talking about and they explained it very well.

What was it? A Leadership Course for French-speaking Indians of Quebec. It was held at Oka, not very far from the famous Trappist Monastery. There were some twenty Indians participating, from the most progressive Indian communities of the province, namely, Oka, Odanak, Village-Huron, Pointe-Bleue, Bersimis and Sept-Isles, places that are bynames in history or in the industrial development of the province.

They had come at the invitation and expense of the Indian Affairs Branch, to study the social problems of their respective communities. The social worker from the Branch, Miss Berthe Fortin, the regional supervisor, Mr. Romeo Boulanger, Mr. P. Proulx, the local superintendent, together with Mr. Ramsay, a social worker from Trois-Rivières, and Miss Colette Hovasse, social worker from French Morocco, were on hand to provide technical help and advice.

The group surveyed all sorts of topics concerning life on the reserve, from recreation to education of children and family relations. The delegates provided the problems, the technicians offered solutions then both would fit questions and answers together through co-operative discussion.

I listened carefully to everything that was said, particularly by the Indians. I asked questions when I was not sure that I had understood and these were answered very patiently.

So I learned a lot from these descendants of the historical Hurons. Abenakis, Montagnais and Algonquins who were analysing their community problems with competence and responsibility. They seemed to have inherited of their forefathers’ wisdom, sense of observation and teamwork. And I thanked God that they had, notwithstanding two centuries of association with people from other countries. Because it is only Indians like those and, I hope, like yours.

Preset Policy May Lead To Ultimate Extinction, Says Father Renaud

The state of inferiority to which we have relegated the original inhabitants of Canada, is unworthy of a great and democratic country such as ours, opined Rev. André Renaud, O.M.I., in a recent conference given in Ottawa.

Three conditions, said Father Renaud, are necessary in order to be a Canadian: to live in Canada, to think and act like a Canadian, and be recognized as such by the law. The second of these conditions is missing as far as the Indian is concerned. Furthermore, living conditions in the Indian reservations are far from ideal.

It is true that they have the benefits of free medical treatment, but all their activities — whether individual or communal — are strictly supervised, and while the usual standard of living space is four persons for every five, rooms, in the reservations it is five persons to two rooms.

From the very outset, we, white people, have contributed to their downfall by bringing them into contact with germs with which their organism was unable to cope. And while, in that initial period we did treat them as equals, we have, down through the years, treated them with less and less consideration, and our present policy, whether knowingly or unknowingly, is leading to their ultimate extinction.

selves, who will eventually find a true and permanent answer to the many problems now disturbing Indian communities.

Happy Easter!

André Renaud, O.M.I.

Noble Gesture

Thoughts on international oil squabbles, power politics and monetary crises should temporarily vanish for the Duncan community this week with word that Cowichan Indians have agreed to sell 47 acres of land lying on the west boundary.

No one living seems able to recall a similar instance occurring here. The prospect of being able to build on acreage formerly closed is stimulating to a degree, the land’s central position a foremost advantage.

The Indians have made an excellent gesture to the whites. Now, it remains to be seen what the whites will do with the opportunity presented. (Cowichan Leader)

Woman Councillor

Georgina Island Indians have elected a woman councillor. She is Mrs. Edna Porte and she’s the first woman ever elected to an Indian council in the Georgina, Scugog or Rama reserves. New Chief of Georgina Island is John Charles and Les McCue is the second councillor.

Over 400 Attend Hobbema RC School

Four hundred and five pupils, almost all of whom are day scholars, now attend classes at the Hobbema Residential School. Four school buses are used for the transportation of day scholars. Attendance reports are of a very high average.

Five hundred pupils are expected to attend Hobbema Roman Catholic School in September 1957. It is expected that a 14-class block will be erected next summer to replace the old school building which formerly housed both dormitories and classrooms.

Night classes

The principal of Hobbema Indian Day School has organized night classes for young adults, twice a week. About twelve Indians attend these classes in carpentry and mechanics; night classes in home economics will be held for girls.

It would seem that this policy would be more effective than the general short courses which are sponsored by the Indian Affairs Branch.

Adult Courses Cancelled in Alberta

Calgary, Alta. — Since the agricultural course planned for the adult Indians of Alberta had been arranged for 100 pupils, and only 25 registered for the course, it had to be cancelled.

Plans are now being made for courses in bricklaying, plastering and welding, for 50 young men, to start in June.
LOWER POST PUPILS AWARDED FIRST PLACE IN POSTER CONTESTS

LOWER POST, B.C. — Pupils of the Indian Residential School at Lower Post, B.C., received top awards in two recent province-wide Poster Contests.

In the 1956 contest conducted by the B.C. Tuberculosis Association, twelve year old Kenny Johnson, a grade five pupil, won the Association's Silver Cup for the school and a bicycle for himself. Kenny, whose home is in Burwash Landing, Y.T., has attended the School since its opening in 1951. Other pupils receiving awards in this contest were Irene George, Dalton Dennis, and William Eiterza.

In the 1957 Catholic Press Poster Contest conducted by the British Columbia Catholic, J. Johnny was awarded first place in the grade school division. The winning poster was in competition with over 160 entries from some 30 Catholic Schools throughout B.C. Johnny, who is gifted with unusual artistic talent, hopes to take a course in Commercial Art.

Father Y. Levaque, O.M.I., is principal of this thriving school located at Mile 620, on the Alas­ka Highway. At present, there is an enrollment of 170 children from Northern B.C. and the Yukon.

INTEGRATION SLOWS DOWN IN SOUTHERN ALBERTA

CALGARY, Alta. — Notwithstanding the efforts made by the Federal Government to integrate Indian children into white schools, there are indications that this policy is not as successful as some publicity releases indicate.

The Protestant children of the Cardston Indian Residential School (Anglican) who attended Cardston Public School last year were graded into several classrooms, but have now been grouped in the same classroom, all by themselves, no matter what their grading is.

A recent report indicates that Indian girls in grades 7, 8 and 9 have been dismissed from Cardston Public School at Christmas. They now attend classes at St. Paul's Anglican Residential School.

There is evidence that the Indians are not too happy about the speeding up of integration in schools for whites. The same attitude is taken by the Saddle Lake, and the Long Lake (Keewatin) Indians in Northern Al­berta.

It is reported that the Protestant children of Hobbema Agen­tcy would attend public schools from Grade 6 upward. Many Pro­testant parents are protesting the planned integration of their chil­dren into the Penoka Public School.

SARNA Reserve Sold For $9 Million

SARNIA, Ont. — After a year of negotiations, the largest real-estate transaction in the history of the country took place recently.

The Indians of St. Clair, of the Chippewa tribes, from Sar­nia, Ontario, who are reputedly the wealthiest in the country, have sold their reserve of 3,450 acres, situated in the heart of the industrial area, to a group of New England business magn­ets, at a price of $9,000,000.

The 457 members of the tribe have reserved a strip of land of 258 acres, where the American Company is constructing them apartment blocks, at a cost of one million dollars. This land has been in the possession of the St. Clair Indians since 1825, when it was made over to them by a treaty signed by King George IV.

A. H. Rosella Nahmabian has a copy of this treaty. The original territory consisted of 10,000 acres, but has gradually diminished, due to in­dustrial expansion. It is the only Indian reserve, today, within the confines of a city.

QU'APPELLE . . .

(From page 1)

Qu'Appelle Juveniles

Kneeling (I. to r.): Wesley Favel, Denia Delorme, Gilbert Keewatin, Vincent Bellegarde, Francis McArthur.

Center row: Brother Aubry, Clement Kay, Glen Bellegarde, Irvin Starr, Joe Seymour.


Integration Slows Down In Southern Alberta

Ontario's Indian Population Highest

There are more Indians in Ontario than in any other province in Canada. This is indicated in a return tabled in the House of Commons by Hon. J. W. Pickersgill.

Ontario's Indian Population Highest

Ontario's Indian Population Highest

There are more Indians in Ontario than in any other province in Canada. This is indicated in a return tabled in the House of Commons by Hon. J. W. Pickersgill.

The aboriginal population of this province is 37,255. Next comes British Columbia with 31,086, followed by Mani­toba with 19,684, Saskatchewan with 16,750, Quebec with 17,574, Northwest Territories with 4,023, Nova Scotia with 3,002, New Brunswick with 2,829, Yukon with 1,568 and Prince Edward Island with 272.

Mr. Pickersgill's statement does not indicate any Indians as residing in his home province of Newfoundland.

Total Indian population of the Dominion is 151,358.

Needed Indians

Pickersgill has a short memo­ry as to how much help we've had from Indians, especially in the war of 1812. How much we needed them then. If they'd turned us down maybe he'd not be around to turn them down now.

Congratulations to the "Camsell Arrow", one of the liveliest, most interest­ing, best edited magazines ever put out for Indians. 