



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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Dormitory Block Opened At Ermineskin



Picture taken at the school doors. Speakers included Rev. George Marie Latour, school principal; Most Rev. Anthony Jordan, Catholic coadjutor-archbishop of Edmonton; R. F. Battle, regional supervisor for the Indian Affairs Branch; Hon. Fred Colborne, provincial minister; and Ray Thomas, former MP for Wetaskiwin.

HOBBEMA—An exceptionally well presented concert, banquet and a colorful ceremony were highlights here on June 5, at the official opening and blessing of the new Ermineskin School dormitory block.

The Indians of Hobbema reserve also were informed that a new 16-room school will be built on the reserve to serve the reserve's four Indian bands.

R. F. Battle regional supervisor in Alberta for the department of Indian Affairs, stated that plans already have been drawn up and that work on the structure will be started this year.

Official Welcome

Following the singing of O Canada, Father George Marie Latour, O.M.I., school principal, officially welcomed all visitors.

Master of ceremonies was J. A. Coady, a teacher at the school. Most Rev. Anthony Jordan, R.C. coadjutor archbishop of Edmonton, lauded the work being done by the personnel of the Indian Affairs Branch.

Archbishop Jordan warned all to "go slowly" and not press the work and attempts for the advancement of the Indian "too swiftly." He lauded the work of the priests and the nuns and also urged the children to appreciate more the things being done for them.

Mr. Battle

Mr. Battle pointed out the great increase in the number of Indian children going to academic and vocational training schools now than 10 years ago. He said that in 1930, there were only 148 Indian children going

to the Ermineskin school.

Today, he said, that number has been increased to more than 400 children, with next September's enrolment likely to exceed the 500 mark.

Pays Tribute

Mr. Battle paid tribute to the priests and to the nuns for "your wonderful work." He said that he could foresee the Ermineskin school becoming a possible Notre

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Affairs Branch; Hon. Fred Colborne, provincial minister; and Ray Thomas, former MP for Wetaskiwin.

15 Graduates at St. Paul High

LEBRET, Sask. — June 2 was graduation day at St. Paul's High School at Lebre. Fifteen Grade XII pupils, whose names are listed below, took part in the graduation ceremony which was held in the afternoon.

Gathered on the school lawn around Father Hugonard's monument, students, staff, parents and

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LETTER DEAL FOR INDIANS PROMISED BY DIEFENBAKER

Self-Government, Voice In Commons, Senatorship

In his political campaign, the Rt. Hon. John Diefenbaker, now Premier of Canada, speaking in Calgary and in Prince Albert about the Indian rights, told a press conference:

"The time has come for the investigation of all Indian rights. The Indians should be given the right they have to speak in Parliament and to bring their views before Parliament!"

He promised to appoint one member of the Indian group to the Senate should a Conservative government be elected. The Conservative Premier said that the sections of the Indian act under which the right to band membership can be challenged were unconstitutional. He said they should not apply to Indians accepted in Treaty before a certain date, and that date should not be before the Act came into force in 1951.

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St. Paul's Indian High School Graduates, June 2



Front row, left to right: Christine Sheepskin, Guy Yuzicapi, Frances Fontaine, Rev. Father Robidoux, O.M.I. (Principal), Beverley Sinclair, Conrad Danielson, Anita Bellegarde. Center row: Jimmy Wells, Jean Littlechief, John Kelly, Isaac Beaulieu, Maxine Nanawin, George Poitras. Back row: Glen Bellegarde, Walter Linklater, Joe Frank Courchene.

Indian Missionary 90 Years Old Must Protect

ST. IGNATIUS, Mont.—Father Louis Taelman, S.J., who is described as the oldest Indian missionary in the United States, celebrated his 90th birthday by carrying on his vigorous activities at the mission here.

For 60 years — 30 of them right here — he has worked with the "Red Man" and has seen the missions give up their old time role as the hub of human activity to the towns established by the white man.

"The mission today is quite different from what it was back in 1890 to 1900, the 'golden days' of the mission," Father Taelman points out. "Then the mission was the center of civilization in western Montana. We made our own lumber, bricks and flour. We had several hundred children in our school."

Forbidding discouragement, though is the continued demand for the spiritual work of the mission.

For less than two years Father Taelman was pastor of a parish at Yakima, Wash., and then he

picked up his labors as a missionary. Besides his work among the Flatheads at St. Ignatius, the priest has worked among the Crows in eastern Montana and the Spokane and Kalispell tribes in eastern Washington.

Even during his four years as president of Gonzaga College at Spokane, from 1909 to 1913, Father Taelman took charge of the Kalispell Indians near Cuck, Wash., because he was the only priest available who could speak their language.

● "Maybe some Indian and Metis boys are afraid to enter a Seminary on account of their age . . . but that doesn't mean a thing. The doors of the Seminary will always be open, and we will always be glad to have another brother in Christ with us here." — Martin Houston, Fort Alexander.

Children's Money or Future Dark

by TAKH-SHKO-DA-WA
(Aylmer Nicolas Plain)

I hesitate to say much about the future of Sarnia Indian Reserve because it becomes increasingly evident that the policies of the Department of Indian Affairs are aimed at making white men of the Indian people.

The U.S. Government made that mistake a little more than half a century ago; doing away with Reservations and sending the natives out ill-equipped to compete with the whites.

Result? Indians spend their money, mortgaged away their homes, ending up in some white man's backyard. Two decades ago, the U.S. realized the mistake because of the increasing number of Indians on relief rolls.

New reservations were purchased, housing projects launched and rehabilitation begun. Today, with new responsibilities, the U.S. Indian is fast taking his place in the economy of that republic.

The Canadian Government should be made to see the responsibility and opportunity it has. It must allow the Indian gradually to assume responsibilities, individually as well as in communities. Sarnia Reserve Indians have handled considerable amounts of money in the last few land sales.

They have done so in a creditable manner as is evidenced in the handsome homes along the waterfront. However, there are some yet, who have to learn how to use their wealth judicially.

It must always be remembered that Sarnia Indians are only a few generations removed from the people who were satisfied if their larder was filled, a good roof over their heads and clothes warm enough to keep out the cold and a stock of good stories to tell one another by the fire.

If the Government hands everyone his money without in some way ensuring that the minor children's share in this last land sale is kept in protective investments, then I declare, that the future of the Sarnia Indian is dark.

The potentialities, however, are great indeed. We can make of our village a real model for other communities to aim at. Those who have the true Indian make-up can invest their wealth in a real Indian store, bringing up the native handicraft from other reserves and stocking up for the tourist trade.

The more modern can have their own beauty shops, recreation rooms and what have you. Presently, our people seem to have a yen to satisfy the traveling urge. Once that has been satisfied, I am optimistic enough to believe that our future is bright indeed.

I have spoken.

Indian Tracking Indian Among High Hogans

Right on the streets of Los Angeles, today, Indians are tracking Indians.

Too often, the trail is lost across miles and miles of concrete and asphalt and through the maze of mortar and glass.

A group of apostolic-minded Catholic Indians here, long used to the high hogans and tribal customs of the city, are busy hunting out young Indian families recently relocated from the reservation.

The Indian, new to the white man's way of urban life, is often lost in the city. He has a rugged economic, social and parochial adjustment to make.

"It's a little too fast for some of them," commented Father Gerard Brenneke, O.F.M., long-time missionary to the Indians of the Southwest, now stationed at St. Joseph's church here.

A group of the city's older and urbanized Indians, with Father Gerard's help, have instituted a monthly Communion breakfast for Indians here.

It is held every Sunday of the month at St. Joseph's school hall, 12th and Los Angeles Sts., following the 8 a.m. Mass.

Mrs. Chester Robidoux, a Sioux formerly of the Rosebud reservation in South Dakota, said the idea is to give the Indian a sense of religious and social unity with his fellow

Catholic Indians until he is established here.

She and Louise Courchene, part Assiniboine, and Sam Kolb, a Mission Indian from San Diego County, pointed out the trails of the relocated tribesman.

Lost in the Crowd

An Indian, they said, has to have a feeling of belonging. "He is proud. He won't ask for help. He isn't forward or grasping."

For these reasons, he will hang back from parish life, feeling a stranger among the white man. Too often, he doesn't find a helping hand to bring him into parish life.

"Catholic people are a cool and different tribe," commented one of the three.

"If a parish is not warm and receptive, the Indians take it personally," even though the slight is not intended.

This is the reason for the Communion breakfast: to help the Indian assimilate into city and parish life through the help of his fellow Indian Catholics.

But the big problem is locating the relocated. They settle in all parts of the city and county here. There are no ways, short of smoke signals, of locating each other.

Mrs. Robidoux thought perhaps a number might learn of the Communion breakfast through readers of The Tidings.

Chief's Descendant Essay Winner

Albert E. Thompson, the great grandson of the Manitoba Indian chief, Peguis, has won a Manitoba Historical award for an essay on his famous forefather.

Mr. Thompson, a 56-year-old farmer on the Peguis Indian Reserve was one of three to win medals in the Society's annual Margaret McWilliams essay competition.

The 30-page essay contains a chronological account of the descendants of Chief Peguis to the present day, making mention of one descendant who won battle honors in Korea and another who entered the ministry.

In the essay is a story of a chair, a prized possession of the chief. It was carved for him from a piece of driftwood by Baptiste Parisien in 1855. When Chief Peguis died in 1864, the chair

Pilgrimage to Kootenay Shrine

FERNIE—Catholics of the East Kootenay Deanery, Creston, Cranbrook, Fernie, Kimberley and Natal, journeyed on their annual Marian Pilgrimage to the Kootenay Residential School on Sunday, May 26. A solemn High Mass was offered at 4 p.m.

Rev. G. Dunlop, O.M.I., principal of the School and Mission at Cranbrook, was in charge of the Pilgrimage.

A procession featured the Boys Band from the school, under the direction of Brother MacDonald. The Fourth Degree Knights from Fernie, formed a guard of honor.

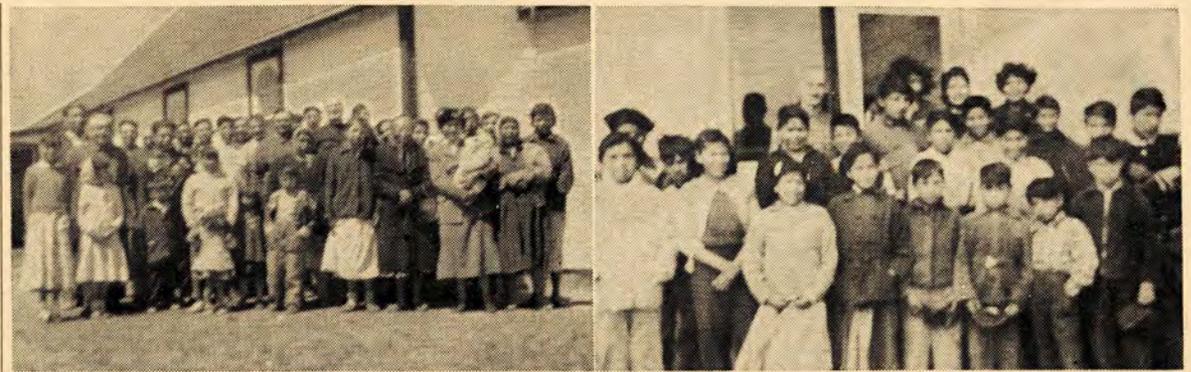
began a generation-to-generation passage. In 1947, Mr. Thompson turned it over to the Hudson's Bay Company museum in Winnipeg.

15 Graduates

(From Page 1)

friends paid tribute to the founder of the school; band selections were played, Miss Grace Laval-lée delivered an address and a wreath of roses was placed at the monument.

In attendance were His Excel-lence Archbishop N. C. O'Neill, of Regina, Very Rev. Tourigny, Provincial, and guest speaker; the Hon. James Gardiner, then Minister of Agriculture, Messrs. McLeod and Rodine, (of the Indian Affairs Branch), and Oblate Fathers and Brothers.



Left: Part of the Catholic congregation which attended Mass at St. Anthony's Mission Church, May 26.

Right: Mr. Bissonnette, teacher at the Indian Day School, Pipestone, with his pupils.

Five-Year Electrification Program For Blood Reserve

CARDSTON—One of the most unique rural electrifica-tion programs ever proposed in Western Canada has been approved for the vast Blood Indian Reserve and surveys are being made for the power lines.

The program is being made possible through the adoption of a policy by the band council under which it authorized spending \$50,000 a year for five years from its band funds to electrify the 353,000-acre reserve, the largest Indian reserve in Canada.

The program is expected to bring further spectacular changes and improvements to living conditions on the reserve, just as is happening through the band's housing scheme under which Blood Indian families obtain new houses under easy-payment terms not subject to any interest charges.

A total of 130 houses now have been built under this scheme at a cost of \$255,000 and 23 more are being built this year at a cost of nearly \$70,000, the money coming from band funds and to be repaid over 10-year periods.

The housing scheme, which was started in 1950 and does not

require any down payments for new homes, is greatly improving living conditions on the reserve. It also is credited for giving birth to the movement for electrifying the reserve.

TO THE RESCUE

First contingents of Indian workers procured to relieve an anticipated shortage of sugar-beet workers in Southern Alberta are now in Lethbridge. A group of 50 Indians came from North Battleford, and a group of 100 from Prince Albert, Sask.

Indian Record Editor Resumes Work Among Indians

WINNIPEG, Man.—Father Lavolette, Editor and Man-ager of the WESTERN SUN-DAY VISITOR, and also editor of the INDIAN REC-ORD, is resuming his work among the Sioux Indians of Western Manitoba at the Oak River Reserve (Griswold and Oak Lake Sioux) (Pipestone) in May.

These two missions were founded by Father Lavolette in 1935; he was in charge of them from that time until his appoint-ment to Ottawa in 1951.

A new day-school will be opened for the Catholics at the Oak River Reserve in September and St. Anthony's Mission Chapel which has been used as a day-school for the past years will be entirely renovated.

Dormitory Block . . .

(From page 1)

Dame or a duplicate of Wilcox College in Saskatchewan.

Father Guy Michaud spoke on behalf of the clergy and Fred Colbourne, minister without portfolio in the Alberta cabinet, brought greetings from Premier Manning and the people of the province.

Ray Thomas, M.P., brought greetings from that government. Speaking in several different dialects, Cyprian Larocque, representing the chiefs of the four Hobbema bands, brought the thanks of the Indian people for the white man's education of his people.

Archbishop Jordan blessed the dormitory chapel and then the dinner followed. The young stu-dents were impressive in their army cadet uniforms, the Canadian Girls in training uniforms and the smaller girls of the Ex-plorer movement.

Added Attraction

An attraction at the banquet was a cake, a model of the pres-ent Ermineski dormitory. The cake was baked and decorated by Sister Yvonne, aided by three Indian women, Mrs. Rose Crate, Miss Christine Buffalo and Miss A. Mackinaw.

Joseph Buffalo, one of the first students at the old school of 1894, was introduced, as were several other old-time members of the four Indian bands inhab-itating the Hobbema reserve.

The concert depicted the early and late history of the Ermine-skin school from its beginning, when the Ermineskin band sought to have in their midst "the good men of prayer."

Each and every act, from dramatized song, tap dancing, soft shoe folk dancing, rhythm band and individual instrument numbers, was well presented.

Another feature was the artis-try of members of the school in the hand-painted scenes which formed a picture background for the various acts.

Among the special guests was Mrs. Ruth Gorman, of Calgary, who, as a lawyer, came to the aid of 120 Indians of the Samson band facing eviction from the reserve earlier this year.

Duck Lake Cadets Presented with Badges

DUCK LAKE, Sask. — The annual inspection of the Cadets of St. Michael's School was held in Duck Lake by Captain J. Hutchinson, 44th Battery R.C.H., Prince Albert.

Officers accompanying Cap-tain Hutchinson were Area Cadet Officer Captain N. L. Topham, Regina, and Cadet Training Officer Lieut. Moad, Regina.

Captain Hutchinson congratu-lated the 28 cadets on their good performance and also their Director, Rev. Captain L. Houde, O.M.I.

Following the Review and march past the cadets gave a demonstration of stripping a light machine gun. There was also a display of rifle drill. Fol-lowing this, the awards for the best marksmanship were awarded to the highest scorer of unit — Lance Corporal Cecil Greyeyes, with 87 points; Sec-ond Class — Cadet Lieut. Noel Turner, with 82 points; Second Class — Cadet Lieut. Albert Sanderson with 82 points.

The crossed rifles and crown were given to the following 18 boys: Sgt. H. Badger, Pte. R. Fawel, L/Cpl. P. Johnstone, C. Lt. A. Sanderson, Pte. J. Watson, Pte. W. Lazyback, Pte. W. Ger-vais, Pte. F. Joseph, Capt. R. Sanderson, Pte. R. Dumont, Pte. A. Daniels, Sgt. A. Greyeyes, Pte. S. Pooyak, Pte. A. Turner, Cpl. R. Daniels, C. Sgt. M. Peters, C. Lt. N. Turner. Crossed Rifles, 1st Class Shots: Pte. N. Arcand, Pte. C. Katcheech, Pte. D. Assisew, Cpl. P. Ledoux, Cpl. J. Ermine, Pte. J. M. McAdam, Cpl. M. Greyeyes, Pte. L. De-bray.

Among the 150 spectators present were the Duck Lake Agency Superintendent Mr. V. H. Gran, Rev. Father L. C. La-tour, principal of St. Michael's School, and Rev. Father St. Pierre.

DR. KELLY ELECTED PRESIDENT

VANCOUVER, B.C.—Rev. Peter Kelly, D.D., a member of the Executive of the Native Brotherhood of British Columbia and son of a Haida chief, has been elected recent-ly president of the B.C. confer-ence of the United Church.

Dr. Kelly, who has been four years a teacher, entered the Methodist ministry in 1916. He was given a degree in Divinity in 1947. He is presently at Parks-ville, Vancouver Island.

Dr. Kelly is chairman of the Native Brotherhood's Legislative Committee, and he is also a di-rector of the Native Voice.

SOCIAL LEADERS TRAINING COURSE AT OKA



First row: Mr. J. P. Ramsay, M.S.S.; Mr. R. L. Boulanger, Regional Sup., I.A.B.; Miss Berthe Fortin, T.S.; Mr. R. Proulx, Asst./Super., Oka Agency.

Second row: Mr. R. Maninier, President Oka School Board; Mrs. Alexandre Gros Louis, Mr. Fernand Savard, Mrs. Jos. Gill, Miss Gaby Nelson, Miss Eliane GrosLouis, Mrs. Esther Sioui, Miss Suzanne Jacob, Miss Simonne Vollant.

Third row: Mr. Paul O'Bomsawin, Mrs. Louis Hannis, Mr. Guy GrosLouis, Mrs. Ernest Cree, Mr. Armand GrosLouis, Mr. Ernest Cree, Mrs. Georges Duchesne, Mr. Lauréat Roch, Miss Colette Hovasse, Miss Colette L'Heureux, Mr. Roger Simon, Father André Renaud, O.M.I., Mr. Jean-Baptiste Vallée, Mrs. Jean-Baptiste Vallée, Mr. Claude Gill.

Golden Jubilee on Piapot Reserve

PIAPOT—Tuesday, May 28 will go down in the history of Piapot Indian Reserve 20 miles north of Regina, as the celebration day of the golden jubilee of former Chief, Harry Ball and his wife Annie Cis Ball, who were married by the late Rev. G. Hugonard, May 28, 1907, in the chapel of the Indian school at Lebret.

The function was attended by a number of friends including former Chief Abel Watetch and Mrs. Watetch, the only other couple on the reserve who celebrated their golden jubilee a few years ago. The two grooms are half brothers, and the two women were classmates at Lebret Indian school in the early part of the century.

Harry Ball was born on the Piapot Indian reserve in 1886. He attended the Regina Indian Industrial school and graduated in 1904. He went to Ontario where he worked for a year, and returned back to the Piapot reserve. He then went to work on the Pasqua reserve, where he met his future life partner.

War Wound

In the First World War, he enlisted with the 195th Battalion Regina, and was a member of the Battalion Band. In 1916, late in the fall, he went overseas with reinforcements for the 102nd Battalion. Three days before the

Battle of Vimy Ridge, he was wounded during the preliminary bombardment and left the lower part of a leg "somewhere in France."

He was elected chief by the Piapot Band in 1941 and carried on until 1955 when he resigned.

In 1928, with four members of the Qu'Appelle Agency, he went to Ottawa. The result of that trip was the start of the movement to have higher education for the Indians. A high school was started at Lebret and day schools were built on the reserves.

In this year's housing program of the Reserve Band Council for 10 new houses, his name was placed first on the list, a well deserved gesture to the man who has always been at the service of Indian brothers on the Piapot Reserve.

The family consists of two daughters, seven grandchildren, and nine great grandchildren.

FEDERAL AID POSSIBLE ON INDIAN HALL

J. V. Boys, Duncan Indian agent, told a meeting of the Indian Arts and Welfare Society recently, it might be possible for Indians to get assistance from the federal government for construction of a community hall on one of their reserves in this area.

Mr. Boys was commenting on a campaign of Mrs. Sam Joseph, 1496 Admirals Road, to raise funds for the construction of recreational hall for Indian children and teenagers on the Songhees reserve.

SEMIAHMOO RESERVE SHOULD BE A PARK

Vancouver, B.C. — The Lower Mainland Regional Planning Board wishes to acquire Semiahmoo Indian Reserve for park purposes in order to prevent further private leases of reserve lots by the Indian Affairs Branch.

It has reported that more than 40 leases have already been granted: there are 250 acres which might be acquired for metropolitan park development.

NATIVES BETTER UNDERSTOOD, SAYS FATHER RENAUD

OTTAWA — With the help of adult education and welfare organizations, Canadians understand better the social injustice of which the natives of Canada are the victims, said Fr. Renaud, O.M.I., when he returned to Ottawa after a three-week trip in Western Canada.

Fr. Renaud attended three adult education provincial group meetings in Winnipeg, at Banff, and in Vancouver. He submitted on behalf of the CAAE a report on the work of the National Indian Canadian Commission.

In a later meeting, where representatives of four different provinces were together, the social and economic situation of the Indians was studied under the leadership of Fr. Renaud.

WAR HERO TO BE MADE BLOOD CHIEF

Douglas Bader, CBE, BSO, DSC, the most renowned double amputee of the Second Great War, is to be honored by the Blood Indian Tribe this summer.

He will become an honorary chieftain of the tribe and member of the Kanai organization on July 27.

Ernie R. McFarland is president of the Kanai organization. He and Blood Head Chief Jim Shot-Both-Sides and his counsel announced that Mr. Bader had accepted the invitation and honor of becoming an honorary chief of the tribe.

MODEL VILLAGE WILL BE BUILT BY INDIAN BAND

SARNIA — Chief Lloyd Williams, of the Sarnia Indian band, said recently that New England Industries Inc. of New York is giving the band \$940,000 to build its own model village.

Architect Sylvester Sonte, 31-year-old native of the Sarnia reserve now living in Detroit, has been assigned to prepare plans and specifications.

Chief Williams said approval of the transaction has been given by the governor-in-council and Hon. J. W. Pickersgill, minister of immigration and citizenship.

The company has arranged to purchase reservation land for industrial development and has agreed to pay for construction of a village for members of the band living there.

A typographical error in our May issue: 19,000 in day schools, not 50,000.

Stricken Indian Six Days in Snow at 20° Below Zero Clutching Picture of Our Lady

CAP DE LA MADELEINE, Que. — (CCC) — This is the true story of an Indian's devotion to Our Lady of the Cape and how he survived lying in the snow for six days with temperatures down to 20 below zero.

Rev. Achille Gagnon, O.M.I., a missionary stationed on the North Shore of the Gulf of St. Lawrence, in the Labrador Vicariate, a few miles from Seven Islands, thus tells of the incident:

On coming back from the Missionary Congress, last fall, I met with a tough trial. One Indian had been missing during the hunt. His family believed him dead in the woods. He had left camp in the morning to look for caribou. Since they had had no news of him for three days, his wife went to the railroad to ask for help while she came back to the coast.

A group of Indians coming back to the coast on November 25th, found him in the woods, lying in the snow, hardly able to breathe. He had been lying there for 6 days with nothing to eat.

We got the news the next day that he had been found. I was asked to board the 'Beaver' which was to fetch him 135 miles

away. An hour later, we were on the landing strip.

He had both feet frozen completely, all his strength was gone. We travelled part of the way, then darkness compelled us to land at the 80-mile mark. The Company dispatched a special train to bring us back to Seven Islands at 10:30 p.m.

There, was a favour of Our Lady of the Cape, to have preserved this Indian's life after he had fallen unconscious in the woods, alone, with no other help but prayer. Since he had lost his mitts, he kept his two hands on the picture of Our Lady of the Cape which I had given him before he left for the hunt and which he kept in the pocket of his shirt. He passed some nights of twenty below zero weather. He kept repeating: "Father, come and get me!" unceasingly.

The doctor tells me that his two feet are saved. It was a very hard moment of my missionary life. I love my Indians deeply and I always find it hard to see them suffer.

GRIZZLIES, TOTEMS, TEPEES AND IGLOO

A 16-foot styrofoam plastic igloo, two Indian tepees, eight small totem poles and two carved grizzly bears will decorate the Canadian Contingent headquarters encampment at the Boy Scouts' Jubilee in Britain next August.

Canada's Department of Northern Affairs is lending the Igloo, which will be manned part time by Canadian Eskimo Scouts. Authentic furnishings for the igloo are now being gathered in Canada's northland. The igloo is now on display in the National Museum in Ottawa prior to being dismantled and packed for shipment to the Jamboree early in May.

The carved grizzly bears are being loaned by the British Columbia Provincial Museum. Scouts and leaders of the London, Ontario, District are making the tepees and carving the eight totem poles. W. A. Speed, of Halifax, N.S., Executive Commissioner for the Nova Scotia Scout Council, is in charge of programs and displays for the Canadian Contingent to the Jamboree.

Cree Pupils in Oratory Contest

DUCK LAKE, Sask. — A non-competitive Oratory Contest was held for the Indian children of the following Reserves: One Arrow, with three contestants, Muskeg Lake, with three contestants, Mistawasis with five contestants, Sandy Lake with six contestants, James Smith's with eight contestants, and St. Michael's Residential School with six contestants.

In all, 31 contestants from Grades 3 and 4, 5 and 6, and 7 and 8. This contest was held in St. Michael's Indian Residential School, at Duck Lake, Sask. During intermission, the Girls' Choir of Grades 5 to 8 sang, accompanied on the piano by Sister Jean-de-Lalonde.

It is expected that such a contest will be held again next year. The Indian children have shown that their teachers have not worked in vain. St. Michael's Indian Residential School is known for its hospitality. Meals were served to teachers and contestants by the Sisters of the Presentation of Mary.

FIVE GENERATIONS AT OAK RIVER SIOUX



Five generations living at Oak River, Sioux Reserve: Mrs. Katherine Daota, 84; Mrs. Agnes Whitecloud, 66; Mrs. Eliza Pratt, 45; Mrs. Helen Bohpa, 23; Julie Ann Bohpa, 5.

Father Renaud's Monthly Letter

Ottawa, June 1, 1957

Dear boys and girls:

Since my last letter, I have had the pleasure of surprising many of you with a short on-the-spot visit. Here is what you and your fellow-students from the other schools were doing when I arrived:

It started with **Sechelt**, where I went for lunch Sunday, May 12. Everything was in order and the children were happy: they had already been swimming in the sea for a couple of weeks, the lucky ducks! At **Mission City** where I went for supper the same day, the three divisions of boys and girls were picnicking outdoors, each at a different location. My poor feet were hurting after I had finished the round.

The day-students had already left for home when I arrived at **Saanich**, on Vancouver Island, on Tuesday afternoon. So I examined their water color masterpiece and had a chat with their teachers. The same evening, I watched the boys at **Kuper Island** dive from the wharf and the girls enjoy their TV set, even without a Presley program.

Williams Lake students were discussing ball games and **Kamloops'** famous choir was rehearsing songs for Graduation Day. **St. Mary's** boys and girls at **Cardston** were bruising themselves preparing for the Indian School Stampede and **Cranbrook's** lads and lassies were admiring the new plastic swimming pool that Father Principal had bought for the juniors.

Brocket's pupils were trying hard to concentrate on school-work, notwithstanding the previous long weekend and the forthcoming rodeo. The day-students at **Stand-Off** were having a First Communion Mass late in

the afternoon and **Crowfoot's** athletes were limbering up for a track-meet at **Morley**.

The P.P.C.L.I. cadets at **Hobema** were out on an exercise and most of the other pupils had vacated their nice new residence for a weekend at home. Practically all the girls and some of the junior boys at **Blue Quills** were involved in Sunday afternoon ballgame whilst the senior boys were at a picnic at **Saddle Lake** with the Principal.

The convalescents at **Fort Smith** General Hospital were either making music or doing craft work. I saw the pupils in their classrooms at the school. The students at **Yellowknife** were preparing for Confirmation. The final and crowning event of the trip was Graduation Day at **St. Paul's High, Lebret, Sask.**

Altogether, it made for a very interesting tour. I came back fully convinced that I should take a movie camera along the next time I go around so many schools. Don't you agree?

Here is wishing you and your teachers a happy summer holiday. Don't forget to use your head as well as your noses, ears, mouths and muscles during the coming months! In other words, besides playing and helping around home, read a few books and magazines. They are wonderful companions, you know. Au revoir, and God bless you!

André Renaud, O.M.I.



Saintly Bishop Charlebois' Devotion To The Sacred Heart

(by Roy Lewis)

SOME insight into the noble soul of the late Bishop Charlebois, one of Canada's best known and beloved missionaries, can be seen in letters he wrote very early in his missionary career.

In a recent article, Rev. Germain Le-sage, O.M.I., has quoted from the Bishop's writings to show some of his earlier activities and the humility with which he approached them.

At the beginning of the year 1889, Father Charlebois was busy founding an association to promote devotion to the Sacred Heart among the Metis at Cumberland. He was encouraged by his brother, Father Guillaume, who organized a society at the Scholasticate in Ottawa: "Its aim is to console the Sacred Heart by praying for the conversion of sinners and heretics."

Results were not long in appearing. A general increase in devotion soon was seen. Wrote the missionary: "In the afternoon, there is someone almost continuously at the chapel, and the people are assisting at Mass in greater numbers."

But Father Charlebois, who was too humble to consider himself the author of this progress, attributed all the merit to the Sacred Heart. This same humility prevented him from being satisfied with his preaching to which he gave himself unstintingly:

"If I were more holy, I would preach better, but I have no more holiness than knowledge . . ."

Who can doubt that this missionary, by his zeal and humility, attracted from Heaven the graces that spurred on the increase in devotion of which he wrote?

Travelled Widely

Father Charlebois travelled far to serve the Indians. No distance nor difficulty stopped him. In mid-January, he set out to visit a little Christian group at Grand Rapids. He stopped at an Island on Cedar Lake where he spent the night in a house "inhabited by a Protestant Indian, rich with many children but, unfortunately, having nothing to eat. This house has no windows and branches of saplings were its only floor."

The priest performed several Baptisms at Grand Rapids. He distributed pictures, rosaries and medals to all present, following the ceremony:

"They sat in a semi-circle before my altar," he writes, "they asked many questions. Some mentioned that they were very happy to have a priest among them. We

were still together late at night with no one thinking of going home. I was no less happy than they during this little, familiar get-together.

"Finally, we broke up, but it was only for the night, for the next day they were all on hand again to assist at Low Mass at which a good number received Holy Communion. None of them left my house until my departure at two o'clock in the afternoon. 'We want to see you off,' they said. It really pained me to have to leave them."

Soon after his return from Cumberland, Father Charlebois went to baptize a child 45 miles away from his mission. The baby's father, a Protestant, had asked for his minister in vain. So he sent for the priest who left the next day at four o'clock in the morning and arrived at his destination at eight o'clock in the evening.

"The Indian was very pleased and received me very well," the Oblate related. "He was eager to offer his child for me to baptize, after having promised me that it would be brought up a Catholic. It was the third of his children to be baptized by a priest . . ."

But such consolations were not Father Charlebois' usual lot, for life in the missions was hard: "One must be good to love them or, rather, one must be holy," he said of the trials of his work. Great virtue was needed to submit bravely to the lonely life of a missionary.

So, it was a great joy for him when Father Bonald visited him at the beginning of March — a short-lived joy, however, for his visitor stayed for only one day.

"As soon as he left, I went into my little chapel and cried my heart out. The more I wept, the better I felt. Yes, indeed: 'Blessed are they who weep.' I renewed my sacrifice to the Sacred Heart, and everything has gone well since."

Father Ovide sometimes played cards with notable Metis in the district: "My reason was both to give myself a little recreation — for I fear the solitude otherwise would drive me crazy — and to provide some amusement for these men who, otherwise, would be going into places where they would be . . . exposed." Bishop Grandin himself has provided the example by doing the same thing when he was in the missions.

He had little time and great need for such distractions, for his days were very busy and he spent every moment teaching or ministering to his charges:

"I composed a little instruction in Cree, inspired by a little sermon written by Father Lacombe. I then had it corrected by Mr. Deschambeault, who knows both languages well, and then I read the instruction in Church. I'm still unable to give them from memory."

Father Charlebois also spent a great deal of time with a young Indian who was anxious to teach him the language: "It is comical to see him use all sorts of ways to make me understand . . . He is pleased when I ask him to explain such and such a word."

On March 15, the missionary conscientiously made his monthly retreat. For meditation, he used "The Holy Priest," by Dubois. "I am reading it for the third time," he told his brother, "and it's still new . . ."

It convinced me today that one can't become a holy priest without being a man of fervent prayer, and that one cannot be a man of fervent prayer unless one makes every effort to correct one's faults, avoid the least sin and live united to God. I thought about this truth and determined to take those means. So, I am praying to the Sacred Heart and Mary Immaculate that I may succeed.

"I can assure you that I'm going to suffer a great deal, for I want to become a saint . . . and am still so imperfect. It seems to me I would do so much more good if I were holier. So, once again, I ask you to please pray for me very much."

And while he prayed and meditated, the storm raged outside, awakening in him feelings of charity:

"It's winter again. With it come the winds and the cold. When I hear the wind whistling, my heart is touched by the thought of the poor unfortunate Indians who may have neither food nor clothing. Yesterday, they carried out the body of a man found dead in the bush. So pray for these poor unfortunate souls, too. Pray especially that God may have pity on their souls."

The Indians became more and more attached to good Father Charlebois who dedicated himself for their salvation with so much love. After the Cree sermon on March 17, he writes:

"A Metis came to criticize my talk: 'Father, I understood you very well, and it was a beautiful instruction. But there is something I do not like. You say: My friends. Why don't you say: My children.' . . . That shows you the faith our Christians here have," the missionary concluded.

Indeed, the young apostle was already doing great work. In everything he did for the Indians he succeeded, little by little, in directing them in God's ways. And meanwhile, they learned to appreciate more and more the humble missionary whose faithful children they wanted to be.

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At Hobbema, Alta.

AUGUST 21 and 22

Editorial

NEW INDIAN BILL OF RIGHTS?

British Columbia anthropologist Charles MacSorley's 1,000-page report recommending the abolition of paternalism toward Canada's Indians will not be made public by the Department of Citizenship and Immigration, which has sat on it for 16 months, writes MacLean's Magazine.

The survey team, which includes Dr. Cyril S. Belshaw, completed its work in 1955. Some of its far-reaching recommendations include:

- 1) The present enfranchisement system should be abandoned as a failure;
- 2) All Indians should get the federal vote and qualify for provincial votes in the same way as whites;
- 3) Indians should pay no federal taxes; but pay provincial taxes, no matter where they live;
- 4) Agency councils of Indians should gradually take over administration of Indian affairs;
- 5) Indian Band Councils should be made local authorities, with the right to levy taxes, and get the same provincial subsidies as whites;
- 6) They should be gradually amalgamated with local authorities of neighboring white villages;
- 7) Paternalism should be abolished;
- 8) Indians should have the same drinking rights as whites and there should be special policing of reserves;
- 9) Anybody, white or Indian, should be allowed to live on reserves;
- 10) Reserves will stay indefinitely but with severe modifications aimed at encouraging more Indians to leave them;
- 11) Special courts with Indian members should be set up;
- 12) A full survey of reserve resources must be made because "there can be few organizations either in government or elsewhere . . . which have less effectively organized inventories of the resources they manage."

Briefly, this would be an Indian Bill of Rights which would throw out almost completely the current methods the government now uses to administer Indian affairs. The basis of the report is a need for community development. It assumes the responsibility of making one's own decisions.

Presently, the Indians see only the dominating position of government officials, and this with some degree of resentment. In effect, the more active the agency superintendent is, the more probably destructive is he of Indian self-reliance.

The political situation of the Reserve would be based on Band corporations with full property rights, consisting of shareholders, and whose activities should be kept separate from those of the Band Council.

The Band Councils would have the power to tax residents and property owners, including the Band Corporation. As more financial responsibility is given to the Band Councils, Band funds should be transferred from Ottawa to local Band accounts and the Indians should be assured they could use them for any purpose they desire.

Gradually the Band Councils are to take over full responsibility of administrative decisions. Band Councils should also be given minor court powers and Indian courts would deal with probate cases and civil hearings; this would bring the judicial process directly to Indians, and educate them in judicial responsibility.

Another interesting conclusion of the MacSorley report is that the present reservation system, which is expected to last for many generations, should be effectively modified by encouraging greater mobility of residence and encouraging individuals and Bands to acquire land outside the reserves. This does not imply a policy of compulsory enfranchisement which so far has failed to appeal to Indians.

As we have not yet been able to study the MacSorley report the only thing we can do is to express the hope that the government will not keep it any longer hidden between the "buckskin curtain." We trust that whichever political party is called upon to form a new Government, a radical

Named By Pope

Named patron saint of choir-boys, is St. Dominic Savio, pictured above in a drawing. Naming of the saint as patron followed recent request of presidents of the associations of boys' choirs from 26 nations. St. Dominic Savio, who was canonized in 1954, was a pupil of St. John Bosco, founder of the Salesian Fathers. He died in 1857, at age of 15. (NC Photos)

A Thankless Job

Democracy has moved in on the Indian reservation, I learned by chatting with Chief Ed Sparrow, out on the Musqueam land below Southwest Marine drive. I asked him if his father had been chief before him, and he laughed and said: "We're elected for two years. So you can't tell what will happen around here — one mistake and you've had it." And he added, like so many office holders: "It's a thankless job."

BOOK REVIEW**INDIAN SUMMER**

LONG LANCE: By Chief Buffalo Child Long Lance, 241 pp., Toronto, British Book Service.

First published in 1928 and now reissued, it should not be missed by the student of western Canadian history.

Always a colorful personality, Long Lance in later life may have taken on some of the less desirable attributes of the white man. But this autobiography covers only his days as a youth with the Blackfeet, and he portrays it as a simple, dignified and disciplined life.

Perhaps the greatest value of this book is that it tells of the period of transition on the plains, from the Indian's point of view. It tells of the doubt and uncertainty in the minds of the Indians and of their fears as more and more white men appeared and less and less buffalo were seen.

15-WEEK LANGUAGE COURSE

Rev. Dr. C. Douglas Ellis (Anglican) is preparing a basic analysis of the spoken Cree language which will allow students of the language to learn the fundamentals within 15 weeks. In connection with the course recordings of typical conversations made by the Crees will help impress the local dialect in the student's mind.

Dr. Ellis agrees, however, that it takes at least two years to learn perfectly a native dialect.

INDIANS AND THE CHURCH IN THE UNITED STATES

Catholic Indians in the United States number 111,638 out of a total Indian population of 350,000.

Catholic Indians (and Eskimos) in Alaska number 6,643 out of an estimated 30,000.

415 churches and chapels are maintained for the special use and benefit of Indians in twenty-two States and Alaska. They are served by 230 priests.

57 mission schools are conducted for Indian children with an enrollment of 8,085 pupils. Many other Catholic Indian children, too, attend parochial schools.

Nearly 500 nuns together with a hundred scholastics and lay brothers are engaged in the mission schools.

improvement in the current Indian affairs administration policy will be implemented.

May we suggest that future regional meetings concerning Indian affairs be open to the public and that everyone having a proven interest in the welfare of the Indians will be called upon to study the current problems. The views of the Churches which have laboured for the education and moral welfare of the Indians, for centuries, should be given paramount importance.

BETTER DEAL —

(From Page 1)

This same interest towards the Indians, Mr. Diefenbaker had expressed, last year, in the House of Commons. Referring to the agreement made by Lieutenant-Governor Morr's, at the time of the Treaties in Western Canada, Mr. Diefenbaker recalled the following words of Lieutenant-Governor Morris, in the negotiations:

"The ear of the Queen's government will always be open to hear the complaints of her Indian people, and she will deal with her servants that do not do their duty in a proper manner.

Mr. Diefenbaker quoted Governor Morris as saying:

"I see the Queen's councillors taking the Indians by the hand saying we are brothers, we will lift you up, we will teach you, if you will learn, the cunning of the white man. All along that road I see Indians gathering. I see gardens growing and houses building. I see them receiving money from the Queen's commissioners to purchase clothing for their children; at the same time I see them enjoying their hunting and fishing as before, I see them retaining their own mode of living with the Queen's gift, in addition."

Mr. Diefenbaker, on the same occasion has expressed his opposition to the extended power of the Minister and saw detrimental effects in centralization of authority in the Minister.

"Instead of centralizing power in the Minister," said Mr. Diefenbaker, "I believe that there should be more and more an expansion of the rights of Indians to their own self-government . . . One of the things that might be achieved in that connection is to give more Indians an opportunity to be installed in administrative positions not only in the field but in the administration of the department, here, in Ottawa.

He also said that the new Bill should make provision in the act "to allow for appeals to the court against administrative orders which affect the individual rights of Indians themselves."

Ambitious Mohawk Actress Studies Radio, Television

Talented Ethel Poodry, 18-year-old Mohawk miss from the Six Nations Reserve at Brantford, like many girls of her age, has Hollywood ambitions . . . but is fully aware of the long, hard road she must travel to get there.

Her ambitions may eventually be realized if she can successfully complete her course in Radio and Television Arts at the Ryerson Institute of Technology in Toronto. That's the first leg of her journey and, according to her mid-term marks, she has made a good beginning.

Though Ethel's average standing is a very few points below the class average, in some subjects she is miles ahead. In the technical side of radio she is 22 points over the class average; her announcing is good, so is her acting.

She has been given a part in Victor Herbert's operetta "The Red Mill," which is the biggest student production of the year at the Ryerson Institute. There are plenty of critics in the audience and the players have to be good.

Ethel has an older sister, Doris, who is taking the one-year Public School Teachers Training Course at the London Normal School. Doris, too, is showing above-average academic ability. There is another sister in High School and two brothers in primary school.

Ethel's father, Ed Poodry, farms on the Reserve.

Even though Ethel confesses she has "wanted to be an actress ever since I was in Grade 4," she hasn't got her head in the clouds. She is taking the Ryerson course to help her get acting jobs on radio and in TV, before trying "someday" for a role in the film capital.

In the meantime, she is not above doing housework to help pay for her board and room.

(Indian News)

TOTEM CARVING OF THE CRUCIFIXION



Andy Paull, president of the North American Indian Brotherhood, poses with the Crucifix carved by B.C. Indians and presented recently to His Holiness Pope Pius XII. The crucifix was flown by TCA to Rome.

by Andy Paull

A Totem carving of the Crucifixion on Mount Calvary was presented to His Holiness Pope Pius XII on his 40th Episcopal Anniversary, May 17th last.

The carving of the Crucifixion was presented by the Superior General of the Oblate Fathers in Vatican City on behalf of the Catholic Indians of Canada, who, when they embraced Christianity, took off their war bonnets which has never been used in a militant manner since the days of the early Roman Catholic Missionaries.

Thousands of spiritual bouquets were offered by Indians in many parts of Canada, from the Indian residential schools under Catholic auspices, and from the most humble church on an Indian Reserve, nestled among the virgin forests or a small church which stands as a beacon on the wide open prairies.

The carving was by Jimmy John, a Nootka Indian residing at Cedar, B.C., while the finishing touches and intricate additions were made by Percy Paull, of the Squamish Indians. This will be the first gift of any consequence that will have been given by the Indians of Canada to the spiritual head of the Roman Catholic Church.

It was flown by T.C.A. to Rome.

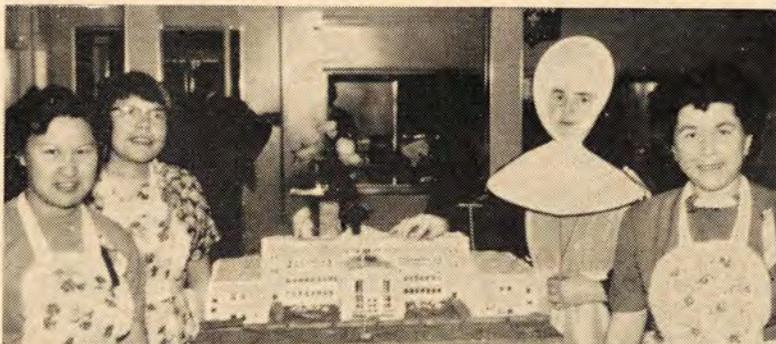
St. Paul's Church, on the Mission Indian Reserve at North Vancouver, is the oldest church in Greater Vancouver. The first baptism was solemnized on this Indian Reserve in the year 1860. The Squamish Indians have had a resident priest almost from the day the Mission was established by the Oblate Fathers. The parish priest now is Rev. Father F. Price, O.M.I.

CHIEF BIG CANOE IS TIMEKEEPER

Working at the Elliot Lake Uranium Mine in Northern Ontario, Chief Big Canoe of the Georgina Island Band on Lake Simcoe is timekeeper for one contractor.

His beautiful daughter, Wanda Big Canoe, created a sensation in Toronto a few years ago by winning a Hollywood screen test. She's now married and lives in Santa Monica, Calif.

Cake As Replica of Hobbema School



At the Hobbema school opening, guests saw a cake duplicating in miniature the school and new dormitory. Sister Yvonne baked and decorated it, aided by Mrs. Rose Crate, Miss Christine Buffalo and Miss A. Mackinaw.