



INDIAN RECORD

A National Publication for the Indian People of Canada

L.J.C. et M.I.

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Few Changes In Federal Indian Act Policy

OTTAWA—The new Progressive Conservative government hopes to protect and expand the civil rights of Indians, highly-placed sources say.

But any change in federal Indian policy, these sources say, would be mostly in detail. There is expected to be no basic alteration in the long-term aim of integrating the Indian into Canadian society on a basis equal to his fellow citizens.

This policy aims eventually—in possibly 100 years or so—to bring the Indian into normal Canadian society just as persons of any other origin are integrated.

Indians Object

Then there will be no more federal Indian policy, no Indian affairs branch of the citizenship department and no more Indian reservations.

This day still is a long way off and there is resistance to the policy among some Indians. But officials say the changing times make this policy the only practical one over the long term.

One official said the only change in it likely to come from the Conservatives is that they will try to make the policy more acceptable to the Indians by showing that the government is

prepared to give them the same rights as other Canadians.

This could be done in several ways. The Conservatives might revise the legal definition of an Indian, which rules out descend-

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Indian Painting For Prime Minister

CALGARY, Alta.—Calgary artist, Gerald Feathers, a Blood Indian from Cardston, was presented to Prime Minister John Diefenbaker by the Indian Association of Alberta, July 13.

The artist was also commissioned by the Association to design a scroll, paying tribute to Mr. Diefenbaker for his interest in Indians, which was presented with the painting.

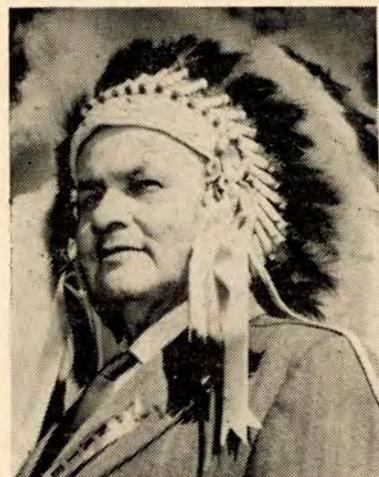
Mr. Feathers is currently employed as a draughtsman with Supertest Petroleums. He lives at Okotoks, and commutes. One day he hopes to return to the reservation, and "just paint."



Prime Minister Diefenbaker is greeted by an Alberta Chief.

Indian Senator May Be Named

OTTAWA—Prime Minister Diefenbaker is considering the nomination of an Indian as the representative of Canada's 150,000 natives in the Senate. Possible choices have been narrowed to three: Gilbert C. Monture, James Gladstone, and Andrew Paull.



Andy Paull, of North Vancouver, wears full head-dress as president of the North American Indian Brotherhood. He is one of three possible choices for the Senatorship representing Canada's native population.

Mr. Andrew Paull is the president of the NAIB and has been a staunch defender of the rights of Indians; he presented a notable brief at the joint committee hearings of the Senate and the Commons in 1948, which led to the revision of the Indian Act. Mr. Paull has been a firm champion for the cause of denominational education.

He presented, at many occasions, the pleas of the Indians of Canada at the Department of Citizenship. A self-taught lawyer, he has presided successfully in many courts, especially in British Columbia.

Mr. Gilbert C. Monture, a great-grandson of Capt. Joseph Brant, the famous chief of the Iroquois, retired in June 1956, as chief of the mineral resources division of the federal mines de-

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140 Attend Indian League Convention In Alberta

Maurice McDougall, Elected President.

Hobbema, Alta.—The Catholic Indian League of Canada gathered in Convention at the R.C. Ermineskin Indian Residential School at Hobbema, Alberta, on August 21 and 22, to discuss the problems of national importance for the Indians of Western Canada.

Three Indian Chiefs, Harry Janvier from Legoff, William Morin from Winterburn, John Gladue from Riviere-qui-Barre, a large number of Indian councillors and approximately one hundred and thirty-five delegates from all of Alberta, Northern Saskatchewan, Manitoba and Ontario were amongst those present. There were Indians from Hay Lakes, Slave Lake, Cold Lake, Legoff, Beaver Lake, Saddle Lake, Brocket, Cluny, Winterburn, Rocky Mountain House; Riviere-qui Barre, Ed-

monton, Hobbema. From Saskatchewan: Green Lake, Meadow Lake, Onion Lake, Duck Lake, Big River, White Fish Lake and Lebrét were present.

Bishop H. Routhier

Missionaries from many parts accompanied the Indians and they discussed with them problems of mutual interest.

Most Rev. Henri Routhier, O.M.I., Bishop of Grouard Vicariate, McLennan; Very Rev. G. Michaud, O.M.I., Provincial of

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Gov't Neglects U.S. Indians, Prelate Charges

NOTRE DAME, Ind.—“Today, we have 400,000 Indians burdened by constant economic pressure, Federal neglect and utter disregard for their native tribal culture,” charges Msgr. Bernard A. Cullen, director general of the Marquette League for Catholic Indian Missions, in the current issue of *The Ave Maria*, national Catholic weekly magazine published here.

Describing the Indians as “the poorest and sickest racial group in the United States,” Msgr. Cullen declares that if the problem is to be solved, “the Federal Government must face up to its obligations.”

“We do not doubt the sincerity of any official,” he says, but in general “the traditional policy has been one of shortsightedness, inefficiency, and plain stinginess.”

Education is the greatest need of the Indian today, according to Msgr. Cullen, and he says that “The Federal Government must lead the way in providing the Indian with education, medical care and the assurance that his historical tribal culture will not be destroyed.” One way of helping the Indian, he believes, would be the institution of “Some type of well-managed Point Four aid program . . .”

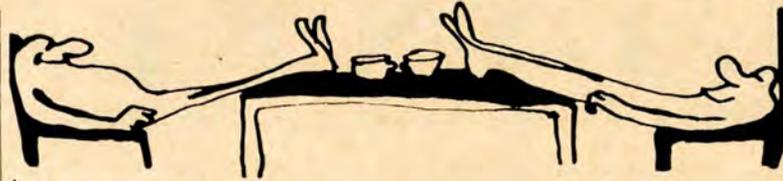
The Catholic Church, he points out, has about 1,000 priests and religious, plus lay volunteers, working on the reservations. There are 58 mission schools and more than 400 mission chapels.

“There will come a day,” Msgr. Cullen says, “when the Indian can stand alone. That time is not yet here, and it will be delayed for as long as our Government refuses to face the fact that lifting the Indian from the misery we have caused is a mammoth task. We are not doing the Indians a favor. We are fulfilling an obligation of justice.”

Priceless Carving

REGINA—The Saskatchewan Museum of Natural History said Tuesday it has received a white quartz buffalo, which archeologists describe as “priceless.” Members of the Saskatchewan Archeological Society say it may be 10,000 years old.

Believed the work of Indians or other primitive residents of the province, it was discovered 12 years ago by a Saskatoon district farmer, who broke his plough on it.



Next week we've got to get organized!

Now that the summer vacations are over, we trust that a drive for subscriptions to the *INDIAN RECORD* will be organized across Canada.

We aim at finding one thousand new subscriptions this fall. While many mission centers are doing their fair share towards the *INDIAN RECORD*, there are yet too many schools and missions which have not yet subscribed to the only Catholic publication for the Indians of Canada.

Subscriptions are \$1.00 a year and should be mailed to the *INDIAN RECORD*, 619 McDermot Ave., Winnipeg 2, Manitoba.

Firms Exploiting B.C. Should Train Indians

A suggestion that big companies coming into B.C. to develop natural resources be asked by the government to take a hand in training of Indians was made by T. W. S. Parsons, commissioner for many years of the now defunct B.C. Provincial Police, when he spoke to Victoria section, B.C. Historical Association.

Mr. Parsons said: “If the earth, and the fullness thereof, is for all people, why not, when concessions are sought, see to it that the concessionaires provide an annual contribution especially earmarked for the furtherance of vocational training best suited to the interests of the Indians living within the periphery of those concessions.”

“Few mining, oil, lumber or other industrial interests could possibly object to this. On the contrary, they would just jump at the opportunity.”

The history of many Indian tribes, and the contributions they have made to B.C., was outlined by Mr. Parsons, who came to know the Indians well during his long and active career, which began in B.C. in 1912.

Indian Senator

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partment. He now is vice-president of Stratmat Ltd., a mining and metallurgical development company. A world expert on tin production, Mr. Monture was educated at the Indian school at the Six Nations reserve, Brantford Collegiate and Queen's University.

Mr. Monture has represented Canada at many international conferences on minerals. During the Second World War he was Canadian executive officer of the combined production and resources board in Washington. In this capacity he represented Canada in the allocation of strategic minerals.

Mr. James Gladstone is chief of the Blood band in Alberta, a farmer and rancher, and president of the Alberta Association of Indians.

Few Changes

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ants of Indians who accepted script for their land in Canada's early days.

Led by Northern Affairs Minister Harkness, the Conservatives in opposition last year vigorously criticized this section of the Indian Act after a group of Indians on the oil-rich Hobbema reservation of Alberta tried to have some fellow reserve dwellers disfranchised to reduce the number sharing oil royalties. The attempt failed in the courts.

Urged Appeal Right

Justice Minister Fulton, who also is acting citizenship minister, has advocated giving Indians a blanket right of appeal to the courts against all cabinet and ministerial orders affecting their rights and interests.

He has previously proposed legislation to give Indians the right to appeal any government decision affecting band funds, reserve lands and personal property and the enfranchisement or disfranchisement of Indians and bands.

He also objected to a revision of the act giving the citizenship minister instead of the cabinet as a whole, the power to make decisions affecting Indians' welfare.

Blood School Rodeo

CARDSTON, Alta. — More than 600 watched eighty contestants at a Rodeo sponsored by St. Mary's School, under the direction of Fred Gladstone. Stephen Fox was general manager, and Clarence Healey announcer.

Jim Gladstone and Charlie Smallface tied for all-round honors, and received awards.

140 Attend

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the Oblates of Alta.-Sask.; Very Rev. I. Tourigny, O.M.I., Provincial of the Oblates of Manitoba; Rev. G. M. Latour, Principal of the R. C. Ermineskin I.R.S. in Hobbema; Rev. O. Robidoux, Principal of the R.C. Indian High School in Lebre; Rev. E. Bermet-Rolland, Principal of the R.C. R.S. in Duck Lake, Sask.; Rev. R. S. Gagnon, Principal of the R.C. I.R.S. in Onion Lake; and a large number of other missionaries in field work among the Indians were in attendance.

Among the most important subjects discussed were that of Higher Education for Indian children. The assembly was unanimously in favor of the establishment by the Indian Department of Regional High Schools and Vocational Schools for the Indians. Due to the constantly increasing number of boys and girls wishing to continue their studies, it was felt that the present policy of the Indian Affairs Branch of sending pupils to non-Indian Schools could not cope with present necessities nor does it encourage many who would go on with their studies but feel that in certain schools discrimination is being met with.

Election of Officers

Provincial officers for the Catholic Indian League of Canada elected were: Mr. Maurice MacDougall (Brocket), as president; Thomy Cardinal (Saddle Lake I.R.), vice-president; and Mrs. Joe Potts (Hobbema), secretary-treasurer.

The representatives of the League in each zone in Alberta are: Mr. G. H. Arcand, Riviere-qui-Barre; Mrs. Pierre Gladue (Beaver Lake I.R.), Lac la Biche; Mr. Leonard Littlemustache, Brocket; Mr. Joe Good Eagle (c/o Crowfoot R.C. Indian School) Cluny; James Lapatac, Winterburn; Mr. Ed. Cardinal (Saddle Lake I.R.), St. Brides; Jim Redcalf (Sunchild I.R.), Rocky Mountain House; Cyprian Laroque, Hobbema.

The convention of the Catholic Indian League of Canada, in Alberta, will be held the first week of August, on Tuesday and Wednesday, a set date for every year. Next year the convention will be held again at the R.C. Ermineskin Indian Residential School in Hobbema, Alberta.

The Provincial and Local Officers are elected every two years. Each member carries a membership card.

Mrs. Joe Potts, Sec Treas.

INDIAN M.D.

Norman E. Smith, son of Mr. and Mrs. Norman Smith Sr., Six Nations Reservation, has received the degree of Doctor of Medicine at McGill University, Montreal.

Summer Institute For Experts On Indian And Eskimo Education Held In Ottawa By Oblates

OTTAWA, Ont. (CCC)—Hon. Davie Fulton, Acting Minister of Citizenship, and Hon. Douglas Harkness, Minister of Northern Affairs, were guests of honor at a reception held at St. Paul's Seminary, here, in conjunction with a Summer Institute for Indian and Eskimo education experts meeting in Ottawa during the week of August 4 to 10.

The Summer Institute, sponsored jointly by the University of Ottawa School of Psychology and Education and the Commission on Indian and Eskimo Welfare of the Oblate Fathers in Canada, is the first of its kind ever held in Ottawa and brought together some 40 principals of Catholic Indian Residential Schools from all across Canada.

The priests and missionaries attending the week-long Institute for the most part travelled more than 1,500 miles to reach Ottawa. They used canoes, motor boats, bush planes and jeeps to reach the nearest rail lines. In the past they have attended regional gatherings but this year, with the changing face of Canada's northland and the new problems which are faced by missionaries and natives alike, it was felt that there should be a Dominion-wide study week. The ground work for the meetings was laid by Rev. Andre Renaud, OMI, superintendent of education with the Oblate Commission on Indian and Eskimo Welfare and lecturer on anthropological education at the University of Ottawa.

The delegates are non-Indians most closely associated with Indians in Canada as they live under the same roof with their pupils, usually on or near the

reserves and always are in touch with parents as well as the graduates of their respective schools. Most of them speak the native language of the communities in which they work, Algonquin, Ojibway, Cree, Blackfoot, Slavey or Montagnais.

Joining in the reception were many officials of the departments of Citizenship and Immigration and Northern Affairs, including H. M. Jones, director of Indian Affairs, and Col. Laval Fortier, deputy minister of Citizenship and Immigration.

Problems under study during the week had to do with the cultural transition imposed on Canada's native population by the submerging non-Indian civilization. They included language development, vocational training, high school facilities, guidance and placement services, religious and civic education. Professors from the University of Ottawa and senior officials from the government departments served as lecturers on the academic and administrative aspects of the problems.

Residential schools are the oldest permanent educational institutions helping Indians to adjust themselves to their changed environment. Originally provided by the churches, most of them are now the property of the federal government and financed by grants-in-aid. They employ qualified teachers and try to bring up their pupils to the same standards as in the schools of the province in which they are located. They come under the jurisdiction of the Indian Affairs branch or the Northwest Territories, Northern Affairs branch.

There are approximately 6,000 Indian and Eskimo boarding or day pupils attending 48 Catholic residential schools across Canada from Shubenacadie, N.S., to the West Coast of Vancouver Island and as far north as Aklavik, N.W.T.

The 40 principals attending the present Institute agree that in most areas, cultural differences are still too great to be bridged in the non-Indian provincial schools. It is felt that with better facilities and techniques and a thorough follow-up after graduation, residential education can contribute the most to Indian social readjustment.



Blackfoot patriarch of Gleichen, Alta.

Blackfoot Tribe Donates Blood

GLEICHEN, Alta. — On July 16, sixty Indians, members of the Blackfoot tribe, were blood donors at the first blood clinic ever held at an Indian reservation. Among the donors were Chief Joe Crowfoot, his daughters Betty Lorraine, who represented Alberta at the Chicagoland Fair, and Beatrice Crowfoot, a certified Nurse's Aide.

Honored for his voluntary donations of blood to Red Cross since 1951 was Joe Bear Robe, who was presented with a fifth year donor pin by Dr. G. W. Miller of Toronto, National Director of the Red Cross Blood Transfusion Service.

Blood collected at the clinic will be used to re-stock blood banks in Alberta's Indian Hospitals, which are all supplied with blood by Red Cross.

Six-Week Summer Course At Brandon

BRANDON, Man. — A six-week course in industrial arts opened in Brandon on July 16, for more than 60 Indians from reservations in Northern Manitoba; it ended August 23.

In the first course of its kind, both men and women are undergoing the program at the Brandon Agricultural and Homemaking School. The men's instruction includes classes in carpentry and sheet metal work. The women are learning home economics.

The training is sponsored by the federal Citizenship department's Indian Affairs Branch.

Garden River Indian School To Reopen

SAULT STE. MARIE, Ont. — More than 100 delegates from four Indian reserves in the Sault Ste. Marie agency gathered at Garden River reserve July 23, for a pow-wow as they prepared to go on the warpath against what they term the white man's invasion of Indian treaties.

Officials of councils from Batchawana, Garden River, Serpent River and Spanish River reserves are opposing a government move to have Indian children attend white schools. A delegation headed by Chief William Meawasige of the Serpent River board will go to Ottawa as the next step in their fight against such a transfer.

Nuns in charge of one Roman Catholic school on the Garden River reserve have been notified the school will not reopen next September. The 80 pupils will attend classes in Tarentorous Township, 12 miles east of here.

Parents Adamant

Indian parents, headed by Mrs. Cliff Lesage, say they will keep their children home next September if they have to attend the white school.

F. Matters of North Bay, regional superintendent of Indian agencies for Ontario, said the government is gradually closing reserve schools to give Indian children an opportunity to receive an education comparable to that received by others with whom they will have to compete later in life.

The parents at Garden River say they feel their children now are receiving a good education from capable teachers.

Hon. Davie Fulton, acting Minister of Citizenship and Immigration, ended the eight-month battle by announcing that the Indian children will no longer be integrated in the public school system. The Reserve school will open this fall.

Catholic Students 1,785 in Manitoba

According to the latest information available from the Indian Affairs Branch, there are 1,785 Catholic Indian children of school age in the province of Manitoba: Winnipeg archdiocese, 690; St. Boniface, 335; Keewatin, 760.

With the exception of some fifty children in the Vicariate Apostolic of Keewatin, all of them are in Indian schools under Catholic auspices.

FEDERAL RULE PREFERRED

REGINA — Last June, the principle of Federal Administration of Indian Affairs was upheld by the "Carry the Kettle Band" on the Assiniboine reserve in Saskatchewan. The occurrence was a vote by the Band members for the continuation of administration of their affairs by Ottawa.

Previously, Mr. Dan Kennedy, a successful farmer on the reserve, had complained to the provincial government that administration by Ottawa was conducted at too long a range and he sought the support of the provincial government for a move to have Indian Administration transferred from federal to provincial hands.

Lawrence Thompson is Chief of the "Carry the Kettle Band."

Three 'Ss' Featured At Indian School

Tekwanonweratons!

That's the Indian word for "welcome," written large on the blackboard of the sewing room in the Roman Catholic Indian Day School in Caughnawaga.

Judging from the work on display there today, the 182 pupils feel very welcome in the cool, spacious room and are as thoroughly grounded in the three Ss as in the three Rs.

Sewing, stitching and sample-making are part of a well-developed home economics course at this Federal school.

The youngsters — exceptionally adept at needlecraft—start learning sample stitching at the age of six.

Variety of Work

Taught by Sisters Mary Alfred of Jesus, SSA, and Mary Florestine, SSA, the earlier grades turn out a profusion of potholders, bibs and knitted hats. Then they are ready for embroidered aprons, scarfs, work bags, cable-stitched mittens, cotton skirts, table cloths and gloves.

Grade eight makes crocheted slippers, taffeta skirts and silk blouses. By grade nine, the girls are expert enough to make anything they choose, from dresses to table runners.

All materials, down to the needles, are supplied by the government.

"We only do the pushing," explains Sister Mary Florestine. "I guess it's the same in every school. The students are glad to take home the pretty things they've made—but you have to sort of entice them into getting started."

Most of the 12 teaching sisters are American. The school also employs five Indian teachers. The 17 are responsible for the school's total enrolment of 400 pupils, who continue their high school education, after ninth grade, in Montreal schools.

INDIAN PAGEANT AT QUEBEC, 1958

QUEBEC—On the occasion of the 350th anniversary of the foundation of Quebec, some 30 Indian tribes will take part in a colorful pageant. It is expected that the locals of the pageant will be on the Battle Field Park.

A parade of forty floats will depict Indian life in America. There will be canoe races, Indian dances, and food features prepared in the native style.



St. Anthony's Indian Residential School — Left: Exhibits prepared by the pupils of St. Anthony Indian School, for the Eucharistic Congress held in Prince Albert, July 5, 6, 7. Right: Home Economics is taught by Sister Sainte-Théophanie.

John Francis Moran 1886-1957

OTTAWA—John Francis Moran, 70, died April 15, 1957. Former Chief Inspector of the N.W.T. and Yukon Branch of the Dom. Dept. of the Interior, Mr. Moran was recognized as an authority on Arctic affairs and administration, in which he had been active for a quarter century prior to his retirement in 1931.

R. I. P.

Chief Boghin Protests Abuse Of Liquor

HAY RIVER, N.W.T. — In a recent letter to the Indian Chief at Yellowknife, Sub-chief William Boghin, of Hay-River, reiterated his protest against the abuse of liquor by the Treaty Indians on his reserve.

He had first protested in June 1956, (see INDIAN RECORD, June 1956—page 1).

His new protest reads in part: "I am convinced that if the beer and liquor permits are given, much of the money, when there will be some money, will be wasted in drinking, leaving the children hungry and with poor clothes, especially in winter time, when there is less money and the needs of food and clothes is more urgent."

BIRCH ISLAND NURSE

Many residents of the Birch Island Indian Reserve came to Sudbury for graduation at the Sudbury General Hospital. They had a special pride in the graduation, for the first girl from the reserve to train as a nurse, Margaret Nogabow, of Birch Island, was graduating. The graduates and their mothers were entertained at a tea party, in the hospital auditorium by the Sisters of St. Joseph.

Copy for the next INDIAN RECORD issue should be on the editor's desk no later than September 23.

Indian Crucifix Presented By Canadians To Holy Father

On June 25, the Holy Father received in semi-private audience Fathers Clarence Lavigne, Angelo Mitri and Paul Michalak of the General House staff. On that occasion, Father Lavigne presented to the Holy Father, on behalf of His Indian children of Canada, a beautifully handcarved crucifix of British Columbia fir.

At the foot of the crucifix was an Indian war-bonnet with the inscription: Chun Payt te Chath Si-Ahm Chun Mo-un Tun Kyak Ka-Wulk, which means: "When I recognized my God, I took off my war-bonnet". A further inscription on the base recorded the fact that this crucifix "was presented to His Holiness Pope Pius XII, Vicar of Christ, our Spiritual Father and Shepherd, with sentiments of deepest reverence, love and obedience by His Indian children of Canada, May 13, 1957".

The crucifix was presented to the Holy Father as a spiritual

bouquet on the occasion of the 40th anniversary of his episcopal consecration. Seven bronze shields carried the following spiritual offerings: 5,595 Masses; 4,300 Communion; 6,980 Rosaries; 650 Sacrifices; 62,420 Ejaculations; 240 Stations of the Cross; 1,240 Visits to the Blessed Sacrament.

The Holy Father expressed his pleasure with this gift and remarked that the crucifix was "most beautiful". He blessed the Indian Faithful for their filial affection towards His person, and also all the works of the Oblate Congregation. The Secretariate of State has forwarded a letter to Mr. Andrew Paull, President of the International Brotherhood of Indians of North America, expressing the Holy Father's appreciation in a formal manner.

Indian Grants To Aid Society In Local Work

An agreement with the Dominion Government for the payment to the Children's Aid Society the sum of \$1 per capita for the Indian population in the district was signed by the local board.

The agreement is an annual one and was signed by the Hon. J. W. Pickersgill, then minister of citizenship and immigration, for the government.

The money will go into the society's general fund for the care of children. The Indian population on the four reserves, Mountbatten, near Chapleau, Mattagami, near Gogama, Spanish River, near Massey and Naughton, at Sudbury, is estimated at 789.

Honor Indian Woman, 90

An Indian princess about 90 years old, at one time known from Temagami to Hudson Bay for her outdoor skills, was honored near Timmins on Wednesday.

She is Maggie (Buffalo) Leclair, hereditary princess of the dwindling tribe of Chippewa Indians, which lived on the shores of Night Hawk Lake before the white man found gold in the Porcupine.

More than 100 federal, provincial and local dignitaries gathered at her log cabin to give her an honorary life membership in the Porcupine Chamber of Commerce.

The honor is for the way in which she has used the arts and skills of her forefathers to make a living in the wilds. As a huntress, she became almost legendary and she is still independent, looking after her own needs in her neat cabin on the lakeshore. Last winter she managed a 20-mile trapline.

Musical Round-Up At St. Mary's I.R.S.

(Having received this report of an event on May 5, only on July 4, we regret that it was impossible to include it in the June issue.)

CARDSTON, Alta.—The radio and TV personality Earl Doucet, who is on the staff at St. Mary's Blood Indian School, expressed himself in a very striking way with a variety concert slated by the pupils of the school, on May 5th.

The boys' chorus sang "There is magic in the wind", to the tune of Walt Disney's "Westward ho the wagons". Then he led the girls' choir through several numbers and put on a play of his own composition—"Jack and the Beanstalk".

Earl is presently composing an operetta called "The Princess and the Wood Cutter".

Boys' Band

Meanwhile, bandmaster Gray is laying the foundation of a High School band as well as training a group of 15 boy soprani in Gregorian Chant, whose reputation is already made in Southern Alberta.

All Indian Branch Of Canadian Legion Formed in Alberta

HOBBERMA — Mike Mountain Horse, DCM, of Lethbridge, a retired CPR employee, became the first highest officer of the only treaty-Indians Legion branch at the end of official ceremonies during which 23 Indians from most principal Alberta reserves were granted a charter.

Elected during the meeting were, as well as president, two vice-presidents, a secretary treasurer and an executive council of six.

Full Slate

The executive comprises:

Clarence McHugh, Gleichen, 1st vice-president; Arthur Potts, Hobbema, 2nd vice-president; Leonard Crane, Sarcee, secretary-treasurer; and Lawrence McHugh, Gleichen; Laurence Steinhoeur, Saddle Lake; Chief Robert E. Seenum, Good Fish Lake; Fred Doore, Gleichen; Andrew White, Gleichen; Jim Saskatchewan, Hobbema; and John Quinney, Frog Lake; executive councillors.

Mr. Mike Mountain Horse won the distinguished DCM at Amiens during the first Great War. The new executive expects that, now they are established as an independent branch under the Provincial and Dominion commands, that many more Alberta treaty Indian veterans will join.

Concert Group

The school concert group performed in Lethbridge and made their first T.V. appearance during "Brotherhood Week". This group is formed by Father Goutier, O.M.I., accordionist; Mrs. E. Doucet, pianist, and a group of Italian singers from Lethbridge, plus the Indian School pupils.

With all this talent there is not a doubt but that St. Mary's School at Cardston will soon be cutting a wide path in Western Canada's field of entertainment.

Unveil Painting Christ Dressed As An Indian

ST. IGNATIUS, Mont.—A life-size painting of Christ dressed as an Indian has been unveiled at St. John Berchman's church, a mission church of St. Ignatius on the Flathead Indian Reservation.

Following the unveiling, a number of Indians attended an outdoor Mass offered by Father Cornelius Byrne, S.J., of the St. Ignatius Mission. In his sermon, he explained that the painting of Christ in an Indian headdress symbolized Christianity's battle against evil.

The new painting, titled "The Desire of the Everlasting Hills," hangs over the altar of the church. It is the work of Mr. and Mrs. Sam Wigrud, residents of the Jocko Valley, where St. John's church is located. Jerome Vanderburg, of the local confederated tribes, served as a model for the painting.

Indians Win Race At Flin Flon

By JOE GELMON

FLIN FLON (Special)—The seventh annual trout festival ended July 1st and chairman Bob Ash and his aides had plenty to crow about.

For the first time, an Indian team won the 80-mile three-day gold rush canoe derby.

Baptiste Laliberte, 27, and Marcel Stewart, 22, both of Cumberland House, Sask., beat the defending champions—Bill Birgden, 41, and Don Starkell, 22, both of Winnipeg, who won the previous two derbies.



Parents' day at St. Anthony's—Left to right, 1st row: Mr. H. B. Rodine, Regional Inspector of Indian Schools, John Frank, Kenneth Atcheynum, Eric Cardinal, Rev. S. R. Gagnon, O.M.I., principal; 2nd row: Mr. T. Bohme, teacher; Sister Saint Stanislas-des-Anges, music teacher; Anna Chocan; Sister Rachel-des-Anges, teacher of Grades 7 and 8; Viola Atcheynum; Sister Sainte-Théophonie, home economics teacher; Mr. F. Wozniowski, industrial arts teacher.

Parents' Day At St. Anthony's I.R.S.

ONION LAKE, Sask.—Hundreds of parents were guests of the school staff and pupils, May 29th, at St. Anthony's I.R.S. Father S. R. Gagnon, O.M.I., welcomed the guests at a luncheon followed by a brief concert and graduating exercises.

Were promoted: Anna Chocan, Viola Atcheynum, Johnny Frank, Kenneth Atcheynum and Eric Cardinal. Each was presented with a diploma and a writing set.

Later in the day, the pupils won a soft-ball game against their parents, 9-8. In the evening, Johnny Frank won a safety car-driving contest. Among the guests were: Mr. H. B. Rodine, Regional Inspector; Mr. K. J. Gavigan, Superintendent of the Agency; Chief S. Heathen, of Onion Lake Reserve; Nurse Welna and Mr. Bertsch.

Home Economics

Girls in grades 3-8 are instructed in home economics by Sister Theophania, A.S.V. The program includes cooking, laundry work, home nursing and all phases of handicrafts.

Home and Farm Mechanics

Mr. T. Bohme has been instructing grade 7-8 boys in home and farm mechanics since January 1956. Special courses are given on car mechanics and welding. The boys have completed many useful articles, such as kitchen tables, book cases, clothes horses, wash stands, etc.

U.S. Voluntary Relocation Program

Those who are interested in what the U.S. Bureau of Indian Affairs is doing towards relocation of Indians who leave the reserves, may write to:

Chicago Relocation Office,
Bureau of Indian Affairs,
Department of the Interior,
Room 1346, 608 South Dearborn St.,
Chicago 5, Illinois, U.S.A.

Sports Day

The annual track and field meet was held at Loon Lake on May 24. Prize winners from St. Anthony's were, Girls: age 15-16, Viola Atcheynum (1st); age 13-14, Alma Quinney (2nd); age 7-8, Judy Ann Takakenew.

Boys: Johnny Frank (1st); Gordon Quinney (2nd); Burton Lewis (1st); Donald Quinney (2nd).

3RD IN SEARCH FOR TALENT

ST. PAUL, Alta.—12-year-old Frank Large, a student at Blue Quills Indian Residential School, brought distinction to his school, teachers and the Town of St. Paul by finishing third in the finals of the ACT Search-For-Talent Show held in Edmonton on Saturday evening.

Frank worked his way up by winning the St. Paul Show with a recitation, "A Darkie's Advice," continued on to the semi-finals, placing fifth and finally climbed up to third place in the finals, which is quite an achievement for a young fellow and for St. Paul as well.

During intermission, a group of Blue Quills' Indian boys filled in with a novel war dance, which went over big.

GUEST OF RESERVE

Indian Jack Jacobs, coach and manager of the London Lords, was guest speaker recently at a banquet honoring children of the Sarnia Indian Reserve, who competed in the Southwestern Ontario Indian field day last fall.



White Rose Of The Cherokees

by Mabel Thompson Rauch

As Joe Rogers ranged through the forest with his long easy lope he was glad he'd worn the fringed hunting shirt his father had left him. The first snow of winter had started falling at noon. Now the ground was covered, but not deep enough to slow his going. The snow that drifted down was fine and dry, like white meal from a sifter. Dark was still two hours away.

His father's brass-barreled musket rested on his right shoulder while two rabbits were balanced over his left. In that wide swale ahead he'd get another — yes, there was one now! Coming right at him across the clearing.

He stopped and brought the heavy rifle to shoulder. The gun cracked, the rabbit leaped into the air, and a man on horseback appeared suddenly from the veil of snow a few feet beyond the rabbit.

Jumping Jehosaphat! Had he shot the feller? The man jerked his horse back — he wore a uniform — he must be a soldier!

Three more men rode into view. They were soldiers, too. Their words carried, "Just a stray shot . . ." "Some hunter—" They sat their horses gazing around into the enveloping whiteness. Joe remained motionless crouched behind the thicket of vines. Then to his ears came an indescribable sound, a low wailing murmur which seemed to grow in intensity.

The soldiers wheeled their horses and rode onward abreast. Behind them came wagons and people on foot. Some of the wagons were covered, dirty weatherworn. The horses were gaunt and bony. They moved slowly, their heads hung low. The people plodded wearily with bowed forms. There were short figures among those passing . . . children! But they tramped by silently, they neither laughed nor cried. Time passed, but still they came. As far as he could see the snow was filled with a long human caravan.

Joe's dead rabbit lay at the edge of the underbrush. A thin figure turned aside and seized it. The man raised his head, stared with longing at the forest. The aquiline nose, high cheekbones,

bronzed skin — they were Indians! The whole mess, kit-and-kaboodle of 'em was Indians! Where were they coming from? Why were soldiers with them? There hadn't been any Indians in Southern Illinois since he could remember.

He'd have to find out about this! He hailed the next soldier. "Howdy, there!" he called. "Who're these Indians you're with?"

"Cherokees. We're camping on Dutch Creek. How much farther?"

"Oh, 'bout a mile. Where're these Indians from? Where're they all going?"

"Don't you hear nothing, young fellow?" joked the soldier. "The army's a-movin' the whole Cherokee Nation out West — 14,000 of 'em. This is jest the fust detachment — been months on the way. Going to cross 'em over the river at a place called Willard's Landing—"

"Yes, that's just a few miles farther."

"Thank-ye," said the soldier, "that's sure good news to me!" He wheeled his horse and rode on.

Joe stood watching them pass. Old and young . . . a whole nation on the march. They were going west across the Mississippi to the far, wild lands . . . Slowly, his imagination kindled . . .

Then he noticed that many of those afoot faltered. The young and stronger led and supported the old and weak. He drew closer. Their faces were gaunt, their eyes dulled with suffering. They looked starved. Shivering in their miserable rags, their worn skin-packs dragged and scuffed through the snow. It was like watching a procession of scarecrows come to life.

These were the last. He went forward, stood where they had passed. There was color on the snow. He stooped — oh, God! Some of the footprints were stained with blood!

A sound caused him to lift his head. A lone wagon, its top white with snow, was still to pass. A slight figure trudged ahead, a young girl. As she plodded by she glanced up. She didn't even look like an Indian! The lovely face was darkly pale. Great soft brown eyes gazed at him for an instant mournfully. Two dark braids swinging below her waist were powdered with snow.

He stood transfixed as the wagon began to fade in the drifting whiteness. Their misery, their hunger, the blood on the

snow — he could stand it no longer. He ran lightly after the wagon. There was an opening in the back. Just inside was an iron pot. He took the two rabbits from his shoulder and dropped them into the kettle.

The flakes were growing larger fast. Soon only the wagon's tracks ran ahead through the whiteness. Mixed with them was the impression of a small moccasin. He dropped to his knees to measure the print. His hand fitted it perfectly.

The folks were eating supper when he got home. He hastened in filled with the exciting news of the Indians' arrival. Samuel Olink, his stepfather, turned narrow-set eyes toward him with poorly veiled animosity.

"Aside from a few purchases," he said in his precise voice, "they will bring us no profit. Willard's has the Government contract to feed 'em. Where were you today, Joseph?"

Joe glanced around the table. So Old Sharp-nose was sore 'cause he'd been gone before daybreak! His mother smiled at him warmly. Ma was all right . . . He didn't blame her for marrying again, Pa getting killed and him still a child. But why couldn't she have picked a man 'stead of that smirky-faced Northern schoolteacher?

Priscilla Olink gave him a languishing glance from under her short, fair lashes.

"Drat the girl!" Joseph thought. Why couldn't she have stayed back East? Now she pretended to be visiting her uncle! Really she was just looking for a husband — and darned if he'd be caught!

"Went huntin'," he mumbled in answer to his stepfather.

Sam Olink gave him a sour look, but Priscilla shrilled coyly, "Of course, Uncle, you couldn't expect Joe to work on his twenty-first birthday!"

"That's right," said his mother. "Joe needed a little change—"

"Yes! yes!" Olink suddenly became agreeable. "I had forgotten — Joseph's a man now. By the way, Mr. Hileman was in the store today. He's offering \$800 now, half cash down for 40 acres. That seems an excellent price."

"Yes, that ain't bad," said Joe, but he never raised his eyes. After Old Doughface married Ma he couldn't rest till he'd sold part of the farm and opened a store at the county seat. Now he was hectoring Joe to sell and invest

in the store, too. But they were not going to keep him there! He'd buy an outfit and join up with the traders for Santa Fe . . . see something of the world! "Let that slick coot keep on conniving — I'll sell when I get good and ready," he thought.

Joe sulked alone in the store. Olink had put on his coat, settled his ponderous watch chain and remarked at 10 o'clock, "I am going out for a short while on business. Joseph, you must weigh those bags of coffee again. The selling scales are on the front counter."

Joe watched the stiffy held form marching across the street. Those scales! He never could remember! He'd not spend his life in such penny-pinching! Yesterday's snow was thawing under the morning sunshine, but it must have been cold in those make-shift shelters on Dutch Creek. Indians or not, the people in that procession was human-folks. Had the girl found the rabbits? Had she eaten them? Had she . . .

Sam Olink's store was on the quieter side of the square along with the carding machine and land office. Across he would see soldiers loading a wagon with provisions. Cherokees, in ragged garments, mingled with them. A small figure stood before Willard's. It approached the door, but shrank back from the crowd, then turned and came across the square. It looked like . . . yes, it was the Indian girl who had been with the last wagon yesterday. Joe's bright red hair in the window caught her eyes. She paused, then turned and entered.

He hastened back of the counter. Her feet were noiseless in their worn skin packs—her pale olive cheeks reddened by the cold. From under her shawl-blanket her hand darted like a swallow from its nest and laid a tiny cloth bag on the counter.

"Will you trade?" she asked, "For food? Meal and coffee?"

Joe stood gawking at her, speechless not so much because she spoke English, but at the somber beauty of her great dark eyes.

"See," she said, loosening the drawstring. "It is gold. My grandfather found it long ago . . ."

Joe recovered his wits and picked up a bit of metal. It was a nugget all right, but peculiarly shaped. Long and curved, like a bird flying he thought. It must equal a \$20 gold piece.

(First of Three Instalments . . .
Continued Next Month)

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EDITORIAL**The Catholic Indian League Of Canada**

The presence of more than 135 Indian delegates from Alberta and Northern Saskatchewan at the convention of the Catholic Indian League at Hobbema, Alberta, last month, is proof that such an organization could be organized on a practical basis.

The League was organized in 1954, during the national pilgrimage of the Indians of Canada to Our Lady's Shrine, at Cap de Madeleine. During the following years, several local groups of Catholic Indians were enrolled in the League. However, most excellent was the progress made in the Oblate province of Alberta. The Indian leaders as well as the missionaries in that province are to be praised for taking to heart this endeavor.

Let us recall that the purpose of the League is the furtherance of social services to the Catholic Indians. It does not desire to destroy the identity of any local Catholic organization; on the contrary, it has been created to facilitate the organization of local groups where none now exist. By so doing, it will bring about stronger organizations for the promotion of the religious, social, and educational betterment of the Indians.

In the report on the convention published elsewhere in this issue of the INDIAN RECORD, you will note that this summer, twelve of the larger Catholic reserves in Alberta, as well as six of them in Central Saskatchewan were represented.

Hope is expressed that next summer's convention will bring in an equally large number of representatives from as many reserves of Manitoba, Southern and Northern Saskatchewan. We also trust that the vast province of British Columbia with over 15,000 Catholic Indians will also be represented.

Thus, the work that is being centered in Hobbema, which is located in the center of Alberta, will radiate as far as Ontario to the east, the United States boundary to the south, the Pacific Ocean to the west, and the Arctic Ocean to the north. It seems providential that the director of the Catholic mission at Hobbema happens to be located in the geographical centre of Western Canada.

As expressed in a circular letter signed by Mrs. Joe Potts, provincial secretary treasurer of Alberta region, it is the wish of the founders of the League to have as much uniformity as possible for the good of the League across the provinces. There is no doubt that the problems which were discussed at Hobbema are the same in the other Western provinces, notably that of the higher education for Indian children.

The current governmental policy of encouraging Indian children to attend non-Indian schools for their secondary education creates even a greater problem in the provinces of Manitoba and British Columbia because, in both these provinces, there are no Separate Schools while the private institutions offering secondary education cannot cope with the needs of the local non-Indian Catholic students.

We trust that the Indian leaders will take into serious and immediate consideration the advantages of establishing the League throughout Western Canada. We firmly believe that it is only through a strong provincial and national organization that the voice of the Indian will be effectively heard in both the provincial and federal legislatures whenever their rights, religious and others, are threatened.

— G. L.

Albertans Honored

HOBHEMA—At the annual meeting of the Indian Association of Alberta last June, Dr. John Laurie, of Calgary, honored by the University of Alberta in November 1956, for his work with this prov-

ince's natives, was asked to remain as treasurer of the Association.

James Gladstone, of the Blood Reserve, near Cardston, who has represented Alberta Indians three times at conferences in Ottawa and who has been president of the association for six terms, was made an honorary president.



**St. Anthony's
Manual
Training
Class:**

**From left to right:
Bruce Catter,
Eric Cardinal,
Mr. F. Wozniowski
(teacher).**

**Tribute To Oblate Missionaries
In British Columbia**

TORONTO—The Rt. Rev. Msgr. J. A. McDonagh, P.D., president of the Catholic Church Extension of Canadian Society, paid the following tribute to two of the present-day missionaries in British Columbia.

Black-Robe of the Mountains

One corner of British Columbia, however, was stage for the spectacular. When our friend, the phenomenal Father Matt Phelan, took to the mountains above Kamloops, he naturally drew attention to the unusual on those slopes. Then it was that we learned more about the bearded and great Father Thomas, the Oblate Black-robe, whose venerable figure was familiar to everyone who went up into the Cariboo. He died this year, but not "unmourned or unsung", for all the deeds of the best blood of the Oblates who labored in the 40,000 square miles of the Cariboo are summed up in his passing. One look at his sanctified face in the paternal beard was an effective sermon. He was good but he was firm. Riding on horseback or mountain cart, living on rations of bacon, dried beef, beans and frozen fish, he endured cold beyond belief, lice, fatigue, but most of all loneliness, he who so loved priestly companionship. Bishop Dontenwill said to him "I will give you twenty-five years to convert the Chilcotins." Now, next to the Jugulthas, of all the Indians in North America, they were considered the most obstinate to convert to Christianity.

Conquest of the Unconvertible

A Breton is a stubborn man. Here we quote from the Oblate Missions. Father Francois Marie Thomas was a Breton. Then and there he decided to spare no effort in this attempt to save the Chilcotin, the stray sheep who refused to join the flock. He lured him from his forest fastnesses; he obtained special land from the government for some at Redstone; he went as far as Ulkatcho to evangelize the Carriers there so as to have unity among the tribes; he built eight churches and furnished them by mail order; he cajoled, coaxed,

reprimanded when necessary and the troubled, tormented, truth-seeking soul of the "Fierce" Chilcotin melted before the love lavished on him by this "Medicine Man of God." Within ten years he had won over the Stoney Reserve, and baptized a number of pagans there. The whole reserve at Redstone was baptized within a few years; five years after his first trip to Ulkatcho, the whole village had been baptized.

Nootka Chief Weds

NOOTKA, B.C.—Chief Ambrose Maquinna, of the Nootka Indian tribe took Miss Gloria James as his bride in the first nuptial Mass held in the new Church of St. Pius X, Nootka, B.C.

As is customary when an Indian chief marries, the tribe and many visitors formed a procession through the village to the church, praying and singing hymns.

The chief and his relatives led the procession, followed by his bride-to-be and her family. Then came Father F. Miller, missionary priest for Nootkas, Zeballos and Tahsis, who performed the wedding ceremony, followed by the altar boys, the villagers behind them.

Colorful Indian dances were performed for the chief and his bride in the evening, followed by modern dancing for all attending.

Chief Maquinna comes from a long line of Nootka Chiefs. One of his ancestors, Chief Moka-wanna, is reported to have sold the land on which the first Catholic mission church was built by Spanish missionaries to John Meares in 1788. The ground on which the new St. Pius X Church is built is the same location as the first missionary church.

Indian High School At Fort Alexander

PINE FALLS, Man.—The Indian Affairs Branch has authorized the opening of a high school department at the Fort Alexander Indian Residential School. The high school will open September 3.

It is expected that from 50 to 60 junior and senior high school students will be in attendance, half of whom are natives of the Fort Alexander Indian Reserve.

Over 30 pupils should register for junior high (grades 7 and 8) while applications are being received for the senior high (grades 9, 10, and 11).

The Fort Alexander Indian High School is the first Catholic Indian high school in Manitoba.

Similar institutions have been established years ago in Ontario (Spanish), in Saskatchewan (Qu'Appelle, Lebrét), in British Columbia (Kamloops), and more recently in Alberta (Hobbema).

Dokis Indian Club Hosts At Convention in August

DOKIS, Ont.—The Homemakers Club on the Dokis Indian Reserve played host to 40 Indian Women August 20, 21 and 22, when members of Homemakers Clubs throughout Northern Ontario gathered for their annual convention.

A highlight of the convention was the judging of an exhibit of Indian handicraft—quill work, leather work, etc.—from the entire areas represented by the delegates.

This is the third annual convention of the Homemakers in Northern Ontario. Before 1955, Homemakers from all Ontario and Quebec met together.

A new Indian Day School, housing grades one to eight, is well under way and is expected to be open in the fall, Fred Matters, regional director of Indian Affairs, said today.



The young ladies in the picture obtained some of their education in Indian schools, and were appointed to the staff at Branch Headquarters, Ottawa, in the Education Division. From left to right, are: Ann Milliken, Jean Bressette, Sarah Wemigwans, Louise Andrews, Alice Hill.

(Photo by Mr. R. LeMay, Supervisor of Vocational Training)

Study Of Indians: Life In The City

The Manitoba government, with the help of a research expert from New York, has set out to learn how to speed up the integration of Indians with whites.

The study is centred in Winnipeg, where some 200 off-reservation Indians and Metis half-breeds are being questioned and

their living conditions and social habits studied.

Dr. Walter E. Boek, 54, an anthropologist with the New York State health commission, said it is hoped the study will hasten the assimilation of such people into the larger community. He is an associate research professor at Cornell and Harvard universities.

Economic Problem

Dr. Boek, working with Manitoba researchers, will try to determine how well Indians, who have left reservations, have fitted into city living.

The problem, as with all people in the same general position, is largely one of economics, said Dr. Boek.

"Once you have solved the economic problem, the other things follow. This is a matter of class prejudice rather than racial prejudice."

Equal Ability

"This should be remembered," Dr. Boek emphasized. "People are born equal in ability. It's their environment that makes the difference. If you subject people to the same environment, they come out the same."

In fact, a change in environment actually tends to change the appearance of people over the long run, he said. Indians and Metis did not differ much in appearance from whites and so would not face much difficulty in that direction.

"It is impossible to say how long this assimilation process will take or just what should be done to hasten the process, he said. "We hope to get closer to those answers as the study progresses."

Diplomas For Kamloops Students

KAMLOOPS, B.C. — Ten young Indians, whose homes are in widely scattered parts of the province, received high school graduation diplomas at the Kamloops Indian Residential School, early in June.

Members of the class are: Susan Ellen Alexis of Vernon, Lila Deanna George of Duncan, Charles Gilbert of Williams Lake, Arnold George Guerin of Kuper Island, Mary Rose Hayes of Tofino, Eugene James Leo of Kyuquot, Winnifred McKinnon of Fort St. James, Robert Sam of Victoria, Fidelia Mary Smith of Ceepeecee and Mary Anne Soulle of Kamloops.

Janet Saul of Adams Lake won a bicycle for the best poster from Indian day schools in the B.C. Tuberculosis Society contest and Charles Gilbert of Kamloops won the grand award for the best essay.

\$20 Million Plant On Cutler Reserve

SPANISH, Ont. — Noranda Mines, Ltd., has a new sulphuric acid plant at Cutler Reserve, where it plans to double capacity. The entire projects, including a sulphur-iron plant, will cost about \$20 million. The Cutler Indian reservation is five miles away from Blind River.

Missionary Appointments In Manitoba

Fr. Gaston Gélinas, from St. Philip's, Principal at Camperville Indian School.

Fr. François Lemire of Camperville, parish priest at Fort Alexander Indian Reserve.

Fr. André Florentin, Principal at a Fort Frances Indian School.

Fr. Léonard Charron, Principal at St. Philip's, Sask.

Fr. Vincent de Varennes, of Fort Frances, Bursar at St. Norbert Noviciate.

Fr. Léon Jalbert, residential missionary at Ebb and Flow, Man.

Fr. Ephrem Pelletier, residential missionary at Pelican Rapids, Man.

Fr. Joseph Massé, missionary at Sandy Bay Residential School.

Fr. Arthur Massé, missionary at McIntosh, Ont.

Fr. Ls-Philippe Giroux, missionary at Fort Frances, Ont.

Fr. Edward Coleman, Fort Frances Indian School and missionary at Nett Lake, Minn.

Annual Pilgrimage At Lennox Island

Thousands visited St. Ann's mission church on the Mic Mac Indian reservation on the feast of St. Ann.

An Indian choir sang at Solemn High Mass. Among the visitors was a biology scientist, a native of India, on a visit to Canada to study marine biology in this country.

A feature attraction at the St. Ann's Sunday observance on Lennox Island was the presence of Joe Abram, a native of the reservation, dressed in Indian ceremonial costume, complete with head-dress and long peace pipe, and seated in front of a full-size birch bark teepee or wigwam.

A handicraft booth nearby displayed and offered for sale a wide variety of multi-colored hand-made wicker baskets of various designs and for many purposes. Here also were numerous Indian-made items including bows and arrows, and tomahawks. Rev. E. W. MacInnis is the pastor of Lennox Island.

CONTEST WINNER

FORT WILLIAM, Ont. — Victoria Ann Boucher received a cup as an award which she won in an oratorical contest open to pupils in Grade V and Grade VI of the seven separate schools at Fort William, Ontario.

She is the eleven-year-old daughter of Mr. and Mrs. Stanislaus Boucher of Fort William Reserve. Her speech dealt with the life and work of Pauline Johnson.

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