



INDIAN RECORD

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These Oblate missionaries and Principals of Indian Schools attended the Summer Institute held at Ottawa University in August to study problems of Indian Education. Front row center is Mr. P. Deziel, of the Education Division, Indian Affairs' Branch; to his right, Rev. Fr. P. Piché, O.M.I., to his left, Fr. A. Renaud, O.M.I., both of the Oblate Commission head office in Ottawa.

Indian Affairs Branch to Build St. Mary's School, Dormitory

A new school and a new dormitory, to cost in the neighborhood of a million dollars, will be built by the Department of Indian Affairs for St. Mary's Indian residential school, on a ten acre block of land purchased from the Oblate Fathers of Mary Immaculate in Mission. The work is expected to start April first, 1958.

The ten-acre block includes the site of the present St. Mary's school dormitories and classrooms.

The new dormitory, with a capacity of 300, will house both boys and girls. There will be eight classrooms in the new school to start with, with more rooms planned for future expansion.

Cost of the new buildings is estimated at \$1,000,000.

The new school will continue under the direction of the Oblate Fathers, who originally founded it, and academic standards will be those of the B. C. Department of Education.

St. Mary's school was founded by the Oblate Fathers in 1862 on the flats in Mission City, now occupied by the CPR. When the railway came through in 1885, the school was moved to its present high location on the hill and the building that now houses the offices and serves as the boys' dormitory was built at that time. A girls' dormitory and

other buildings were added soon after.

The new dormitory will be built between the two existing dormitories, and on its completion, the old building will be demolished. The block of classrooms will be built back of the new dormitory.

Children attending St. Mary's come from the Fraser Valley from Vancouver to Hope, from Mt. Currie area, Pavillion, the Pemberton valley. Father Ryan, O.M.I., Principal, estimates they draw from a 7,000 square mile area. The old dormitories have been filled to capacity and there is always a waiting list of from 40 to 50 children.

"Comfortable, attractive living conditions will have an admirable effect on morale all around," said Father Ryan. "We hope to create, through furnishings and color, a home atmosphere that the children will take with them when they leave and introduce into their own future homes."

"It is negative," he said, "trying to teach present day living habits to children in these old

buildings. The purpose of our training is defeated. We want to

teach the children who come to us to take pride in their homes, something that is largely lacking at the present time."

A changed attitude toward their homes would do much toward correcting certain social problems that now exist, Father Ryan believes.

Revised Indian Act Now Seen by PM

CALGARY (CP)—Prime Minister Diefenbaker, on his way to address the Canadian Bar Association in Banff, last summer, said the Conservative Government believes the Indian Act should be revised.

"I have expressed the views of the Conservative Party in this matter . . ." he said, "we believe the Indian Act should be amended to make clear that incidents such as took place at Hobbema and other reserves will never take place again."

The prime minister commented on the Indian Act and the Hobbema incident early this year, when an attempt was made to remove the treaty status of 122 Indians of the Samson band, whose ancestors are alleged to have taken scrip, a land or money grant given wandering half-breed and non-treaty Indians.

"The commissions which sat to determine the rights of Indians caused justifiable unrest among the Indian population and the manner in which the fundamental rights were dealt with cannot be justified," he said.

Canadian Indian Award Winner For First Time

CHICAGO — For the first time in the 24-year history of the Indian achievement award of the Indian Council Fire it will go this year to a Canadian Indian.

The winner is Dr. C. Monture, of Ottawa, a Mohawk and descendant of the famous chief, Joseph Brant. The award was presented in Chicago Sept. 25.

Dr. Monture was born in the Six Nations Reserve in Canada and since 1923 he has been with the Canadian Department of Mines.

He is a world expert on tin production and is vice-president of a Canadian mining and development company.

The Indian Council Fire was founded in 1923 as an organization of Indians and others interested in them.

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NATIVE CRAFT DISPLAY IN REGINA

The Qu'Appelle Indian Hospital has an effective display in the Confederation Building at the Regina provincial exhibition this Summer. The individual entries have been made by patients of the hospital.

There are intricate red and white, green and blue bracelets in a variety of designs and styles; glittering earrings, and a miniature dog leash. Interesting are two pictures made of hammered aluminum.

At one side of a glass and mounted on the wall are four caribou skins. Copper tooling pictures are also mounted on the wall of a lion, a deer and a horse, and an Indian chief wearing his colorful headdress. In a glass case are black leather purses, beaded belts and headbands, moccasins with beaded toes, a variety of beaded collars, leather gloves, and round and oblong wicker baskets.

A cream leather jacket has beaded straps over the shoulders and fringed sleeve ends.

The Saskatchewan Arts Board has loaned an interesting display of highly decorative suede slippers, bags, belts and purses, all adorned with colorful beads.

TRIBE HONOURS FOUR LAWYERS

BANFF — Four international legal authorities were made blood brothers of the Sarcee Indian tribe during an ancient Indian ceremony of "the giving of the feathered hat," staged near the Banff Springs hotel, where the Canadian Bar Association was in annual session.

Chief David Crowchild accepted the men into the tribe, giving each an Indian name.

Those honored were Sir Harry Hylton-Foster, solicitor general of England and representing the English Bar; Charles-Claude Duval, Botonnier of the Paris Bar; David F. Maxwell, president of the American Bar, and Dr. E. C. Leslie, president of the Canadian Bar.

How The Mackenzie River Was Made

Slavey Indian Legend

By Johnny Tetso

The author is native of Fort Simpson, N.W.T.; he attended Sacred Heart School, in Providence, for three years; married, he has three children. He lives by trapping in the winter and by doing chores during the summer.

Way back in the old days of bows and arrows, we had spring, summer, fall and winter just like we have now. One year, something went wrong and as the summer was near, the north wind blew and blew.

The pretty leaves were big and getting bigger; the birds built their nests and laid eggs in them. The cow moose had their calves, and the fishes had their spawning days over.

Everyone was glad to see the cold days of the winter go. But then, the north wind started to blow.

At first, people thought it was strange. But not for long. When they saw that the snow had started to fall, they were frightened; but they were also helpless to do anything about it.

On and on the wind blew and it snowed — the wind piling up huge drifts of snow behind trees that had leaves on them that were now frozen stiff. Pretty soon lakes were also frozen over. The rivers too were frozen up and water stopped to run in them. The river that we, of today, know as the Mackenzie River was not there in those days, of course — there were rivers, but these were small.

Soon, the mountains and everything else was covered with snow. People started to make snowshoes again and began to use them to hunt. As the days went by, the nights grew longer, just like it does when it's winter — short days and long cold nights.

By now, people had very little to eat. Some villages were lucky to find a frozen calf, but a little calf in a large village was not very much. Pretty soon, some houses of the villages had no smoke coming from them.

The Great Master knew all about the hardship of the poor people, so He decided on a plan to help them and at the same time make the big river for us that we use today to fish in, to travel on and to drink from.

So, the Great Master sent a great big ball of dried meat, which dropped somewhere in the East from here. When the huge ball dropped, it started to roll westward. Two young men in white garments were also sent by the Great Master. These men in white had long poles with spears at the end of each. As the great ball of dried meat rolled on and on, the young men attacked the great ball, peeling off some of the dried meat.

When the man on the right side peeled some off, he attacked it with so much vigor, it made the big ball roll more on the left, and it did the same with the other man on the left . . .

That is why our River is not straight today.

On and on, the great big ball rolled, and as it did, instead of decreasing in size, it grew bigger and bigger . . .

And that is why our river is wider towards the mouth.

Soon, the people that were still living and hunting, found a great wide path in the bush: some were scared away, thinking it might be some big monster roaming around and eating people.

Others were braver and followed the great big path, and these found the dried meat that was peeled off by the two young men in white (Angels).

Pretty soon, some who had found the meat, were strong enough to travel far again. So, it was decided that some would go down the wide path, while others would go in the opposite direction.

It was done, and soon everyone had some to eat and they gathered what they could find.

Not long after that spring came again.

With spring came the birds again. The ice on the lakes melted and turned to water. The snow on the mountains and the trees also melted, turned to water and made the frozen rivers come to life again with the noise of running water.

Indians in Junior Red Cross

Indian children play a large part in the work of the Junior Red Cross in Saskatchewan. The first Indian branch was started in 1916. The students made articles to pay their membership fees and in the fall went out stooking in the fields to raise funds for the Red Cross. Now, among 5,309 branches in Saskatchewan, there are 62 Indian branches in 73 Indian schools.

Friendship albums made by White Bear, Red Pheasant, Little Red River and Prince Albert branches have gone overseas to tell about the past and present life of the Indians.

From Thunderchild branch went samples of beadwork and Little Red River juniors sent a beaded medallion. Almost 2,000 Indian children in schools with such names as Little Pine, Sweetgrass, Day Star, and One Arrow, take part in Junior Red Cross Work.

Golden Wedding



Mr. and Mrs. Paul St. Onge celebrated their Golden Anniversary July 26, at Betsiamites, P.Q.

The great path made by the great ball of meat soon filled up with water and it started to run in the direction taken by the great ball.

People had gathered enough of the meat to last them a long time.

After the spring, came summer and fall and winter and soon, everything was going the same as it went before and after.

So our Mackenzie River was made and we still have it today to fish in, travel on, and drink from.

Johnny TETSO,
Fort Simpson, N.W.T.
July 16th, 1957.

TWENTY-FIVE YEARS IN GOD'S SERVICE



Brother Omer Bruyère, O.M.I., with a group of boys at McIntosh Indian Residential school. Brother Bruyère celebrated, May 3rd, his Silver Jubilee as a laybrother in the Oblate Fathers' congregation. The McIntosh school pupils gave a concert in his honor: piano duets, folk songs, Scottish and Ukrainian dances, and recitations. On this occasion Fr. Lizée took moving pictures in color.

Saskatchewan Indian School Teachers Meet At Lebret

LEBRET, Sask.—For the 195 teachers of Indian children, the fall term began with a convention of the Saskatchewan Indian Teachers' Association. The convention was held at the Qu'Appelle Indian Residential school, Lebret, August 28-31, with Rev. O'Robidoux, the host principal.

In attendance from the Indian Affairs Branch of the Department of Citizenship and Immigration were F. Barnes, supervisor of guidance and adult education, Ottawa, and H. B. Rodine, inspector of Indian schools for Saskatchewan. Mr. Barnes and Mr. Rodine were consultants for group workshops and also spoke to the convention as a whole on subjects related to the work of the teachers.

S. W. Hancock, Ahtahkakoops School, Mount Nebo, president of the association, and Vice-President E. Lang, Cowessess School, Broadview, presided at the sessions. M. Belyk, Mista-wasis School, Leask, was secretary.

Workshops were conducted covering the fields of home and school, health and physical education, school administration, primary and intermediate methods. Consultants from the provincial department of education were Miss M. Kidd, summer school instructor in primary methods at the University of Saskatchewan and J. Webb, superintendent of schools, Melville.

Other guest speakers at the sessions were Miss M. Donaldson,

chief librarian for Saskatchewan and Miss Hazel Lawrence, director of the Junior Red Cross for Saskatchewan. The banquet guest speaker was J. H. Sturdy, assistant to the premier.

In his closing remarks, H. B. Rodine told the teachers there are now 4,200 pupils enrolled in Indian schools in the province, of which 265 were high school students. The estimated enrolment of high school students for the 1957-58 term was expected to reach 290 and in approximately two years it was estimated to reach the 500 mark. The latter estimate was based on the present enrolment of Indian children in grades six, seven and eight.

Officers elected for the coming year were: president, R. Himsi Qu'Appelle Indian Residential School, Lebret; vice-president, E. J. Dossall, Little Pines School, Payton; secretary, W. Wasylow, Indian Hospital, Fort Qu'Appelle.

Councillors for the agencies are: J. G. V. Hetherington, Turtleford; Miss H. Tysoe, Prince Albert; H. French, Kinistino; G. Funk, Onion Lake; W. Wasylow, Fort Qu'Appelle; G. N. Todd, Kamsack; H. McKinnon, Rose Valley; W. R. Sinclair, Carlyle.

Modern Homes For Northern Ontario Indian Miners

CENTRAL PATRICIA, Ont. — Thirty Indian families from the Trout Lake, Big River House, Round Lake and Sachigo bands have moved recently into residences of the Central Patricia Gold Mines. The entire residential section has been bought by the Federal Government to rehabilitate Indian mine workers.

The village is serviced by hydro electric power, water and sewage mains. The Indians are buying their homes at \$800 per unit, on a \$25 monthly rental basis; this rental includes monthly taxes. Central Patricia is linked to Savant Lake by highway.

A Catholic mission has been established at Central Patricia ten years ago. Fr. Robert Charland is present pastor. He is also in charge of the Pickle Crow Gold Mine village, some five miles away and with a Catholic population of two hundred.

Cochenour

Cochenour Willans Gold Mines, in the Red Lake area, faced with the influx of Indians, has built eight modern homes for them last year. The houses have a combination living room

and kitchen, and two bedrooms; they are heated by electricity. Rent is \$25 a month.

This project was realized by the mine authorities, under the management of E. Fahlgren. The local Chamber of Commerce had long acquainted the Indian Affairs Branch with the conditions of the Indian families living in hovels. About a year and a half ago an economist from the Indian Affairs Branch visited the Indian settlement, but no concrete action was taken.

So Cochenour Mines took matters in hand. Not only were homes built, but also a communal laundry and shower rooms. When all was in readiness a torch was put to the shacks. Mr. Fahlgren states that he is more than satisfied with the way the Red Lake Indians have taken up to their new mode of living.

The Indians at Cochenour mines receive a minimum wage of \$10.88 per eight-hour day; formerly at Little Grand Rapids, Man., and Sandy Lake, Ont., they barely existed on trapping. Today's prices quoted by a fur trader are: Squirrel .25, fox .25, weasel .50, muskrat, .75, beaver \$7.00, mink \$15.00, fisher \$12.00, lynx \$6.00. Bear skins have no value at all.

MAN OF GREAT HOSPITALITY

Gwiutalas is the newest member of the Kwakiutl Indian Tribe. He's better known as Lieutenant-Governor Frank Ross, being made an honorary member by carvers Henry Hunt and David Martin. Title was bestowed by Chief Mungo Martin. Induction took place after lieutenant-governor made first cut in the 100-foot cedar log which will be carved as a totem gift for Queen Elizabeth. Gwiutalas means "man of great hospitality."

NEW FORT MacLEOD

FORT MacLEOD, Alta. — The accomplishment of a dream is at hand for residents of Fort Macleod.

A move started in 1952 with the regaining of the original name of Fort Macleod — from the abbreviation Macleod — stepped along once more with the turning of the first sod for the building of the replica of the original fort — built by the Northwest Mounted Police, in 1874, approximately one mile east of the replica's location.

ESKIMO MUSEUM AT CHURCHILL

CHURCHILL, Man.—An Eskimo Museum is among one of the most interesting things to be visited at Churchill. It contains stone carvings by the natives depicting many phases of their life.

There is also an interesting collection of paintings done by priests in this barren northland; and there are many photographs of outstanding events which have taken place in the district, one of them being the visit of the Duke of Edinburgh.

The present pastor at Churchill is Rev. René Belair, O.M.I., who has 14 years of missionary work in the arctic to his credit. He has been in Churchill since 1950. Previously he was in Baffin Island, where his mission consisted of one small building, 20 by 50 feet.

ESKIMOS VISIT BANFF

A breath of the arctic was introduced to the Banff Springs resort in the Canadian Rockies when a group of 31 Eskimos from points as far north as Aklavik, Tuk and Cambridge Bay visited the holiday grounds recently. The northerners came from Leduc, Alta., where they are engaged in learning how to operate earth-moving equipment.

CHIEF WELCOMES HOMEMAKERS TO CONVENTION

EGANVILLE, Ont. — The Southern Ontario branch of The Homemakers, an Indian home economics organization with branches throughout Canada, held a three-day convention recently on the Golden Lake Reserve.

Attending the convention were many visitors and 40 delegates from the Indian reservations of Southern Ontario.

The convention opened with the celebration of Mass by Rev. F. J. Deloughery, PP, Eganville, in the mission church of Our Lady of the Nativity.

Mrs. Sarah Lavalley, president, conducted the first day's meetings and on the second and third days the chair was occupied by Mrs. Anna Whiteduck and Mrs. Evelyn Sarazin respectively.

Dan Sarazin, chief of the Golden Lake Reserve, welcomed the delegates along with H. P. Ruddy, superintendent of the Golden Lake Agency.

Bill Standing Ready Honorary Driller

REGINA, Sask. — Early in August, the Saskatchewan Hotel ball room witnessed a most unusual spectacle as some forty Indians from neighboring reserves staged tribal dances. Guests were members of the Saskatchewan weekly association and the hosts, the Imperial Oil.

On this occasion, Billy Standing Ready, of the White Bear Reserve at Carlyle, received a certificate making him an honorary driller in the oil fraternity. Tables were reversed for the Indian by Vern Hunter, divisional producing manager for Imperial Oil, who made "Chief" Standing Ready "Wildcat Willie" and presented him with a hard hat, a derrick hatchet, chewing tobacco (drillers don't smoke around the derrick) and a spittoon. A can of oil to ensure successful drilling (so no bore he makes need be dry) completed the presentation.

The visitors came from White Bear, Carlyle, Sakimay (Grenfell) and Assiniboine (Sintaluta).

SKATING RINK

GRISWOLD, Man. — Through the energetic initiative taken by Mr. Balderstone, assistant superintendent in charge of the Oak River, Oak Lake and Birdtail Sioux bands, a skating rink is now being erected near the agency buildings on the Griswold Reserve.

Tom Longboat Trophy to M. L'Abbé



Fr. L. Labrèche, O.M.I., presents to Mathieu L'Abbé a silver medal given by the Federal Government as an award for excellent hockey playing during the 1956-57 season. To the right, Mr. Sylvestre, Indian Agent, to the left, A. Miller, coach of the Betsiamites Hockey Club.

Mission And School In Pelican Rapids, Man.

On the 21st of August last, Fr. Ephrem Pelletier, O.M.I., entered his new residence in Pelican Rapids. The four pioneer sisters who are helping him are Oblate Sisters: Sr. Ls-Philippe, superior and principal; Sr. St-François d'Assise, assistant; Srs. Marie-Gemma and Marie-Luce. Teaching staff will include Fr. Pelletier, B.A., two of the sisters and one lay person.

Pelican Rapids is largely indebted to Fr. E. Dorge for the founding of the Mission, as he is the one to have obtained a modern four-room school and convent for the sisters from the government.

The new mission is situated 30 miles north of Mafeking, east of Dawson Bay, on Lake Winnipegosis. Shoal Lake empties right through the reserve wearing the same name.

The Reserve population includes 200 Indians and as many

LAND OF SNOWS, INDIANS AND COWBOYS

Some ladies in the district are put out about the Alberta display at Chicago since the hostess appointed for the display is an Indian girl.

It is true that the brilliant Indian dress and character is a draw for the display, they say, but they object that it gives Americans the notion that Canada and Alberta in particular, is still just a frontier country.

Featuring the Indian dress suggests to the stranger that this is a land of Indians, trappers, snows and mountains. The movies suggest that this land is inhabited largely by Mounties, cowboys and railway builders. The ladies feel that, in spite of the Indian girl's charm and glamor, it would have been better to give a direct picture of Alberta as it is and not let glamor and picturesqueness create wrong impressions.

Métis, the great majority being Catholics, the others Protestants.

In order to reach this mission, missionaries must travel 150 miles by car and 16 miles by boat on lake Winnipegosis.

Make Totem For Queen

VICTORIA, B.C. — Chief Mungo Martin is bringing to life ancient tribal legends in his masterpiece—a totem pole to be given to Her Majesty the Queen.

Ancient tools are at hand while he chips the intricate design representing the legends of creation as told years ago by ten British Columbia tribes.

Using mainly steel-bladed tools—the small D-adze and the larger elbow adze for rough work — Mr. Martin, his son-in-law, Henry Hunt and David Martin, Chief Martin's son — have completed five of the ten figures.

Working from the butt of the 1-foot-long cedar log, the trio have carved Tseakami and Cedar Man of Kwikwatinuk tribal legend; Nemkyalagy the halibut; Sisuitlthe, double-headed serpent; Walas the whale; and Gwadina the raven.

With only 43 feet of the trunk left, the men will carve Kassa the sea otter; Tsoona the thunderbird; Numas, the old man; Tsawi, the beaver; and Tatensiz, the man with the hat.

VETERAN WORKERS HONOURED

THE PAS, Man.—In honor of four of its veteran workers, Fr. E. Dessormeaux, Br. A. Talbot, Reserve Chief Salomon Colomb and Advisor Thomas Colomb, Pakitawagan held a three-day celebration climaxing on Assumption Day last.

His Exc. Bishop P. Dumouchel, D.D., of Keewatin, arrived on August 13, accompanied by a few missionaries. Decorated canoes carried the distinguished guests from the railway station to the Mission, where rifle fire greeted their arrival.

Religious and civil functions took place in a setting of triumphal arches and bedecked streets.

In observance of the feast of the Assumption, a statue of Our Lady of the Cap was carried in a solemn procession.

The religious character of the celebrations was emphasized at all times and the Indians revealed an inner faith and piety which were most edifying.

WHITE FISH BAY CO-OP ACTIVE

WHITE FISH BAY, Sioux Narrows, Ont.—The local missionary, Fr. G. Paris, O.M.I., reports that the former Sioux Narrows chapel, which has been moved to White Fish Bay, is now being repaired and the Sunday attendance is very good.

The Indians are erecting a skating rink at their own expense; a White Fish Bay Co-op reports one thousand dollars in assets; the Co-op hall is open every evening for entertainment.

Four teachers at the Day School take care of 90 pupils.

Crow Portage

CROW PORTAGE—An Indian Day School has been erected here recently; thirty-five pupils are in attendance; the teacher is a Catholic.

The erection of a chapel is planned for the near future.

CONFIDENTIAL MESSENGER IS ROLE OF HURON

OTTAWA—Alderic GrosLouis, 72, confidential messenger of the Rt. Honorable Louis St-Laurent since 1941, is still working for him.

Born in Loretteville, he came to Ottawa fifty years ago as a coachman. Later he chaffered for the late Hon. Ernest LaPointe. He became St-Laurent's messenger when the latter joined Mackenzie King's cabinet.

He accompanied Mr. St-Laurent on a world trip in 1954.

EDITORIAL**On A Basis Of Equality**

Canada's Indians are to be represented formally on the occasion of Her Majesty the Queen's visit in Ottawa. The Prime Minister issued instructions for the inclusion in the ceremonies of representatives of the Indian race. His order did not call for the appearance of a group of buckskin clad and feathered circus Indians, but for Indians clothed in the full dignity of their respective offices, and are to participate on a basis of equality with representatives of the white population in welcoming Her Majesty.

Indians will be present in the Senate Chamber when the Queen opens Parliament; Indians will be introduced to the Queen at the State reception in Rideau Hall.

This has never been done before and we appreciate the policy initiated by the Prime Minister in bringing the Indian into his own.

Although the Prime Minister may have a soft spot in his heart for the Redman whom he knew as a boy and whom he later often defended in court as a criminal lawyer, we are now convinced that Mr. Diefenbaker is sincere in his pledge to treat the Redman on a basis of equality with any other group of citizens in Canada.

We quote a noted columnist, Gerald Waring, who wrote recently:

"Diefenbaker's indignation was genuine and deep when a joker in the Indian Act enabled certain Indians on the oil-rich Hobbema reserve to try to oust other members of the band, in the hope of increasing their own shares of band money. Those whose status was challenged were descendants of Indians who had accepted scrip — but Diefenbaker knew how shamefully white men had swindled many Indians of their scrip.

"While this joker section of the act is no longer operative, it will likely be removed anyway. What further changes may be made it is not known, but largely because of the PM's interest greater emphasis will be put on government programs to help the Indians become self-supporting, self-respecting, integrated members of Canadian society."

It now appears almost certain that the Indian Act will be amended by the Conservative Government and also that a senator of Indian blood will be appointed to Canada's Upper House. This recent gesture of Mr. Diefenbaker will, we hope, give more prestige and genuine pride of race to the Indians who are willing to assume the privileges as well as the responsibilities of citizenship.

We insist that this can be achieved without loss of Treaty rights nor of any other privileges which pertain rightfully to the Indians, Canada's first inhabitants.

Indian Population Up To New High In Canada

OTTAWA — Canada's Indian population has risen to its highest point this century. The latest count by the Indian affairs branch shows that at March 31 the Indian population had increased to 162,609, a jump of 11,000 since June, 1954, when the last branch check was made.

The figures show that the rate of natural increase is almost double that of the rest of the country.

Indian affairs officials explain this as evidence of improved living conditions for Canada's natives, more comprehensive and up-to-date medical facilities and a growing awareness among Indians of basic health problems.

The rise in the Indian population follows a trend that became particularly noticeable

about 1934. At the start of the century, the Indian affairs branch found just under 100,000 Indians on its official lists; that is, living on reservations and holding to treaty rights.

By 1909 the Indian population had risen to 111,000, but five years later it had declined to about 104,000 and it remained around that figure until about 1930, when it began to rise slightly. Since 1934 it has been going up steadily.

Abuse May Lead To Restrictions

WINNIPEG — Manitoba's 22,000 treaty Indians may lose their drinking privileges because of abuse of them. Attorney-general M. N. Hryhorczuk said, July 16, the Indians may lose the privileges if liquor offences continue to increase.

The Indians now are halfway through a two-year trial period during which they have the same drinking privileges as non-Indians.

However, Mr. Hryhorczuk said in an interview that liquor inspectors have noticed more and more Indians are appearing in court on charges of drunkenness.

On this, Mr. Hryhorczuk said: "If it tapers off in the next year, we'll probably extend the drinking privilege. But if it keeps climbing we'll have to take a second look at it."

He said that leaders in some reserves have forbidden their members to use the new liquor privileges. They wanted to retain the old custom which limits drinking to the occasions of dances and other festivals.

The trial period was recommended two years ago by the Bracken liquor inquiry commission, after the council of Indian chiefs had requested it.

The commission said experiments in the United States showed that a period of excessive drinking followed removal of bans but there were no serious long-term consequences.

British Columbia, Nova Scotia and Ontario are the only other provinces which permit Indians to drink on licensed premises.

Promotes Devotion To Madonna Of Indians

TOFINO, B.C. — Fr. Alfred Miller, O.M.I., missionary to the West Coast of Vancouver Island Indians, plans to establish a special devotion among the Indians to Our Lady of Guadalupe, the Madonna of the American Indian.

The Bishop of Victoria has approved the starting of a perpetual Novena in her honor on all the reserves. Fr. Miller has to make a pilgrimage to Our Lady's shrine in Mexico City, where he will draw inspiration and pray for her children of the West Coast and the success of the project. He will ask the Indians to contribute towards financing his trip, as an expression of their love for Mary.

Fr. Miller has just completed four years of missionary work at Nootka; he is now assistant to Christie Indian School at Tofino

A NECESSARY AMENDMENT

(Saskatoon Star Phoenix)

The revised Indian Act of 1951 resulted in a series of incidents which spread ill will and some hardship through Indian reservations. Aiming at preserving the rights of Indians, the act provided that action could be taken to remove from reserves those falling into certain categories deemed to have forfeited their rights. But the act did not make clear whether such actions could be based on circumstances established prior to passage of the act; and in practice it was assumed that the act was indeed retroactive. As a result, proceedings were instituted against families and individuals who had spent all their lives on reserves but who, it was alleged, had in the past come within the categories subject to expulsion. The most publicized such case was one affecting Hobbema, Alberta, Indians, but there were others in Saskatchewan as well as elsewhere.

It became evident from these cases that the vagueness of the law opened the way for many abuses. Spite and re-creation were given a green light; allegations bringing into question an Indian's reserve rights could easily be initiated, but satisfactory defence action was most difficult.

The judges who heard these cases found, in general, that the new provisions of the 1951 act could not be applied retroactively. But their judgments have not changed the act itself to remove all possibility of abuse of the act's intentions. Now Prime Minister Diefenbaker has made it clear that Parliament will be asked to revise the act itself. "It should be made clear," he said the other day in Calgary, "that these provisions cannot be used against any person accepted on a reservation when the act went into effect."

This announcement is most welcome, and a bill to plug the loophole in the act should have wide support.

and he is replaced at Nootka by Fr. Blaquiére.

OPITSAHT

Opitsaht is opening a new Day School with two Catholic teachers. They are Mrs. Kristensen, who taught at Ahousaht last year, and Miss Cunningham, who taught at Nootka.

White Rose Of The Cherokees

by Mabel Thompson Rauch

SYNOPSIS

To Samuel Olink, she was a "no-count Indian", but to Joe Rogers, Alink's step-son, she was shy, delicately beautiful — his "White Rose". A tender romance set against the tragic background of 14,000 dispossessed Cherokee Indians, driven from their homes to the strange lands of the West.

(Continued)

"I'll be glad to trade," he told her. "Was it your grandfather driving that last wagon?"

"Oh!" she cried passionately, "it was you then who put the rabbits in the kettle! Thank you! You are good, kind! We were so cold and hungry. I went to get the kettle for mush — there was fresh meat! I made stew. My grandfather ate. He said it was good. But he is sick again, he does not know me, or that I have taken his gold to sell. I must have food and medicine to make him well!"

He hadn't dreamed an Indian girl could be so beautiful or talk so fast.

"Glad they helped you," he said awkwardly. "I was just out huntin' —" He turned, scanned the shelves, embarrassed by her gratitude. "What'll you take first?"

"Coffee, and meal, and sorghum — and something for fever. He says he is cold, but he feels like fire —"

"I'll tell you what," said Joe, "I'll weigh up your things, and when my stepfather comes back I'll take them and you down to Dutch Creek in the wagon. I'll get Doc Whitaker and take him along, too."

"Oh, but you are kind!" She came closer, her somber eyes brightened. "A real doctor! We have been so long on the way!"

Sam Olink was aghast when he opened the door. A mound of goods was piled on the counter and Joe, who never had two words for any girl was talking to a Cherokee woman!

"What are all these things, Joseph? With what is this woman paying?"

"The best," said Joe. "Gold." He drew out the bag and handed Olink the nugget. "That's as good as a double eagle any day!"

"M-mm . . ." Olink's thin lips pursed. He made a scolding sound as he avariciously valued it. "I don't know . . . I'd better weigh this on the apothecary's scales —"

"Well, I know," said Joe, "and you're getting a darned good deal, even though I did weigh things on the buying scales! Seen anything of Doc Whitaker this morning?"

"Yes, I passed him going into the courthouse."

"Fine!" said Joe. Then to the girl, "Wait here." He dashed out.

Olink stared at the woman curiously. She was young, good-looking in a shy way. He went closer to her, pointing to the nugget in his hand. "Where you get-um?" he asked.

She gazed back at him with cold, contemptuous eyes. "I talk English," she said. "My grandfather found gold in Georgia. Then the white man's government tricked us into selling our lands. Gold! — that is all white men want!"

She turned her back and stood looking out the window after Joe.

It wasn't long until she saw Joe returning with the doctor. She hurried out to meet them, eager to get started back to her grandfather.

The snow still lay in the forest while the encampment huddled miserably about their fires. These were Southern Indians. They were not used to the biting cold of more northerly winters.

The girl led the way to their wagon and climbed in. "Oh, Father-of-My-Mother," she said softly in the Cherokee tongue, "I have brought you a good white doctor to cure your sickness." But only feeble moans answered.

Joe and Doc entered also. The man lying on the ragged pallet was very old, his form wasted away till only leatherly skin covered the great framework of his bones.

"Never liked Indians," said Doc, "but I say blast those skin-

flints that let 'em starve like this!" He continued his examination. "Too late to do much now . . . get a fire going, hot gruel and coffee. I'll try a few drops of old chain lightning." He pulled out his flask.

Joe asked as he helped her, "What is your name?"

She said it first in Cherokee, then added, "It is shorter in English, White Rose. My grandfather called me his white rose . . . my father was white."

"Why then, you're only half-Indian," said Joe.

"Indian! Indian!" She turned on him in fury, "Why do you whites call us that? We are Christians. We had schools, farms, houses, servants, money! We lived at peace with our white neighbors. But gold was found, the Government must have our lands! We did not want to go!"

"But," said Joe, puzzled, "if your people had money, why are you hungry now?"

"We gave our money to men to go along the trail before us. They were to have food and clothing waiting. They lied! They cheated! There has never been enough food and what there is, is poor and bad!"

"Just another bunch like Mr. Samuel Olink," said Joe. "Never mind, Rose, I'll help you. I'll see your grandfather gets well."

Suddenly, she was a forlorn young girl. Her eyes filled with tears. "You are so kind, so good, Joe . . ."

He liked the soft little blur of her accent when she said his name that way.

Joe took Doc Whitaker to camp each day. The old man rallied but, enfeebled by starvation, he could not survive. Joe talked to him while Rose busied herself at the fire outside.

He told Joe they had lived in the Smoky Mountains. A young white hunter came and made his home among the Nation. A missionary had performed the ceremony when the hunter and the old man's only daughter were married. The grandfather recounted with simple dignity, "Wife die, then white man die,

then daughter die. Only White Rose and me left. Now me die. Who will care for White Rose?"

Two Cherokees helped Joe bury the old man in the edge of the village graveyard. White Rose wept and clung to Joe when the soldiers would have him laid in the forest. "He was a Christian, honored among many people. Do not bury him like a dog in unhallowed ground."

Joe drove White Rose's wagon to his farm. He checked the meager gear, then said, "Come home with me, Rose. My mother'll take care of you till your aunt you're looking for gets here in the next detachment."

Olink could hardly disguise his anger. That Joe had stayed away from work and hung around those "dirty savages" was bad enough — but to bring one home! But one look and he knew it was the girl with the golden bird. His ill temper subsided somewhat. Joe hadn't done so badly with that deal after all. The gold's value was nearer \$30 than \$20. The girl might have other nuggets.

When the evening meal was ready, Priscilla shrieked, "How nice! The Indian girl can wait on us. Servants are so hard to get in this rough country!"

Joe turned to where White Rose stood by the huge fireplace. She had helped his mother in preparing the food.

"Come, sit here by me, White Rose," he said, "don't mind her!"

While they were eating, Olink asked, "You said your grandfather dug the gold. Did he—?"

She lifted her eyes, dark, tragic, unfathomable.

"I said my grandfather found the gold . . . Dahlonga it is called. His slaves dug for it. He was a chief . . . then . . ."

It took several days to ferry the thousand Cherokees and their wagons across the Mississippi.

White Rose had been given permission by the soldiers to wait for the next detachment to look for her aunt. She remained close at Betsy Olink's. No task was too difficult for her. The girl from Boston sulked in the warmest corner by the fireplace and loudly voiced her regrets that she had ever left a civilized home for this wilderness where she was forced to live even with Indians.

White Rose went her way, seemingly deaf to all Priscilla's ill-natured remarks, but one morning when Betsy had gone out, the Boston miss turned her pale blue eyes full on the Cherokee girl and said, "Don't you think because Joe is sorry for you he cares anything for you—Joe's going to marry me!"

To be concluded in our next issue.

" . . . now me die. Who will care for White Rose?" . . .



- BOOK REVIEW -

Oliver La Farge. **A Pictorial History of the American Indian.** 350 illustrations, many of these in full color. New York, Crown Publishers, 1957. An unusually attractive volume. 383 p. 7.50.

This is a case where the importance of the author in Indian matters gives top ranking to his work in any publication interested in the Indian field. In addition to this side of his writing, he has achieved fame in all branches of authorship and has piled up a truly amazing record. A Pulitzer Prize winner, he is a prime mover and twice president of the Association on American Indian Affairs, a powerful force in America today.

With an anthropological degree from Harvard, he took part in several expeditions to study the Navajo and devised a Navajo alphabet on the basis of which a Navajo dictionary is being published. Mexico and Guatemala also came into his activities and for a time he was on the staff of the Department of Middle American Research at Tulane University.

Through the Association on American Indian Affairs, he has thrown his weight strongly on the side of betterment of the Indian situation in every way possible and he has been instrumental in righting wrongs to native individuals who would

not otherwise have found a champion. Mr. La Farge has been a friend to Indian Time since its beginning and we are proud to be able to review his book.

The Pictorial history has qualities to appeal to any reader, general or scientific, and of any age from junior school grades up. The many pictures make it entertaining reading matter, and their authenticity gives them authority. As a history it is extensive and covers origins, tribal movements, spread of culture over the continent, arts, customs and events.

All the tribes are described and their daily life is presented in a real living manner. All types of Indian crafts are treated with care and detail, as well as religious and ceremonial aspects. Underlying the surface presentation, the book is a penetrating sociological study and will rapidly make its way to the shelves of special libraries dealing with such problems.

We see the Indian in his own society, the impact of the white man, and finally the Indian as he is today, in and outside the reservation, his share in social and educational services, his efforts to preserve his cultural identity and at the same time to get a fair share of the opportunities he sees on every side for those who can qualify for them. This is a tremendous book.

Eloise Street.

Junior Seminary for the Indians of Western Canada

Trusting in Good and daring is Rev. Fr. A. Plamondon, O.M.I. Heeding the call of the Holy Father and Most Rev. Archbishop Maurice Baudoux of St. Boniface, to form a native clergy to attend to the spiritual needs of their people, he has for the last four years now sustained this gigantic effort.

From the beginning Fr. Plamondon called to his assistance his brother, Rev. Armand Plamondon, who generously accepted to devote himself in this field. He is now director of this institution.

To the staff have been added kind Fr. Laurent Alarie and myself.

Three priests and one brother have been assigned to the task. You see that we take things seriously.

Our Lord's words "Many are called but few are chosen", apply to all nations. Our Lord chose his Apostles among the simple folk.

For over a century now our missionaries have brought spiritual life, the life of grace, unto the souls of the natives. Many are they who have appreciated this as the greatest blessing of their life and wished ardently to pass on this heritage to their children and friends.

Is this not a prayer for vocations, and what prayer remains unanswered?

The fact is, that there are here at the Fort Alevander Seminary, boys from Nelson House, Schowman, St. Philippe, Bloodvein, Mors on (Ont.), and Pine Falls. Boys who came here in response to

Father Renaud's Monthly Letter

Ottawa, September 29, 1957.



Dear boys and girls:

Time to drop you a line, isn't it. Forgive me for not doing so last month. August and September have been so busy with meetings, conferences, visits, etc., that there was little time left for correspondence. I do hope you've had good summer holidays and that you are glad to be back in school.

Two weeks ago, I paid a first visit to the easternmost residential school in Canada, at Shubenacadie, N.S., "Shubie," as it is often called by the local people, is full of historical memories.

In fact, the province as a whole has a much longer written history than the rest of Canada, except Newfoundland.

The school itself is only thirty years old, but it already has an impressive list of graduates in various occupations or advanced courses. It is superbly staffed by the Sisters of Charity of Halifax, the same as are in Cranbrook, B.C., and under the kind guidance of Father J. Collins, O.M.I., known to almost everyone in the Williams Lake area of B.C. The countryside is among the friendliest in Canada, with soft green woods and well tended fields. The pupils are justly proud of their Micmac ancestry, their forefathers being the first native people in Canada to welcome the Europeans and to adopt the Catholic Faith.

As my visit came rather early in the school year, I did not dare give them tests. We just talked, played, sang and watched T.V. so as to get really acquainted. I only wished I could have stayed longer.

Before coming back to Ottawa, I paid a short visit to Eskasoni, on Cape Breton Island. This is the largest Micmac community in Nova Scotia, numbering over eight hundred. In many ways, it is a model village, with good houses for everyone, up-to-date day-school and a lovely church. The location is one of the most picturesque in the country. Frankly, the people in the Maritimes may not be as numerous or as wealthy as in other provinces. But, their part of the country is truly beautiful and, they certainly make the best of it.

That's all for today. Time to get back to work. So aurevoir, and good schooling.

ANDRE RENAUD, O.M.I.

No Tribal Dress To Greet Queen

OTTAWA—Canada's Indians were dressed in business suits when they met Queen Elizabeth and Prince Philip in Ottawa.

Ten representatives of tribes across the country came to the capital as guests of the government to be presented to the royal couple at a state reception.

The idea was that they should be presented as fully-integrated Canadians, with no distinguishing identity beyond their native Indian background.

The 10 were given a special section on the parade route when the Queen drove to open parliament on Monday, and were presented to Her Majesty at a reception Oct. 14.

Our Lord's call: "Come follow me."

The staff of the seminary will do their utmost to sustain their effort.

This work depends entirely on Divine Providence, and you dear friends may be the heart and hand of Divine Providence.

Cheerio, and God love you.

Br. S. HEYTENS, O.M.I.

The group included Chief Elwood Modeste, of Cowichan Band, representing B.C.; James Gladstone, leader of the Blood Band, Alberta; Joseph Dreaver, former chief of the Mistawasis Band, Saskatchewan; George Barker, chief of the Hollow Water Band, Manitoba; Chief Clifford E. Styres, of the Six Nations Band, Ontario; Charles Nolet, former chief of the Abenakis, of St. Francis Band, Quebec; William Saulis, chief of the Tobique Band, New Brunswick; Ben E. Christmas, leader of the Sydney Band, Nova Scotia; Jacob Sark, chief of Lennox Island Band, Prince Edward Island; and Joseph Ashini, of Labrador, representing Newfoundland.

As guests of the government, their transportation to and from Ottawa was paid and they stayed at a leading Ottawa hotel.

Manitoba's Chief Barker is an old hand at greeting royalty to Canada. He was presented to King George VI and Queen Elizabeth in 1939.



One Hundred and forty Alberta Indian delegates attended the Indian League Convention held at Hobbema, Alta., August 21-22. In the front row are Oblate Indian School principals and missionaries who attended the successful congress. It is hoped that similar congresses will be organized in other provinces.

A. I. A. Organizer, Johnny Callihoo Dies

The founder of the Alberta Indian Association and a life-long worker on the betterment of the Canadian Indian, Johnny Callihoo, died following a lengthy illness August 12, in St. Albert.

Mr. Callihoo, of Cree-Iroquois descent, was a member of Band and farmed on Michel's Reserve, west of St. Albert.

John Laurie, treasurer and honorary life member of the Alberta Indian Association, said that Mr. Callihoo conceived the idea of an Indian organization in 1924 and first started the association among the Cree in 1930 with a small membership. He watched the association grow until, with a membership of about 100, it took in all Alberta

treaty Indians in 1944. Today, the membership numbers some 1,300.

Mr. Laurie described Mr. Callihoo as "a very educated and well-read man" despite the fact that he received only one year of formal schooling — at the old Dunbow School near De Winton.

"He would be living today if he hadn't worked so hard for the betterment of the Indians," Mr. Laurie said. "With travelling all over the province and to Ottawa on Indian business, he literally worked himself to death."

Delegation Head

Mr. Callihoo headed the delegation which in 1947 presented evidence to the Senate-House of Commons Committee on Indian rehabilitation.

He was a member of the UFA. Funeral was at Villeneuve, near the Michel's Reserve.

Surviving are his wife, three daughters and two sons, Pat, a farm instructor with the Department of Indian Affairs, and Roderick, present chief of Michel's Band.

Cap De La Madeleine

CAP DE LA MADELEINE, Que.—The national shrine of Our Lady of the Holy Rosary here received 1,135,325 pilgrims and visitors during the past season.

The 1956 figures show an increase of some 54,000 over the previous year. The shrine is directed by the Oblates of Mary Immaculate.

Bishop Sanschagrin Is Consecrated In Ottawa Church

OTTAWA, Sept. 16 — Most Rev. Albert Sanschagrin, O.M.I., former provincial of the Eastern Canada Province of the Oblate Fathers, was consecrated bishop by Most Rev. Giovanni Panico, apostolic delegate in Canada, in Sacred Heart Church, Sept. 14.

The consecration took place before many dignitaries of both church and states. Assisting Archbishop Panico as co-consecrators were Most Rev. J. A. Desmarais, Bishop of Amos and Most Rev. Martin Lajeunesse, O.M.I., titular bishop of Bonusta and former vicar apostolic of Keewatin. Most Rev. Maurice Roy, archbishop of Quebec, preached the sermon.

Bishop Sanschagrin was consecrated coadjutor bishop to Bishop Desmarais of Amos, with the right to succession.

Irish Nuns Teach At Fort St. James

By AILEEN CAMPBELL

VANCOUVER, B.C.—Five merry-eyed Roman Catholic nuns, never out of Ireland before, flew to Vancouver recently with their umbrellas—but they left their fishing tackle at home.

En route to Fort St. James in northern B.C., where they will establish a school for Indian and white children at B.C.'s oldest Catholic mission, they grinned: "We could bring just 44 pounds on the plane—that ruined us."

Members of the Sisters of Mercy, Callan, County Kilkenny, they will open the community's first Canadian house and are "ready for whatever is before us."

"We don't expect it will be easy," said Mother Mary Alphonus, the superior.

The Community, which turned down invitations to operate schools in four American cities and the Solomon Islands, listened to the plea of Bishop Fergus O'Grady of Prince Rupert, who went to Ireland in March.

"We came because of the need of the Indian children," said the mother superior.

She feels an integrated school will give the Indian children a better chance to fit into the community.

The sisters are: Mother Alphonus from County Kerry; Sister Mary Gonzaga, Westmead; Sister Mary Peter, Cork; Sister Mary Clare, County Clare; and Sister Mary Anthony, Roscommon.

FORT ST. LOUIS NOW MUSEUM

The small power house of ancient Fort St. Louis in Caughnawaga has been converted into a small museum by the Jesuit Fathers who are serving at St. Francis Xavier Mission here. The exhibits are all early Indian material, most of which was found during construction of the St. Lawrence Seaway at former camping grounds of the Mohawk tribe of the Iroquois. They were unearthed east of the present Caughnawaga settlement during the past three years by Rev. Henri Bechard, S.J., and Dr. Wilfrid Jury of Western University.

22nd CHILD TO B.C. FAMILY

ALKALI LAKE, B.C. — The Williams Lake (B.C.) Tribune announced the birth of a son to Mr. and Mrs. Patrick Chelsea.

Mrs. Chelsea is a 40-year-old Indian mother who has given birth to her 22nd child. Her family includes one set of twins.

Born Anastasia Charlie, she was married in 1935 and her 15 living children make up what is regarded by the Indian Affairs office here as one of the largest families in the agency.

OBITUARY

Joseph B. Jocko, 78, at Wikwemikong, August 30. Burial in Holy Cross Mission Sept. 2, Fr. Oliver, S.J., officiating.

Mr. Jocko owned and operated a General Store in Wikwemikong. He is survived by his wife, two sisters and one brother.