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DIEFENBAKER WINS TREMENDOUS VICTORY

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The Prime Minister of Canada and the First Lady.

Whirlwind of Votes Reelects Conservatives

By ALLAN DONNELLY

Prime Minister Diefenbaker and his Progressive Conservatives rode a whirlwind of votes Monday, March 31, to the most resounding election victory in Canada's history — shattering all opposition parties on the way.

The new 235-seat Commons shaped up: Progressive Conservatives 208; Liberals 49; CCF 8.

The Conservatives gained almost 100 seats — most from the Liberals — in reaching their record-breaking total.

For the first time, more than 7,000,000 voted — and apparently a higher proportion of eligibles than ever before cast ballots. The percentage vote was 75.4 in 1945 and 75.3 in 1957, the previous record years.

The Liberal forces under Lester B. Pearson were slashed to that party's smallest representation in the House of Commons since Confederation — fewer than 50 members compared with the previous low of 69 in 1878.

CCF strength was cut by more than half. The Social Credit party was obliterated from the national scene.

Only Mr. Diefenbaker and Mr. Pearson, among party leaders, won re-election.

The rout of Liberal cabinet ministers begun in the 1957 general election continued Monday. Veteran former agriculture minister James G. Gardiner, former transport minister George Marler and former fisheries minister James Sinclair were defeated.

The Conservatives made a clean sweep in four provinces — Nova Scotia, Prince Edward Island, Manitoba and Alberta.

A flood-tide of Conservative votes gave the Diefenbaker forces a majority of the seats in traditionally Liberal Quebec, for the first time since 1887.

Both CCF Leader M. J. Coldwell and Social Leader Solon Low lost their seats to Conservatives. Each had led his party in every general election since 1945. Stanley Knowles, deputy CCF leader, was beaten in Winnipeg North Centre.

The triumphant John Diefenbaker, 62-year-old Prairie lawyer who took over the Conservative leadership in December, 1956, when the party had only 51 Commons seats, called the returns stupefying."

Capsule Education For Indian Girls Will Fit Them For Far North Work

CALGARY — Eighteen Indian girls from Aklavik are spending their first vacation away from home — a 10-week all-expenses-paid time in Calgary. But there is a catch.

First of all, the girls are in Calgary to learn some of the fundamentals of food service. Their entertainment is secondary, although well provided for.

The girls have a part to play in the development of Canada's northland. They were brought to the provincial Institute of Technology and Art here by the federal northern affairs department.

Return as Waitresses

When they return to Aklavik at the end of March, they will become waitresses with catering companies supplying food at construction camps engaged in mov-

ing the entire town to another site.

When the \$10,000,000 project is completed, about Sept. 1, 1959, the girls will be employed in schools and hospitals being built at the new townsite about 33 miles to the east.

Two Purposes

Tech officials say the program serves two purposes: The Indian girls are being trained and the regular students are acquiring skill in human relations.

They are learning to become competent waitresses, camp style, dining room, snack bar, cafeteria and so on. Kitchen instruction includes dish washing and cleaning up, and food preparation. On the theory side, they have English, arithmetic, sanitation, food demonstration and training in grooming and clothes selection.

The girls are given every opportunity to enjoy themselves and once a week a trip to various business operations in the city is arranged. They also get a weekly swimming lesson.

Pilgrimage to Ste. Anne De Beaupre

BEAUPRE, P.Q. — The director of pilgrimages for the renowned shrine of Ste. Anne de Beaupre announced recently that a pilgrimage of Indians from numerous reservations was scheduled for May 31 - June 1.

In 1955 and again in January of this year the Conference of Canadian Bishops declared that 1958 was a year dedicated to Ste. Anne in remembrance of the third centenary of the foundation of that sanctuary.

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Editorial

A Belated Right

Welcome indeed is the promise in the speech from the throne at the opening of the Saskatchewan Legislature that Indians in the province will probably be given the right to vote in provincial affairs. Such a move is none too soon.

In the United States, following World War I, the government recognized the contribution made by Indians in uniform and granted race equality and the right to vote. Through laws and interpretations by various states the full right was not made to all Indians until some ten years ago. However, the central government had set the wheels in motion at an early date.

Here, in Canada, those men who fought in Canada's wars are granted a voice in the affairs of the country — the remainder must apparently wait until some benevolent party realizes the worth of their minority vote.

There may be some minor opposition to the plan, even among the Indians, who have long been suspicious of overtures made by whites, particularly those in the past who have offered things with one hand while holding a weapon behind their backs with the other.

Here, in Saskatchewan, we have been proud of the social advances made during the past fifteen years. The granting of provincial franchise to our Indians will mark another step in the legislation aimed at upgrading and protecting the living standards and welfare of provincial residents.

Daylight Saving!

That great phenomenon, *daylight saving time*, originated off West when an Indian cut off one end of his blanket and sewed it on the other end, to make it longer.

- - Letters To The Editor - -

Senator Challenged

Indian Senator James Gladstone, in a recent interview printed in the Edmonton Journal, March 5, was reported as saying "children from his own reserve who are driven to school in Cardston are four or five grades above the level they would have reached at an Indian residential school."

Mr. Gladstone may do well to remember that his words are those of a senator reproduced freely by eager reporters. Anyone with some little knowledge of education and especially Indian education cannot help smiling at such an assertion.

One may wonder where the senator has obtained his statistical data. One may wonder still more at the fantastic power of prediction and profound psychology needed to assume that a given group of pupils has achieved four or five grades in a white school whereas the same pupils, in the same period of time have barely crawled through one grade in a residential school.

A Cree Indian, a product of an Indian residential school and a fully qualified teacher, I am very proud to teach in a residential school. Mr. Gladstone has made an assertion, let him bring out proofs based on existing facts. Enough facts and figures are known about the achievements of Indian residential schools to shame Mr. Gladstone's statement and similar statements which seem to be the dictates of a pre-conceived policy.

—An Indian Teacher
Hobbema, Alta.

Indians And Liquor

I was very much interested in your editorial which referred to Senator Gladstone, Canada's first Indian senator.

Naturally, he is concerned about the welfare of his people and would change anything that makes them look second-class citizens. He thinks it is time they had "drinking privileges" equal to those of the white man.

I don't think anybody has any desire to look down on the Indians, or do them out of anything that is rightfully theirs, because after all, they were the first people to inhabit this country.

However, there was a law originally which made it illegal to sell liquor to the Indians; yet, today, they can get almost anything in some places, the law is so relaxed. Evidently, the authorities considered that law was necessary for all concerned.

We all know what use the white man makes of drinking privileges. Drink is at the back of most of the crimes, with its squalor and broken homes. It

costs this country of ours a fortune every year just to keep the prisons and penitentiaries open to accommodate criminals and law-breakers.

What chance have the Salvation Army and other organizations which do so much good to keep things straight, when men in high places would put temptation in the way of the Indians.

It was pointed out that during the past two years Manitoba has tried giving them full drinking privileges, and the results have been anything but good. The senator surely must know this. He, himself, says that many persons abuse liquor. Then why would he let the Indians have it freely? It doesn't make sense to me.

As regards the white man drinking, he will do his share without any help from the Indians.

—Thomas H. Steele
Edmonton

This Can Wait

Senator Gladstone, Canada's first Indian senator, is naturally anxious to change any condition that tends to make his people second-class citizens — and so are all those who have their welfare at heart. Many of these will question his suggestion at The Pas, Manitoba, that all Indians should be given drinking privileges equal to those of the white man.

Senator Gladstone is quite right in saying that many persons of all races abuse liquor; at the present time we even have Nikita Khrushchev, quite a toper himself, sternly warning the Russians to cut down their drinking. There is considerable alarm in many countries, Canada included, over the increase in alcoholism. However, all this does not justify removing existing liquor restrictions for Indians at the present time. At their present stage of development and integration, nothing but harm could result from giving thousands of Indians on reserves free access to liquor. Too many of them are managing to get it now, as any law enforcement authority in touch with the matter can testify.

At present, only Nova Scotia, Ontario, Manitoba and British Columbia permit Indians to drink on licensed premises. The experience has not been entirely happy. In 1956, Manitoba decided to permit its 22,000 treaty Indians the same drinking privileges as white men for a two-year experimental term. Last summer, the Manitoba attorney-general warned that unless excessive drinking among Indians tapers off, the experiment will not be repeated. He said the

chiefs on some reserves have clamped down on their own initiative in an attempt to limit drinking to times of festivals.

There are many things to which our treaty Indians might be entitled in course of time, but full drinking privileges are far down the list.

Federal Franchise

Although the Indians of Manitoba and of many other provinces have been granted the right to vote in provincial elections, they have not yet been favored with the federal electoral franchise unless they have signed a waiver from income tax exemption on earnings made on reserve lands.

Many an Indian still insists that he is being discriminated against by the white man in various ways, seeking employment, in courts of justice, even in churches.

Recently, an Indian has been appointed Senator; thus Mr. Dieffenbaker fulfilled one of his electoral promises. No doubt, the Prime Minister will do more for his Indian friends, even grant them the federal vote without waiver or other strings attached.

The Conservative Government should go one step further. It should ensure Indian representation in the House of Commons; the only practical way to achieve this is by giving the federal electoral franchise to all Indians, whether they live on or off the reserves. Then the local Member can truly take at heart the interests of his Indian constituents and represent them in Commons.

We feel that officials of the Indian Affairs Branch have too much authority invested in them and the reserve chief and his councillors are too often overruled. We do not imply that all government officials have been treating the Indians unfairly and to those who have right by the Indians we express our heartfelt gratitude.

We congratulate Senator Gladstone on his appointment to high office and we trust his representation of Canada's 160,000 Indians will not be ineffective.

(Signed)

**The Chief and Councillor of
Fort Alexander Indian Band
Manitoba**

Modern Lore

In the cluster of teepees close to a western air cadet training school, an elderly Indian had been trying to educate his little grandson. He wasn't making much headway. Finally the lad pointed to the sky, which was crisscrossed with white lines, and said, "Maybe I can't tell a coyote track from a mountain lion track, Grandpa, but I can tell you which of those vapor trails is from a fighter plane, which from a cargo carrier, and which from a bomber."

Will Boost Reservation Housing

Indians Show Carpentry Skills

by GRAHAM HODGSON

A double-barrelled program to aid Alberta's Indian population has taken shape in a class at Victoria Composite High School, Edmonton.

Fifteen young Indians, selected from reservations all over the province, have been successfully launched in an intensive 10-week housebuilding course.

During the last two weeks of the program in April, two 24 by 30-foot prefabricated houses built in the class, will be assembled on the Alexander reservation near Morinville.

According to Douglas Jackson, placement officer with the federal Indian affairs branch, it is the beginning of a plan that could solve the problem of housing on the reservations and the integration of Indians with off-reservation jobs.

Direct Building

By the time the students have finished the course, he said they will be capable of directing the job of building on the reservations. They also will be able to hold jobs as carpenters' helpers and later skilled carpenters on any construction job, he said.

The specially screened group on the course have proved to be dedicated workers. Classes, including English and mathematics, are held every afternoon in addition to practical work in the evenings when the shops at Victoria are not in use — a full eight hours are spent in the shops each Saturday.

"They are eager," says the shop instructor Allan Varty. "I have to slow them down so I can keep up and check their individual projects. Three or four of them will be as good as anyone in the city when this course is done."

Apprentice Credits

After seeing the program in action, the apprenticeship branch of the provincial government has agreed and will give full credit to the course for the carpenter apprentice training.

The problem of integration for this group has been partially solved. All fifteen have been placed in selected homes in the city for the duration of the course.

Mr. Jackson says: "The response has been terrific in these homes and in general. We had more than 50 replies when we asked for accommodation."

A similar project in Calgary also had fine results, he said.

"When several of the Indians decided not to stay on the reservation, they returned to stay at the same homes while working in the city."

Some reservations need housing, while others are capable of keeping up with the demand, Mr. Jackson says. The group was not chosen particularly from the poorer reserves but from as many as possible, as far south as Cardston and as far north as Fort Vermilion.

Those who do not chose to work in the city will be able to train others on the reserves and start their own building programs, he says.

Mr. Jackson says there is no plan to decrease the population on reserves, as in some parts of the United States, but to make them self-sufficient units with paying industries of their own.

"Where Indians have received training and have been accepted, they have been able to compete on the labor market," he said.



VISITING NORTHERN QUEBEC INDIANS recently, Very Rev. Fr. J. C. Laframboise, O.M.I., Provincial, paid calls to Sanmaur (top left, with Fr. Houle, O.M.I.), to Obedjiwan (top right and bottom left) and to chief Simon Ottawa at Manouan (bottom right). The Provincial superior was quite impressed with the religious fervour and conviction of Upper St. Maurice Indians.

May - May - Quaih - Shi - Wuk.

That, for anyone who has forgotten his Cree, means "mysterious little people." It is the name given by Mr. and Mrs. A. H. Brass, Indians now living in Regina, for the 45 puppets they use in a marionette show, all made by Mrs. Brass and clad in buckskin ornamented with beads in authentic Indian designs.

The May-May-Quaih-Shi-Wuk Marionettes are popular and their success is reported with pride in Citizen, the publication of the Citizenship Department, which notes the achievements of several tribesmen.

Among Indians of note mentioned are Rev. Dr. Peter Kelly, a Haida Indian chief who is president of the British Columbia conference of the United Church and has a son, Thomas Reginald, in a responsible position with the Indian Affairs branch here; Frank Kabestra, an Ojibwa living near Kenora, who is a successful contractor; Dr. Gilbert Monture, of the Six Nations, a distinguished Civil Servant and mining engineer; Norman Saylor, Q.C., Montreal, from the Caughnawaga Reserve, and several others.

For a long time, it has been automatic to think of Indians as "the little people," something less than full-grown citizens. Almost unknown to the community at large they are growing to

full stature and equal participation in national and local affairs. It is almost presumptuous to say we welcome this; they are the first citizens and at least, in theory, may be considered our hosts in this wide Dominion.

Fine New Buildings For Wikwemikong Indian School

A new building 84 x 28 feet is nearing completion at Wikwemikong and will be used as a residence for the teachers there. It was built by the Indian Affairs Branch.

The residence is a one-storey beaded plywood building. The building contains eight bedrooms, two bathrooms, kitchen, living room with fireplace and dining room.

The approximate cost of the structure is \$45,000. It is to be ready for occupancy in June.

The new residence is located about two hundred yards from the new school which is being erected there. The school is also a very modern one-storey building, 220 feet long and 60 feet wide.

The two new buildings will be an impressive addition to the village of Wikwemikong.

Oblates To Restore Two of Earliest Missions in B.C.

VANCOUVER, B.C., (CCC)—Two of the earliest missions in B.C., formerly deserted and falling into ruin, are to be restored by the Oblate Fathers as part of their centennial celebrations.

They are the Oblate mission churches at Kelowna and Fort St. James.

Both are simple wooden structures made of hand-sewn logs, with shake roofs. Even the shake nails are hand made.

The mission of the Immaculate Conception in Kelowna, established in 1859 by the renowned Oblate missionary Father Charles Padosy, O.M.I., was the first settlement in the Okanagan Valley. Centennial celebrations, which will include an outdoor Pontifical High Mass, will be held at the historic site June 15.

The old mission church of Our Lady of Good Hope, Fort St. James, was built in 1873 by the Oblate missionary Fathers Jean Le Jacq and Georges Blanchet. The 1958 Eucharistic Congress, outdoor Pontifical High Mass and procession will be held there June 8.

Celebrant at both centennial Masses will be the Most Rev. Fergus O'Grady, O.M.I., Bishop of Prince Rupert, prime mover in the Oblates' endeavor to restore the early churches.



British Columbia Indian encampment in the last century.

Father Le Jeune Gave Indians The World's Queerest Newspaper

by KAY CRONIN

VANCOUVER, B.C. (CCC)—It happened in Kamloops before the turn of the century.

In those pioneer days, the Indians were still near-primitive and the whites cared little or nothing for them.

Into a merchant's store one day walked a diminutive missionary priest and a young Indian boy. The priest, barely as tall as the lad at his side, was a gentle soul with twinkling eyes, a stubby beard and a high scholarly forehead.

As the trader waited on the priest he cast a contemptuous look at the native boy who he knew didn't understand a word of English.

"You can never teach a young boy like that anything," he sneered.

The priest only smiled. Then he took a piece of wrapping paper from the counter and with a pencil wrote some weird-looking hieroglyphics on it.

"Read it," he commanded the boy in his own Indian dialect.

With perfect enunciation the boy read: "You should not doubt the ability of others Mr. ---. I do not require to go to school for years to know how to read and write English."

The trader stared at the boy, his jaw sagging in astonishment.

How much more amazed he would have been to know that the young Indian lad could equally well have read the message in French, Latin, Russian or any other language, provided the priest first wrote it down in his own peculiar means of communication — shorthand.

The Kamloops Wawa

The perpetrator of this little joke was one of the outstanding pioneer priests of British Columbia, Father Jean Marie Le Jeune, Missionary Oblate of Mary Immaculate, master of 46 languages and native dialects, inventor of a special system of shorthand for the Indian people and editor of the queerest newspaper in the world, The Kamloops WAWA.

Born in Brittany in 1855, reared with refinement and education, Fr. Le Jeune came to British Columbia in 1879. A distinguished philologist, he was to spend the rest of his life giving humble, devoted service to a down-trodden, primitive race in order to bring them the teachings of Christ and elevate their way of life.

For ten years he travelled among the Indian tribes of central and southern B.C., learning their languages as he went. He tried to teach the natives to read and write English, but without

success. Impatient and impetuous people, they would neglect their lessons as soon as their instructor was out of sight.

A Brilliant Idea

It wasn't until 1890, when he was discouraged almost to complete dejection that Father Le Jeune had the brilliant idea of teaching the Indians shorthand.

As a 16-year-old boy in France he had studied the Duployan system of shorthand. So, he set about modifying and adapting this system to Chinook, the Indian jargon which was spoken by both natives and whites in those early days.

First subject of his experiment with the Chinook shorthand was a young Indian cripple, Charley Alexis Mayoos, of the Nicola tribe, who readily learned to decipher the prayers and hymns and then proceeded to communicate his new found knowledge to relatives and friends.

The idea mushroomed, and soon Fr. Le Jeune's Chinook shorthand was being used not only among the Nicola, Thompson and Shuswap Indians around Kamloops, but by the Fraser and sea-coast tribes as well. The inventor claimed that an illiterate Indian could learn his shorthand in a few days, while a white man could master it in a matter of hours.

Within a year, thousands of otherwise illiterate men and women could read and write and it became obvious to Father Le Jeune, their nomadic instructor, that he should compile some instructive material which his students could study in his absence.

So was born the fabulous Kamloops Wawa. It was five inches by seven inches in size, contained four pages and was issued monthly, the first edition being published in May 1891.

The word, "wawa," means "speak," "talk" or "echo" in Chinook.

Printed by Hand

At first, Fr. Le Jeune wrote and printed the paper by hand, laboriously preparing each page with a stylus and running each one off on a battered old mimeograph machine.

Later, when the paper became better known and paid advertising started to come in, it went up to 16 pages. Photo-engravings were made of the hand-written shorthand section, and the rest was made up from ordinary type.

The Wawa became a collector's item and bound copies of the first volumes were requested by most of the major museums in the world, including the Smithsonian Institute, the Astor Library and the British Museum.

By 1898 the publication had reached a monthly circulation of 3,000.

In addition to editing the Wawa, Fr. Le Jeune wrote manuals of 11 different Indian languages. He transcribed into shorthand and printed Bishop Durieu's complete Bible history. And he was the author of countless books of prayers, hymns and religious instructions — all in shorthand.

Wawa "Folded" in 1904

Early in the nineteen-hundreds, a new generation of Indians was growing up, and through education in the Indian Residential Schools learning to read and write English. So, the need for Father Le Jeune's Chinook shorthand diminished and the Kamloops Wawa "folded" with the December issue, 1904.

However, the industrious editor continued to publish special editions from time to time, right up until 1917.

Throughout the fifty years Fr. Le Jeune spent among his beloved Indians in central B.C., he suffered indescribable hardships, especially during the very early days.

On November 21, 1930, he died of intestinal cancer. A simple cross marks his grave alongside those of other early Missionary Oblates of Mary Immaculate at St. Mary's Mission, Mission City, B.C.

RESETTLING OUR FIRST DPs

Relocation: Is It The Only Indian Hope?

by JAMES T. FLANNERY

Two organizations with a long and deep interest in American Indians take a dim view of the federal government's relocation program.

Under the program, Indians are being moved on a voluntary basis, from reservations to Cleveland and other major cities.

Organizations cool to the idea are the National Congress of Indians, and the Marquette League, 289 Fourth Ave., New York City. The league collects funds for Indian Catholic missions.

Both fear the program will mean the extinction of the American Indian and the destruction of his culture.

A great majority of those migrating are young men and their families. Many have served in the armed forces and have had some experience living among whites.

If the government is successful in resettling the young, only the aged will remain on reservations. When they die it will be the end of tribal lands and tribal identities.

The Congress of Indians and the various tribal councils are deeply concerned with preserving their racial identity. Most of the older men on the reservations will have nothing to do with relocation.

The government goes ahead with the program anyway, encouraging the young to migrate.

Msgr. Bernard A. Cullen, Marquette League director, sees several objections to relocation. One is that the average Indian does not have sufficient education to compete in the city.

He fears that in any economic recession, the Indian will be the first to lose his job and the last to be rehired. Then he'll wind up in slums and on relief rolls — worse off than he was on the reservation.

Until 50 years ago, the government had made only sporadic attempts to provide schools for Indians.

Even in 1945, the job was lagging. At that time, there were 92,000 school-age Indian children. More than 16,000 weren't in any school.

The 1950 U.S. Census revealed that more than 60,000 Indians over five years old have had no formal education.

Since then, the government had established an adult education program and set up trailer schools for children in remote areas.

For instance, in 1945, more than 12,000 Navajo children were not in school. By 1955, that figure had been reduced to 2,000.

loss of religion and is taking steps to meet the problem. Each Indian coming here is asked to state his religious preference. The information then is sent to the church nearest his new home.

Names and Cleveland addresses of Catholics will be sent to the Chancery, which will notify priests in parishes where they settle.

Christiansen agrees there is some chance the Indian will lose his racial identity in the city. But he contends that those who are artistic will not lose their skills, but will enrich the cultural life of the community.

He, too, would like to see industry and a "point 4" program on reservations but added that both would require a huge appropriation by Congress. He doubts that the money will come. He said:

"Enough industry could not be moved into reservation areas unless subsidized by the government. With the cost of plant construction today, it may cost about \$1 million to build a factory that would employ maybe 100 men. Any such project would be slow and costly.

"But the need to meet this problem of poverty is immediate. We've waited long enough. Our past treatment of the Indian is a blot on our national conscience."

Claymore was more outspoken. He thinks most objections to relocation are based on "romanticism." He said they spring from the popular conception of Indians living happy, carefree lives hunting, fishing and making beautiful things.

He pointed out that relocation is being forced on the Indian by the hard economic facts of life:

"In the wide open spaces you need land to live, good land and lots of it. The Indians don't have it. I grew up on a reservation. You must live there to know the poverty.

"We must go along with progress. The Indian has much to gain from city life, mainly food in his stomach. This whole nation is made up of relocated people, from countries in Europe, from state to state. The Indian won't find it any more difficult in new surroundings than others did.

"Uprooting him from his tribal lands and customs may not be the best way to meet the problem. But until someone comes up with something better, relocation remains the best answer we have."

Claymore's statement about reservation poverty is backed up by the U.S. Public Health Service which two years ago called conditions "appalling." Some figures disclosed then include:

The tuberculosis death rate for Indians is from five to 28 times greater than in the total population. Infant death rates are from two to seven times greater. In 1950, the average age at death for a white person was 61; for the Indian it was 36.

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But many educated Indians grew up in illiterate homes. Although all those being resettled in cities speak English, many have had no more than an eighth grade education.

Msgr. Cullen thinks a better way of tackling the problem of poverty is for the government to build or encourage industry on reservations and to launch a "point 4" program for Indians. He said:

"Economically, the reservation could be built up through ranching, agriculture, dairying, lumbering and similar projects. We are spending billions on overseas aid to under-developed areas in other countries. We should make at least as great an effort on behalf of our own American Indians."

Msgr. Cullen also fears that the relocation program will result in the destruction of Indian culture, family life, arts and crafts, and even loss of religion.

These objections were put to officials of the Indian Affairs Bureau here — V. C. Christiansen, director, and his assistant, James Claymore, a college-educated Sioux.

Christiansen said the government recognizes the danger of



The native village of Mistassini, in north central Quebec, is located on Lake Mistassini. The Indian Affairs Branch has provided for the construction of the new settlement under the direction of Mr. H. Lariviere, Agency Superintendent for Abitibi. Total population is over 850. (Quebec Bureau of Publicity photo.)

Winnipeg Attracts Metis

WINNIPEG—More Metis live in Greater Winnipeg than in any other area of the province south of the 53rd parallel, but less than one percent of these actually call themselves "Metis."

A survey of Indian and Metis populations in Manitoba is contained in a progress report on the Social and Economic Study of Metis and Indian Problems in Manitoba, tabled in the Manitoba legislature. The study, headed by director Jean Lagasse, will publish its final report in December 1958.

The report deals mainly with the distribution of Indians and Metis in the province and the difficulty of surveying such a vaguely defined group.

At the moment, there are about 19,000 Metis and 21,000 Indians in Manitoba.

Of these 19,000 Metis, about 15,000 live in centres visited by survey personnel to date. They have discovered about 3,500 Metis live in the Greater Winnipeg area. About 4,000 live in territory north of the 53rd parallel and the third largest concentration is on the west shore of Lake Winnipegosis, where 2,300 Metis live.

About 1,300 have settled in the south-west corner of the province, 600 in the south-east corner and 500 on the east shore of Lake Winnipeg.

Biggest initial problem of the study, as revealed by the report, has been deciding who qualifies as a Metis for purposes of the survey. In a census of 345 persons with some Indian background, only three called themselves "Metis."

About 38 percent said they were "half-breed" and 21 percent used the term "Indian,"



HOBBEA INDIAN RESIDENTIAL SCHOOL (Alberta): Left, Grade IX pupils with teacher Sr. St-Zenon; Right, Grade X pupils with teacher Mrs. Laura Wierzba.

even if they were no longer treaty Indians. One fifth of these 345 persons gave some European nationality and 14 percent answered simply that they were "Canadians."

Indian Senator Says Tribes Reject Ballot

REGINA — James Gladstone, 71-year-old senator from the Blood Indian Reserve, at Cardston, says most Indians don't want to be enfranchised.

"They are afraid it would wreck their treaty rights and deprive them of the land and rights they now have," he said.

Interviewed here in March during a visit to talk with representatives of Saskatchewan bands, Senator Gladstone said most Indians want to abide by their treaty.

"Generally, they have good land and there is no large move off the reserves. They are afraid that to press for the franchise might mean they would lose their land."

Three Native Teachers At Hobbema I. R. S.

HOBBEA, Alberta — Three teachers of Hobbema's Indian residential and day school are Indians; two of them received their schooling at Ermineskin (Hobbema), Mrs. Theresa Woldcat (née Minde) and Mrs. Russel

Young (Kathleen Minde); the third one is Percy Mandy, an ex-pupil of the Qu'Appelle I.R.S., Sask.

In June 1957 nine Hobbema students passed their grade IX exams with high marks. As a marked contrast, reports a missionary who has had a long experience in the field of education, of nine pupils from the Winterburn Reserve who attended Jasper Place R.C. Separate School in 1957, seven discontinued their studies during the school year and the two who remained failed their grade IX exams. Three other Indian students who were in Grade IX, attending Public School in Jasper Place (Edmonton), quit school at Christmas time.

Indian Craft Sales Will Help Missionary

MEANDER RIVER, Alta. — The local native handicraft workers offer for sale high quality work in order to support themselves. They are Crees, Beavers and Slaveys, remnants of once numerous tribes, now banded together and eking out a living in this northern Alberta settlement on the McKenzie Highway.

Items offered for sale vary from \$3.00 to \$5.00. Any reader interested in obtaining genuine native handicraft should write to the local missionary:

Father C. Mariman, O.M.I., Catholic Church, Meander River, Alta.

Book of Indian Life Crafts

Oscar E. Norbeck, Association Press. \$5.95.

Not in many a moon has there been so complete an Indian "how" book as this one! The author has explained in clear text and with hundreds of detailed drawings practically every kind of an Indian craft or skill.

Two sections alone make the book unusual — a listing of Indian events, with dates, over the country; and a listing of sources of supply for genuine Indian craft products. For Indian enthusiasts and hobbyists of all ages.



HOBBEA I. R. SCHOOL: Left, the Home Economics Class, Christine Buffalo, Mrs. Jos. Potts, Celina Crier, Mrs. Ernest Omecsoo, Mrs. Percy Morin, Mrs. Pete Wolfe and others. Sr. Yvonne is their teacher. Right, boys' mechanics class with teacher Fred Hodgson are Jas. Smallboy, Dan Buffalo, Kenneth Crier, Pete Wolfe, Joe Wildcat and others.

Father Lacombe's Calendar Given To Alberta MLA's

EDMONTON, Alta. (CCC) — Mike Maccagno, of Lac La Biche, Liberal member of the Legislature, distributed copies of Father Lacombe's famous Cree Indian Calendar to each of the other 60 members of the Legislature "to commemorate the day that I was so neatly scalped on the Hobbema Indian question."

The calendar has been printed yearly since it was first designed by Father Lacombe in 1907. It is currently distributed by Father Romeo Levert, O.M.I., of the Lac La Biche Mission in Northeastern Alberta. Father Levert is the editor of Cree Review.

Each small bar on the calendar represents an ordinary week-day. The Sundays are marked with an X. The Churches represent the Holy Days of Obligation. Fridays and days of abstinence are marked with a white spot — days of fast with a white cross.

To read the calendar, take a pin and stick it into the place for that particular day. Each morning, move the pin. To know where you are, count back the days from the pin to the beginning of the month.

Father Albert Lacombe, who helped to lay the foundation of the Church in the West, designed the calendar to correlate the religious feasts with the significance the Indians placed on the months of the year. The left column illustrates the religious devotion, while the right column gives their Indian meaning.

JANUARY: The Long Month — the moon is seen longer than the sun.

FEBRUARY: The Month of the Eagle.

MARCH: Month of the Wild Goose.

APRIL: Month of the Frogs.

MAY: Month of the Eggs — the birds make their nests and lay their eggs.

JUNE: Month when the chicks come out of their eggs.

JULY: Month when the birds are moulting.

AUGUST: Month when the birds fly again with new feathers.

SEPTEMBER: Month of the mating.

OCTOBER: Month of the frosts.

NOVEMBER: Month of the hoar-frost.

DECEMBER: Month when the snow hangs onto the branches of the trees.

A picture above the calendar shows God giving Moses the Ten Commandments with inserts of the Resurrection and the Nativity. This was carved by hand on wood by Brother H. Guibert, O.M.I., who for almost fifty years printed the Cree monthly, Kitchitwa Miteh — Review of the Sacred Heart.

Mr. Maccagno presented a copy of the historic calendar to Calgary Social Creditor Mrs. Rose Wilkinson, during a short ceremony in the Legislative Library. A copy was also placed in the Provincial archives.

Although it was a Federal Government matter, the right of certain Indians to continue living on the Hobbema Indian Reserve in Central Alberta caused plenty of discussion in the Provincial Legislature. It sparked the hot debate which one year later prompted Mr. Maccagno to pass out the calendars.

Father Renaud's Monthly Letter

Ottawa, April 5th, 1958



Dear boys and girls:

"What church are you with, Father?" This is the question which I am usually asked by strangers, particularly non-Catholic, when they overcome their shyness and pay official tribute to my black suit and roman collar. To which I usually reply: "I'm not connected with any particular church or parish. I'm currently engaged in Indian School work." — "You teach in an Indian school, do you?" — "No, to be perfectly frank, the Indians are teaching me."

This last reply is even more confusing than the first one, isn't it; particularly for people who automatically associate priests with churches and nothing else. But it is the truth: you are my teachers much more than I am yours.

Ever since I have been appointed to this office of superintendent of education for the Indian schools administered by the Oblate Fathers, I have been trying to find out everything I could about you. I have done so by visiting you in our classrooms as often as possible, by chatting with you in recreation, by meeting your parents, your chiefs, your teachers and your missionaries. When I am not visiting schools, as is the case presently, I study your progress in school through those tests which you were kind enough to answer for me when I first showed up at your school, or tests which have been administered by your teachers and then forwarded to this office. I read your school yearbooks and newsletters. I correspond with your principals. I also read books and periodicals that describe the way your forefathers lived before the coming of the Europeans, what they went through when these invaded the whole country and what your parents and friends are currently doing on the reserves and elsewhere. In every way I try to know you, to understand you and to literally love you. Whether I achieve this or not is a different thing which only you and your parents can tell me. But at least I am trying and I sincerely wish more people would do so everywhere in Canada.

This is why whatever I learn, I pass it on instead of keeping to myself. I pass it on to your teachers, principals and missionaries if, by chance, they haven't found out for themselves yet. I pass it on to government officials, doctors, nurses, politicians, whenever they are engaged at your service and care to ask if I know anything particular about you. I pass it on especially to our fellow-Canadians, those who support your schools through their taxes, for whom and with whom you may wish to work and live one day. I pass it on through speeches, lectures, radio and television interviews or programs, write-ups in newspapers and articles in magazines. It's hard work sometimes preparing whatever I have to say or write so as to do justice to your people. But I just love it, both the learning and the passing on.

However, it is my fondest hope that one day soon, you'll be educated enough in our ways of life to do this yourself and dispense with me as a relay station. You could do a much better job. You wouldn't have to do all the learning, or would you. At any rate, let some of you think about it whenever you find it hard to keep on with your school work. I promise you, you'll find it easier to study, and later on, you'll really enjoy telling the people of Canada about your own wonderful people. Au revoir.

André Renaud, O.M.I.

Unique Indian Concert Honors St. Patrick, Kateri Tekakwitha

ST. REGIS, Que. — A class of young Indian pupils of St. Regis Indian School honored both St. Patrick and their own patron saint, the venerable Kateri Tekakwitha in a concert on Mar. 17.

Preparations for the "unique" concert began early in January. The pupils set to work learning Irish dances, which included the Sailor's Hornpipe, Irish Jig, Irish Lilt and Irish Washerwoman.

Instructors gathered original ideas, wrote scripts and prepared their pupils to become midgets, a bishop, guards and leprechauns. Directed by Sister Superior Mary Florestine, work began on costumes, and sets.

Costuming was the largest single chore. The bishop's robe in green and yellow had to be designed. Guards costumes in red and white topped by silver hel-

metts and silver spears were made. The leprechaun was dressed entirely in green. Indians appeared in native costume. The dancers were outfitted in varied costumes. Some wore long gowns of white with touches of green, others wore green skirts and blouses with green and white bonnets. Hornpipe dancers were dressed as skirted sailors.

In a grand finale the pupils honored their own patron saint, Kateri Tekakwitha, who was played by Nancy Benedict.

Between the main presentations pupils presented a varied selection of songs and dances.

HISTORIC ROUTE

An Indian trail from the earliest times, the South Kootenay Pass in the Rocky Mountains has an elevation of 6,900 feet.

Indian Can't Move Back

MONTREAL — No change is contemplated in the present Indian Act to permit enfranchised Indians who leave their reservations to return later, acting citizenship minister Davie Fulton said recently.

Mr. Fulton was asked at a press conference here to comment on the plight of the George Giroux family, living in a tent near Cochrane, Alta., 17 miles west of Calgary.

Mr. Giroux voluntarily left an Indian reservation in 1952, collecting a 20-year treaty allowance and gaining all the rights of an ordinary citizen.

Out of work and unable to support his family of eight, he now wants to revert to Indian status.

Meanwhile, the Giroux family was moved into a 7-room empty house in Cochrane and relief was granted by the Alberta Government. Several Calgary citizens offered donations of clothes and food to help the family.

Lake Of The Woods On Winning Trail

M. ST. JACQUES, O.M.I.

KENORA, Ont.—“Lake of the Woods Indians” is an entirely Indian Juvenile hockey team. All players are students of St. Mary's and Cecilia Jaffray Indian Residential Schools. Under the management of Rev. C. Ruest, O.M.I., and the coaching of Mr. Roland Leonard, the Lake of the Woods Indians did not lose one game during the hockey season. They broke down the strength of the Keewatin and K.U.A.C. clubs, the latter undefeated champions of the local Juvenile league.

The Lake of the Woods Indians defeated the K.U.A.C. in three straight games in the finals.

The Lake of the Woods Indians made a try for the Chapple Cup, for the Thunder Bay Juvenile Championship. First they beat Dryden Legion in two games with a total score of 13 - 3. Second, Fort Frances Polcos went down by a 10 - 9 score.

Congratulations to the Lake of the Woods Indians for their show of sportsmanship, determination and endurance. Racial prejudice was a big odd against them at times. Their “stick-to-it-iveness” has proven once more that Indians can succeed in whatever problem they tackle and be the pride of those who train them.

Now on the road to Terrace Bay for the final test!

Indian Girls Win Awards

Two Indian girls training in Vancouver have been awarded scholarships by the Indian affairs branch of the citizenship department.

The scholarships, first of their kind, went to 14 Indian students in Canada. They cover one year's tuition.

Mary Louise Williams, of Mount Currie, was awarded \$750 to continue teacher training at UBC.

Winnifred McKinnon, of Fort St. James, won \$500. She is in her first year of nursing training at St. Paul's Hospital.

Esquimo Joins Oblates

GJOA HAVEN, N.W.T. — The first Eskimo to join the Oblate Missionaries is Anthony Manernaluk who has just completed a six-month training period as postulant lay brother; he will begin his novitiate, by special dispensation, at the Gjoa Haven mission with Father Piere Henry, O.M.I., as novice Master.

Anthony Manernaluk was the companion of the late Father Joseph Buliard, O.M.I., on his long dogsled trips in the central Arctic.



BETSIAMITS (P.Q.) Indian hockey team came in second in this winter's inter-parochial league on the North shore of the St. Lawrence river. Their opponents were Baie-Comeau Jr., Slater Shoe, and Forestville.

First row, kneeling: Georges Rock, Alphonse Labbe, Matheir Labbe, goalie Rosaire Pilote, Roger Bacon, J. P.

Hervieux and Laureat Rock; second row, standing: A. Movington (Agency asst. superintendent), Superintendent C. Sylvestre, players J. E. Labbe, Adrien Hervieux, Alex Picard, parish priest L. Labreche, O.M.I., Raymond Bacon, Roger Gagnon, Armand Bacon, Leo Boucher and coach Albert Miller. (Yvon Studio Photo).

Montana Passion Ceremony

The Flathead Indians in Montana recall Christ's Passion with an almost-century-old ceremony

June and Peyton Moncure

The great annual event has again arrived at venerable St. Ignatius mission of the Flathead Indians, in charge of Father Cornelius Byrne, S.J. It is the evening of Good Friday. The almost-century-old Flathead Indian version of the Passion is about to take place.

Almost the entire Indian population of the Flathead Reservation, and hundreds of Indians from off the reservation, have congregated at the grounds of the historic Jesuit mission at the little western Montana town of St. Ignatius. Plenty of whites have come, too, from such nearby Montana cities as Missoula, Butte, and Helena; and from nearby Idaho and Spokane, Washington. These primitive and peculiarly Indian ceremonies recalling the death and burial of Christ have achieved local and regional renown and popularity. Scholars and faculty members from colleges in the region always attend, usually with tape recorders and movie cameras. Several years ago, Father Hubbard of Alaska fame set up Kleig lights on the location and filmed the ceremony in its entirety.

The spacious mission church begins to fill up at about 7:30 p.m. The frescoes covering the ceiling and walls are dim and shadowy in the flickering lights from the sanctuary.

Many of the Indians are wearing their beaded buckskin clothing, some with headdresses of eagle-feathers, others with cowboy hats. All the older women are wearing their traditional blankets and shawls, their heads wrapped in brilliant scarves, and high-topped buckskin moccasins on their feet. Many have babies on their backs beneath the blankets. The young children are doll-like in their

childish finery; and teen-age girls reflect the training of nearby Villa Ursula school in their demure and reverent behavior.

Tonight the sanctuary of the church is filled with rows of evergreen trees, and the altar is hardly visible. But over the trees rises a large crucifix. The figure on the cross was hand-carved by the pioneer priest, Father Anthony Ravalli; and the arms drop to the sides when the nails are removed from the hands.

Veteran missionary Father Taelman, S.J., enters the sanctuary and lectures in both English and in the native Salish (Flathead) tongue. The Stations of the Cross are then conducted, the prayers at each station being recited first in English and then in Indian. After each station the native choir of older Indian women chants prayers in high, eerie voices, one or two wavering voices beginning the chant, and the others quickly joining in the strange melody.

At the conclusion of the Stations, the Indian choir chants a hymn.

Then the Indian choir chants the *Kaekschschinim Jesus Kaelimigum* (Let Us Go With Jesus Our King).

A priest then climbs a ladder to the crucifix and removes the nails from the hands of the figure of Christ. These nails, along with the crown of thorns, are handed to three small girls dressed in white who symbolize the women of Calvary. The figure of Christ is then lowered into the evergreens and carried away. A bier bearing the figure of the dead Christ — a different, more modern, fully lifesize statue, incidentally, from that just removed from the cross — is brought out from the trees.

Leading the procession is the cross-bearer with the acolytes,

followed in order by the Indian women's choir, the men's choir, the congregation, the Ursuline sisters, and the school children. At the end comes the bier with the figure of Christ, borne by six tribally influential Indians, usually descendants of chiefs and leaders of old; and behind them walk three girls with the nails and crown of thorns, and finally a priest in a black cope.

Flashbulbs are popping along the route as cameras click. Catholics, for the most part, bring up the rear and follow along.

The procession makes a circuitous route through the extensive mission grounds up to highway U.S. 93. The route has been lighted by bonfires on both sides of the trail. The children's choir sings the *Stabat Mater* and English hymns that they learned in school, while the native choir chants in Salish the Passion hymns written a century ago in that tongue.

As the end of the procession disappears down the fire-lighted trail, the head of the procession with the cross bearer and acolytes can be seen returning from another direction between other rows of bonfires lighted by an advance torch man.

The procession re-enters the church and the bier bearing the figure of Christ is placed before the cross. The re-assembled congregation receives the blessings of the pastor, the choirs sing the closing hymn, and the ceremony is over.

Age, history, and tradition are left behind now. The atmosphere seems to change and return to the present as car motors warm up, car lights turn on, and people hurry about again. The past and present are that close together tonight on the Flathead Reservation.