



INDIAN RECORD

A National Publication for the Indians of Canada

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MAY 1958

Saskatchewan Indians To Discuss Citizenship

REGINA, Sask.—(CCC)—Saskatchewan Indians will meet in the fall with members of the government of this province to discuss the Indians' elevation to full citizenship status.

This meeting, and the government's intention first mentioned in the speech from the throne at the opening of this year's session of the Saskatchewan Legislature, have been clarified by Premier T. C. Douglas.

Mr. Douglas previously has said the Saskatchewan government does not want to force full citizenship, including the right to vote, on Indians if they do not want it.

Through misconceptions they have until now refused to accept citizenship, for fear of losing their treaty rights, he said.

Now they are being advised by government officials of the government's plan, and Mr. Douglas hopes that by fall the Indians will fully understand the situation and accept their rights, and the vote as well.

Morley Stonies Get Civic Centre

CALGARY — More than 1,000 Indians, representing seven tribes, attended the official opening of a community centre on the Morley reserve west of here.

The \$30,000 centre—a quonset hut 75 feet long and 50 feet wide—was financed from Indian funds and is a contribution of \$30 from each Indian on the reserve or \$150 for each family.

W. P. B. Pugh, superintendent at the Stony-Sarcee agency, said the gathering was the largest indoor Indian ceremony he had seen. He has been with the department of Indian affairs for about 30 years.

SQUAMISH POTLATCH

The first annual Squamish Indian Potlatch will take place on the Mission Reserve No. 1 at North Vancouver, May 31st and June 1st. This festival will be staked to raise funds for much needed repairs to one of Vancouver's better known landmarks, St. Paul's Indian Church, the church with the twin spires which has stood on the reserve since 1886. It was blessed on June 13th of that year, the day of the great Vancouver fire and so is a link with our historical past. The original structure was built in the 1860's.

Features of this Potlatch will be:

Pacific Northwest War Canoe Championships, with Indians from all over British Columbia and Washington competing. Other canoe races will include a race for women, one for old timers 50 years and over and also a championship 11 paddle race.

Entertainment will be provided by our Northwest Indians presenting gymnastics, authentic Indian dances and musicians. These will all be held from a large illuminated barge anchored at a vantage point just offshore from the reserve. Sports and a carnival will round out the two-day entertainment. A gala event for the whole family. Ample parking space will be provided.

Visit the Squamish Indian Potlatch in North Vancouver May 31st and June 1st, starting at 11 a.m. each day and continuing until 11 p.m. each night.

The new Betsiamits Indian Reserve Church, on the North shore of the St. Lawrence River, is built of granite. It is the finest Indian mission church in Canada.



First recipient from an Indian tribe of a nursing scholarship is Winnifred McKinnon, of the Necosie Band, from Stuart Lake. Admiring Winnie's award is Sister M. de Loyola, Director of Nurses' Training, and classmates Catherine Sandy (left), and Fidelia Smith.

The award is part of an educational program under the Department of Indian Affairs. Miss McKinnon, who has been an exemplary scholar from grade school, hopes to follow public health nursing on completion of her training.

GORDON COMMISSION

SLOW GROWTH OF N.W.T.

OTTAWA — Despite the growth of Canadian cities, a large part of Canada will remain wilderness for many years to come, says the report of the Royal Commission on Canada's Economic Prospects.

Canada "is still an empty country and, in spite of the population growth that we anticipate, will remain relatively so," says the forecast of Canada's economic prospects for the next quarter-century.

"In the whole of the Northwest Territories with its 1,300,000 square miles there are no more than 15,000 people; and the military bases, mining camps, trading posts and administrative centres are hardly more than pin-pricks in the surrounding bush and muskeg and barrens."

"There will be important economic developments in this area in the years to come."

"But it would take the ruthlessness of a Peter the Great to plant any large centres of population there."

"Even much further south the population is very thinly spread. The farming areas of Saskatchewan, for example, have been losing population steadily and in many districts it is now so far between one farm home and another that it is difficult to provide all the services and amenities that are required."

At another point, the report points out:

"If Canadians have difficulty in thinking of themselves as the city dwellers that they demonstrably are, it is partly because of the wilderness that stretches toward the Northern Lights, a wilderness from which the settled areas have been won and which will continue to dwarf whatever encroachments are made on it."

(Concluded p. 8)

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Editor and Manager

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Guest Editorial

Contributed by Carmelita Allapowa

Major problems which face Indian youth today are financial difficulties, language barriers, attitudes toward education, adjustment and integration.

Finances present one of the greatest problems for those who are college bound. There are various sources of financial aid available to Indian students, however, so this should not be used as an excuse for not continuing education.

Language is still difficult for most Indian students, mainly because most of us are bilingual. This slows our thinking. Some students say they must think in Indian first, so it takes them longer to absorb an idea or to get one across. Perhaps the solution for this is to stress English in the home and school. Indian youth could be much further advanced if communication skills were developed further.

Many young Indians have little interest in education or are not serious about it. They want to be educated, but they don't want to make the effort to become so. The outlook for Indian education is more encouraging than ever before, but we can go ahead and do much better. Indian students have opportunities the same as anyone else. There is still need for those who can make the most of the opportunities.

When we have to mingle with non-Indians, especially at the college level, we have problems of adjustment and integration. This is mainly because Indians are timid. They shy away from people and this makes adjustment harder. Because we are of a different culture does not mean that we are not capable of doing what others can. Basic problems are not different. Problems of Indians only seem bigger because they don't know how to handle them.

Carmelita Allapowa, from Zuni pueblo, is a student in the University of New Mexico School of Nursing.

(Amerindian)

Today's Totem Is Atom Bomb

by ROY LEWIS

OTTAWA — The threat of atomic warfare provides "the principal totem of our age," says the Gordon report.

"Over all our human encampments, sheltering so much endurance and courage and squalor, towers the principal totem of our age — a fireball two or three miles across, rising into an atomic cloud supported on a slender stalk, through which rush radio-active particles to fall over hundreds of miles in a gentle lethal rain," says the 500-page document in a section on the world environment.

The Commission, which set out to forecast Canada's economic prospects for the next 25 years, says it "cannot deny that over the next two or three decades we will live under the shadow of that ambiguous emblem."

"It will influence our daily lives, coloring the headlines we read and the hopes we have for ourselves and our children."

In planning "we will never be able to forget that if the efforts to keep the peace were to fail and if a new world war were unleashed, a single hydrogen bomb — of a type that perhaps now must be considered old-fashioned — could contaminate with radio-active fall-out an elliptical area 200 miles or more in length, stretching, for example, along Lake Ontario from Hamilton to Kingston or along the St. Lawrence from Cornwall to Quebec."

Of the prospects for peace, the report says the Soviet Union "had frequently declared its intention of living peacefully with the rest of the world" but at the same time "has never abandoned its ambition of Sovietizing the world and still insists that there can be no quarter between competing ideologies."

It adds: "So long as Soviet Communism cherishes ecumenical ambitions, has such little respect for personal freedom, and at the same time possesses such powerful weapons of mass destruction, world tensions will persist.

"It is also possible that Communist China . . . may become increasingly aggressive and increasingly dangerous as it acquires the industrial strength and the modern weapons necessary for a policy of expansion.

"Indeed, over the period we have to survey, nuclear weapons may become so widely available that they will be at the disposal of even much smaller countries with the result that local outbreaks not directly affecting any of the Great Powers might have incalculable consequences."

Roses Among Cactus

500,000 Pilgrims Visit Miracle Site In Mexico

By JACK RUTLEDGE

MEXICO CITY — Half a million pilgrims recently visited the Basilica of the Virgin of Guadalupe, the Virgin Patroness of All the Americas and the Philippines.

The site is on the outskirts of Mexico City and thousands huddled around camp-fires on nearby hillsides, in narrow streets, in parks, awaiting the first Mass.

The church was brilliantly illuminated at night, and its doors open long before dawn for the first pilgrims.

Rich, poor, sick, healthy, some in expensive dresses, but the majority in shawls and rags, inched their way through the ancient cathedral which weathered the July 28 earthquake without serious damage.

16th Century Miracle

Four centuries ago, an Indian peasant named Juan Diego was on his way to mass at Tlaltelco, a village near the capital, in 1531. Crossing Tepeyac, a scraggy, lonely hill where even cactus fought to survive, he heard music.

Surprised, he looked for its source and saw a radiant light glowing on rocks and a woman standing in the light.

She said she was the Virgin Mary. She gently said she wanted a church built on the spot where she stood.

Juan Diego went to the city, but had difficulty in seeing Bishop Fray Juan de Zumarraga. When he did, the bishop would not believe the Indian.

Dejectedly Juan Diego returned to the hill the next day, and the Virgin reappeared. He told her of his failure. Again she ordered him to see the bishop, and he did.

This time Zumarraga ordered him to bring proof of the apparition.

Roses From Rocks

Doggedly Juan Diego returned to the hill of Tepeyac and repeated the bishop's demand. It was Dec. 12, a date celebrated ever since.

The Virgin bade him climb the hill and pick roses—roses where only cactus grew. To his surprise he found roses blooming profusely amid the scorched earth. He picked them, and put them in his mantle. The Virgin touched them lightly, told him to take them to the bishop.

He did, and when he tumbled the roses from his mantle the astonished churchmen saw a picture of the Virgin on the rough cloth. The bishop believed, and ordered the church built.

The Church claims no miraculous cures for this shrine. But there are uncounted tales of cures by the waters of the "po-cito" or little well on Tepeyac Hill where the Virgin trod.

THE ROPE OF LOVE

The Indian dialects are not easily subject to translation, but the following, appearing in the Missionary Review of the World, is the Indian version of the 23rd Psalm. See how human the old Psalm becomes.

The Great Father above is a Shepherd Chief, and I am His, and with him I want not. He throws out to me a rope, and the name of the rope is Love. He draws me, and He draws me, and he draws me to where the grass is green, and the water is not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak, and falls down, but He lifts it up again, and draws me into a good road. His name is wonderful. Sometimes, it may be very soon, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I will not draw back; I

will not be afraid, for it is in there between these mountains that the Shepherd will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the Love rope into a whip, but afterwards He gives me a staff that I may lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head, and all "tired" is gone. My cup He fills it till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through life in the Big Tepee, and sit down with the Shepherd Chief forever.

West Coast Missionary Visits Guadalupe

Abridged from a letter by
REV. FRED MILLER, O.M.I.,
Tofino, B.C.

Dear Mission Friends:

Unknown to most Canadians, there is a shrine to Our Lady on this continent which is over 400 years old and which annually attracts over five million pilgrims, more than twice the number who go to the world-famous shrine of Our Lady at Lourdes, France. It is the shrine of Our Lady of Guadalupe in Mexico City.

I am an Indian missionary, in charge of five small reserves on the West Coast of Vancouver Island. The people are poor, simple folk, who make an uncertain living at the seasonal occupations of fishing and logging. Their homes are often one-room shacks with only the bare necessities of life in evidence. It is my job to brighten their lives with the consolations of Our Holy Faith.

On June 12, 1957, I got the idea of establishing among them a perpetual Novena in honor of Our Blessed Mother. Bishop Hill suggested that we invoke her under the title of Our Lady of Guadalupe. That was the seed which later blossomed into my pilgrimage to the shrine last December.

How should the money be raised? Permission for the adventure in prayer was obtained on the condition that the funds be raised by the pilgrim himself.

My Indians, who had just been disappointed with a bad fishing season, collected only \$70. Personal friends and Mr. Charles Gosselin, of Los Angeles, helped me. I boarded a Western Airlines plane for Mexico City; in five and a half hours it had covered the 1,555 miles from Los Angeles.

At the airport, I was met by Carlos and Theresa Galindo, close friends of Mr. Gosselin, who were to be my hosts in Mexico City.

They took me to a hotel; in my room, I opened my bag and took out the letters of petition that my Indian children had written to their Mother. This was their way of joining in my pilgrimage. In the morning, I would place them beneath the picture of Our Lady.

There is a wide boulevard along which the pilgrims walk to the shrine; crowds of pilgrims were forming up for their procession to the Basilica. Some of them had travelled on foot for hundreds of miles. From the town of Toluca, each year, a pilgrimage of 60,000 come on foot 60 miles. This avenue is the last lap in their journey and they



Father Miller celebrates Mass at Guadalupe.

walk with eyes fixed on the Basilica three miles away. Numerous pilgrimages carried banners and colorful displays; some were in native costume, many walked unshod.

The front of the shrine grounds is dominated by massive, vaulted colonnades. Entering the iron gateway, I saw the great Plaza of the Americas. It is punctuated on either side by towering poles on which are hung flags of all the countries.

The title "Empress of America" was accorded to Our Lady by Pope Pius XII. The Basilica, lists slightly. Built on soft ground that was once a lake bed, buildings in Mexico tend to sink in time.

At the Shrine

As I entered the Basilica, I noted the activity of a thousand people in prayer. Then I let my eyes rest upon the image that had drawn untold millions for over four centuries, the image that had drawn the crowds that even now were on the avenue of the pilgrims, that had drawn me, a poor Indian missionary, for almost 3,000 miles.

For a moment I could not move as all my plans and prayers and hopes and desire for myself and my people crystallized in one strong emotion. But my Irish pride and my English inhibition denied its expression.

In a few moments, I was vesting with the aid of a sacristan. I proceeded to a side altar to offer the first Mass of my pilgrimage. The altar boy placed

the letters upon a gradine. In that half hour, it seemed that all the sacrifices and hardships of missionary labor, the heartaches and anxieties over an erring flock were not in vain. It seemed that Our Lady was gently lifting them and taking them on herself. In their place, I felt a deep peace, yet mixed with the pain of Christ suffering and yearning to be loved.

On the morning of the ninth of December, the anniversary of the first apparition of Our Lady, I fulfilled my desire to celebrate Mass at the main altar over which hangs the original picture. Again, the letters accompanied me, this time holding a place of honor beneath the picture. It was the Feast of the Immaculate Conception, Patronal Feast of Oblates.

The next day, I celebrated again at the main altar. This time it was for the pilgrimage from the Oblate parish of La Guadalupe. Monsignor Aguilar, director of the shrine, gave me two large copies of the picture of Our Lady of Guadalupe for the West Coast Missions. I also met Mrs. Helen Behrens, the author of a neat booklet on the shrine called "America's Treasure".

A Night Vigil

I returned to the shrine late that evening; the crowds prepared to keep vigil through the cold night.

I had not intended to stay through the night, but like the crowds, I felt compelled to keep

the vigil. As midnight came, a voice broke the silence in the Basilica. Someone started to sing the "Mannanitas", the morning songs to Our Lady. Soon thousands of voices were joining into a powerful chorus. It was enchanting, plaintive, moving. A thrill seemed to pass through the crowd. The feast had dawned!

One of the most remarkable sights for the visitor from the cold and undemonstrative north is the approach of pilgrims on their knees. I had seen them every day crossing the Plaza of the Americas: a mother and her small child, a couple of boys in their teens, a young man and his wife. But on this night they came all the length of Galzada Guadalupe, two and a half miles, in the chilling night air — on their knees. But men and women humbling themselves in the extreme to fulfill a promise, to give thanks for a favor granted, to plead for a grace for themselves or a loved one, or merely to prove their love, came on bleeding knees. I studied their faces, for I might not see such devotion again.

Most of them had to be helped to make the last part of the journey up the aisle, and lifted to kneel at the altar rail. And then they raised their eyes to the picture in silent prayer. One young woman knelt there, her eyes filled with tears and from her lips a cry: "Gracias Madre!" Thank you, Mother!

Artists from Mexico had come in pilgrimage to sing the Mannanitas. An Indian tribe in brilliant costume came in singing at the top of their voices some thrilling, wild rhythms as they kept time on stringed instruments. And so it went all through the long, cold night.

At 4 a.m. I celebrated the first Mass of the Feast at the High Altar.

Manitoba Leadership Training Course

The Welfare Council of Greater Winnipeg will sponsor its third leadership training course in Winnipeg, July 21 to August 15, 1958.

The course is being offered to assist Treaty Indians and other people from unorganized areas of the province in giving leadership to their own communities. Students will be selected by the Welfare Council on the basis of ability and interest. Mr. Dan Daley, principal of Matheson Island High School, will be course principal.

For further information write to:
Lloyd Lenton,
Division Secretary,
Welfare Council of Gr. Wpg.,
468 Main St., Winnipeg, Man.



NEW CHAMPIONS . . . Members of the St. Mary's Warriors who won the Southern Alberta B Boys championship at the LCI Saturday night by winning three straight games. They won a noon contest as well. Shown with

the members of the team and the managers are Father LaFrance and Coach Jerry Dawson. The tournament, a 14-game affair, was held over a three-day period with eight teams taking part.

—Staff Photo, Herald Engraving

Southern B-Boys Champions

By PETE NADEAU

St. Mary's Blood Reserve Warriors, apparently thriving on hard work, upset Coaldale Gophers in the final Saturday night game at the LCI gym to cop the Southern Alberta B boys basketball championship after three hectic days of the hoop action, in which eight teams took part and 14 games were played.

The Warriors played in four of the six games staged March 22, and won them all, although they were forced into overtime to pull another upset, this one against Stirling Lakers, in the semi-final. St. Mary's other victories came at the expense of the LCI Spartans, a 56-44 decision, and Nobleford, by a 56-38 count.

In the final the Indian lads from the reserve near Cardston, working their pretty passing plays to perfection, led all the way to take a 54-49 victory but they were never more than eight points in front. However, showing no ill effects from the strenuous schedule they faced Saturday, St. Mary's was setting a bristling pace when the final buzzer sounded.

Little Horace Red Crow, playing a fine two-way game, led the scoring for the Warriors as he canned 16 points from his guard position, Lawrence Plain connected for 12, Norbert Fox, rebounding well, was good for 10 points and Lawrence Panther Bone added eight. Other St. Mary's points were scored by Cyril Red Crow, six, and Leroy Heavyrunner, two.

In a thrilling semi-final, St. Mary's was forced into sudden death overtime to upset the pre-tourney favorites, Stirling Lakers. The teams were deadlocked 58-58 after regulation time and 62-62 after the first three-minute overtime period. Cyril Red Crow made good on a fast-break layup in the sudden-death period to send the Lakers out of the competition and put the Warriors into the finale.

Plain and Cyril Red Crow

were the big guns in the victory, each swishing 16 points while Panther Bone notched 13 and Heavyrunner chipped in with 14.

In earlier action Saturday, Nobleford eliminated Claresholm by taking a 53-31 decision in the 10 a.m. draw, St. Mary's thumped LCI Spartans 56-44 and knocked them out of the competition in the noon game, Coaldale handed Stirling its first loss by a 59-49 count in the 1:30 encounter and St. Mary's eliminated Nobleford in the 3 o'clock contest by winning 56-38.

The tournament, which was held to declare a southern representative for the provincial tourney at Red Deer, saw teams from the Blood Reserve, LCI, Stirling, Coaldale, Claresholm, Nobleford, Carmangay and Hanna in action.

Trapper Dies In Accident

William John Nepinak, 42, of Waterhen Indian reserve, near Winnipegosis, died April 21 in hospital from gunshot wounds.

Nepinak was in a boat with a companion, setting a trap when a shotgun accidentally went off. He was rushed to hospital by his companion and died nine hours after the accident.

Stonies Will Ban All Competition

By ED GRAH

Indians at Morley reserve have banned for five years any non-Indian businesses on the 15-mile stretch of the Trans-Canada highway through the reserve in an endeavor to insure opportunities for themselves.

Ed Hunter, spokesman for the Stony-Sarcee council, said Thursday the measure was taken not to discriminate against the white man but solely to protect the interest of the Indians.

They plan such businesses as a service station, dude ranch, trailer camp, coffee shop, stores and a barber shop.

The council believes there are enough Indians on the reserve capable of managing these.

"But if at the end of five years we find that not enough Indians are going into these businesses, then we will have to throw it open to everybody," Mr. Hunter explained.

Mr. Hunter, 35, and father of two, is making plans to operate a service station. Having completed grade 11 at Crescent Heights High School and taken a course in motor mechanics at the Provincial Institute of Technology and Art, he is confident he will be successful. Oil companies have offered him necessary training.

Details of the project were discussed with representatives of oil companies at a recent council

meeting but no decision was reached.

Okotoks' Rocks

OKOTOKS, Alta.—A wonder of nature, massive and mysterious, stands on the prairie near this southern Alberta town 25 miles south of Calgary.

It is the Big Rock west of Okotoks — acknowledged to be the world's largest erratic rock.

Composed mostly of quartzite of a nature foreign to this area, it is an estimated 18,000 tons in weight and is divided in two parts. Such masses are known to geologists as erratic rocks.

A number of these rocks lie here and there in a scattered line along the edge of the foothills from the norther part of Alberta to Waterton Lakes in the south. Their origin is undetermined but it is thought they floated in on icebergs on an inland glacial sea. Of these, Big Rock is the largest.

Indian Pictographs

Indian pictographs may be seen beneath protecting ledges and the Blackfeet have a legend of how the great rock rolled in anger, splitting itself in half and breaking off in smaller pieces, which may be seen lying about.

In the past, buffalo pastured in the vicinity and the smooth buffed surface of the lower walls is thought to have resulted from generations of the animals rubbing their long-haired bodies along its sides.

When settlers came, a school was built about a mile away and named Big Rock. Okotoks, some say, was named for the rock—Okotoks in Blackfoot meaning stone.

INDIAN NAME

Stadacona was the name of the Indian village that Jacques Cartier found on the site of Quebec in 1535.

RESETTLING OUR FIRST DP_s

By JAMES T. FLANNERY

• Like men in a strange land •

The Indians are reluctant "immigrants."

Most of them are coming here because they want to escape poverty and provide better schooling for their children—not because they see anything superior about the white man's way of life.

This will mean adjustment problems—problems complicated by the danger of discrimination and by some doubt that Indians want to be integrated with the rest of the population.

Integration is the aim of the government relocation program bringing the Indians to Cleveland and other cities from western reservations.

So far, discrimination hasn't developed here. Early arrivals report experiences like those of Frank Fisher, the Mewauk from California, who said:

"Once in a while people stare at me. I guess they're trying to figure out what I am. But I think I've seen more curiosity than prejudice."

The curiosity results from the fact that it's not easy to identify the Indians. They bear little resemblance to the redskins riding across TV or movie screens.

They don't stand ramrod straight, say "How" or converse in sign language.

All of them speak English as well as other Americans with equal education. All have Christian-sounding names, rather than such Indian titles as Running Deer or Buffalo-Sits-Alone.

MOST OF THE EARLY AR-
RIVALS are part Indian—not full-blooded—and rather light-complexioned. Except for their prominent cheekbones, they could be mistaken for southern Europeans with some mixture of Oriental.

Full-blooded Indians generally have darker skins, but the shades vary according to region. Those coming from the South and Southwest will be a little

darker than those from the North Central Plains.

Some white persons fear that the darker Indians will be mistaken for Negroes in the city, which would mean job and housing discrimination and eventual slum segregation.

INDIANS INTERVIEWED HERE, however, think their racial identity can easily be distinguished by their facial features and straight black hair.

In any case, not enough Indians are likely to settle here or anywhere else to occasion a "they're taking over" neighborhood housing panic.

If they do encounter discrimination, it'll be a familiar story to the Indians.

Around the reservations, whites refuse to rent or sell property to Indians, and many restaurants and stores refuse to serve them.

Fisher remembers being chased home from school by gangs of white children. He's come a long way since then:

"I made up my mind long ago not to take prejudice. Whenever I run into it, I insist that the person explain why he thinks he is superior to me. I don't get angry; I just ask for the reason."

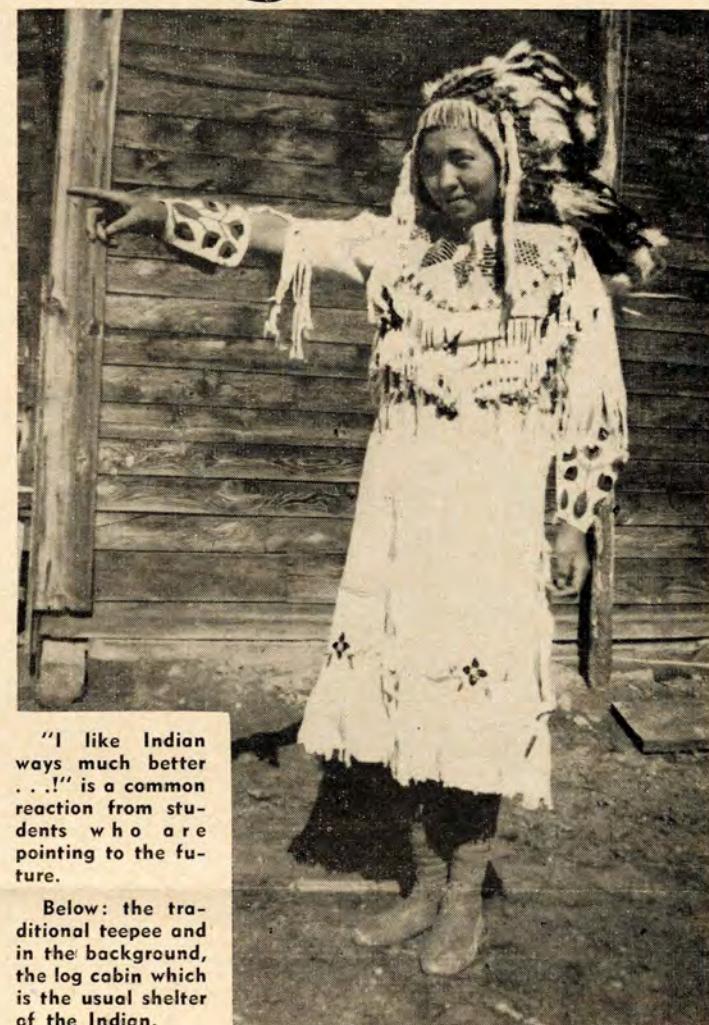
"It works. Prejudice never has any reason behind it, and people feel foolish trying to explain themselves."

Despite the reservations' shortcomings, the Indians generally feel that their old way of life is better than the white man's.

A Sioux boy was offered a college scholarship by the Marquette League for Indian missions. He refused at first, then accepted—but not before asking:

"Why should I learn more about the white man's ways? I like the Indian's ways much better."

The Marquette League, 289 Fourth Ave., New York, col-



"I like Indian ways much better . . .!" is a common reaction from students who are pointing to the future.

Below: the traditional teepee and in the background, the log cabin which is the usual shelter of the Indian.

lects money, clothes and other items for Catholic mission among the Indians.

Its director, Mrsgr. Bernard A. Cullen, is among those who think the Indians don't want to be integrated. He bases this opinion on personal experiences and reports from missionaries.

Msgr. Cullen says Indians have a great pride of race and no desire to be white. This pride, he believes, will make it doubly tough on an Indian if he is not accepted as an equal in the white community and is segregated in slums.

MSGR. CULLEN also reports that some authorities suspect that the Indian has a rather low opinion of the white man—with considerable historical justification.

The culture the Indian leaves behind has much to recommend it—notably close family ties resulting in built-in social security and unemployment insurance and automatic care for those too sick or old to work.

On the reservation, the Indian's immediate family includes cousins and in-laws and may number 40 to 50 persons.

Individual family units usually live in a cluster of dwellings.

They pool their labor on common land in farming or ranching. Food from hunting and fishing and incomes from off-reservation jobs are used in common by the entire group of families.

SOCIAL LIFE is almost automatic, too. The Indian has plenty of it right around home. Nor need he be concerned about playmates for his children.

Indians leaving this culture for the cities face as great a change as the European immigrants of 50 years ago.

Among minor problems will be living by the clock, necessary in an industrial economy.

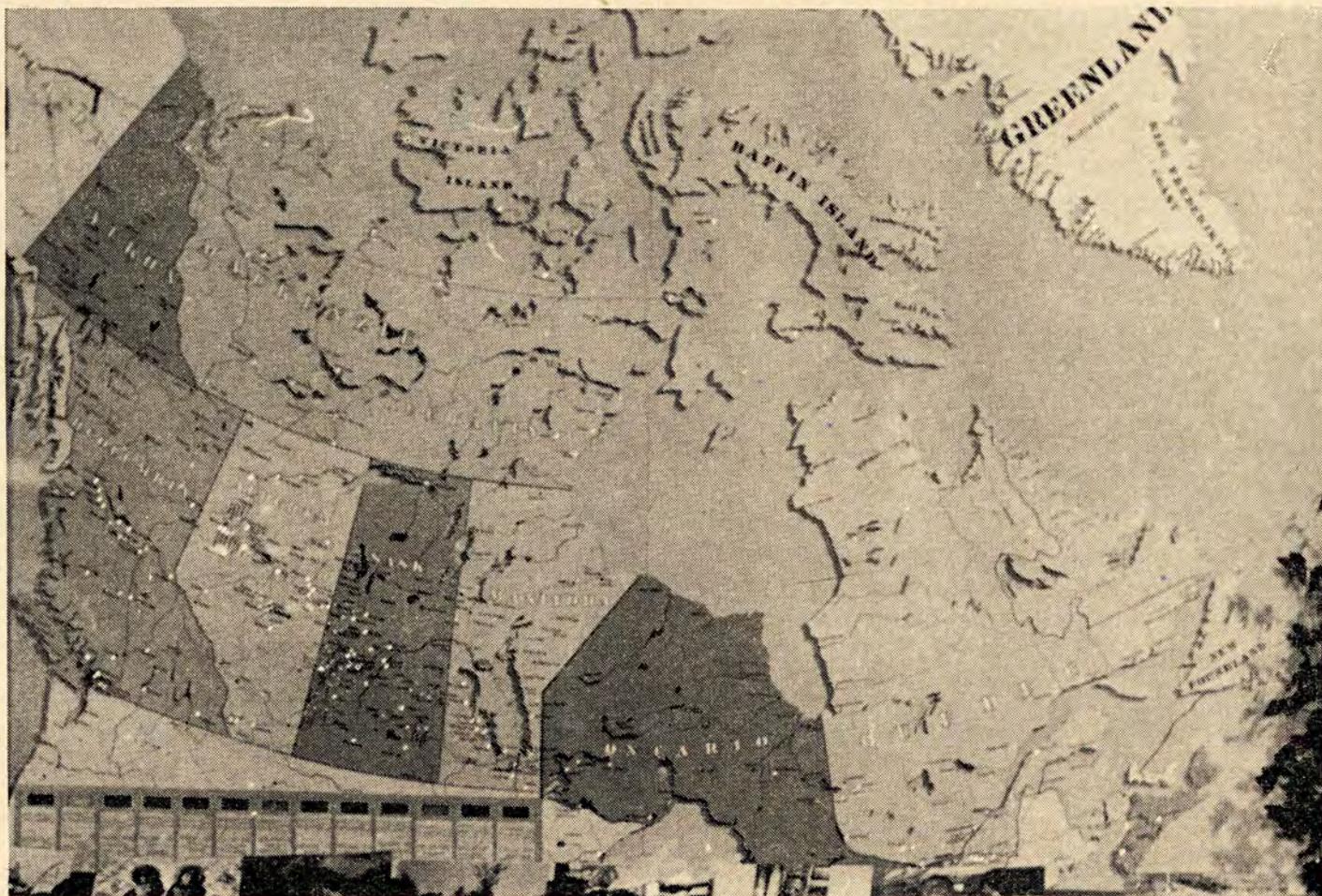
Industrial pay will probably look good, but the Indian will be disappointed when he finds that about 25 per cent of his income must go for rent and most of the remainder for other necessities of city living.

And, separated from his close family life and other things which have been part of his culture for centuries, the Indian must face the prospect of acute homesickness.

To put more food on their tables, the original Americans must—for a time, at least—live like men in a strange country.



Map of the Oblate Parishes, Missions, Institutions in Canada



Map of the Oblate Fathers' parishes, missions and institutions in Canada. This map was created by the staff of St. Norbert's Oblate Novitiate (Manitoba); it is a relief map outlining the various Canadian Oblate provinces; in each province a set of colored lights shows the exact position of each Oblate residence.

(Photo Tim Furgale)

TRACES OF OLD INDIAN CULTURE FOUND IN ONTARIO

TORONTO — Discovery of traces of an Indian culture which flourished in Ontario 3,000 years ago was announced recently by the Royal Ontario Museum.

The 1,000 BC Indians have been named "Inverhuron man" by archaeologist Walter Kenyon who made the discovery while excavating sites at Inverhuron Beach, on the east shore of Lake Huron, between Kincardine and Port Elgin.

The discovery has been described by Kenneth E. Kidd, curator of ethnology at the museum, as a "major advance in Ontario archaeology."

Radio-carbon dating of ashes found at the ancient campsite established age of the find. Mr. Kenyon said Inverhuron man was a wandering hunter and fisherman who knew nothing of agriculture or pottery.

The diggers found fireplaces of rock, stone tools and bones of fish and animals. There were spear points, flint-scrappers and tiny stone knives, but no human remains were found.

On rock walls . . .

Native Art Survives

Good examples of early North American Indian art can be seen today at two sites on the east side of Columbia Lake in the East Kootenay.

One of these sites is seven miles north of Canal Flat post office, near the head of a small inlet, and may be reached by a cattle trail where it skirts a cliff-side. Dark grey cherty limestone provides a contrasting background to the rich red ochre figures. Six paintings are discernible, and one or two red blotches indicate that there were once others which have since worn away by weathering.

Site 2, the more prolific, is two miles north of Canal Flat post office on a cliff base at the edge of an abandoned gravel pit. The road from Canal Flat ends at this spot.

Here some 60 hunters or warriors line the wall. Many are depicted with great bows aimed at some unknown target. Some have been painted without weapons but with crudely drawn outstretched arms or legs, and have only rough strokes, indicating that they were unfinished paintings.

The sites were visited in April,

1957, by a party of government officials on a co-ordination field trip.

HEAD NURSE

Jean Cuthland can well qualify for the title: Prettiest nurse in Northern Saskatchewan. Jean 29, an RN, is the head nurse at La Ronge, Sask.

She is a Treaty Indian, the first in Saskatchewan (and possibly in Canada) to be placed in charge of an outpost nursing station. Her example shows the growing responsibility the Indian people are assuming in Canadian economic and social life.

Jean was born on the Little Pine Indian Reserve, 40 miles west of North Battleford. She attended school at the Reserve and later at Bedford Collegiate, in Saskatoon. She took her nursing at Holy Family Hospital, in Prince Albert.

Before taking charge of the La Ronge nursing station, she was at the Indian Hospital, in Fort Qu'Appelle. She wants to continue as a "frontier area" nurse, may eventually specialize in some particular field of nursing.

APPEAL DISMISSED IN WRITTEN JUDGMENT

RICHIBUCTO — Indians resident in New Brunswick are not exempt from the provisions of the Fisheries Act and its regulations by virtue of terms of a treaty signed in 1752 by the governor of the Province of Nova Scotia and representatives of the tribe of MicMac Indians inhabiting the eastern coast of said province, Judge Adrien J. Cormier of the Kent County Court ruled in a written judgment handed down here recently.

Judge Cormier rendered this finding in dismissing an appeal brought by Willie John Simon, resident of the Big Cove Indian reservation, near Buctouche, from his conviction by Magistrate J. K. McKee on July 29, 1957, in Richibucto, on a charge of setting a net in the Richibucto River, contrary to the Fisheries Act and Regulations. The appeal was heard by Judge Cormier on Nov. 12 and the offence was alleged to have been committed on June 20, 1957.

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Wedding of Kenneth Crier, son of Councillor Louis S. Crier, to Mary Eloise Buffalo, daughter of Samson reserve Chief Felix Buffalo, at Ermineskin, April 15. Father A. Allard, O.M.I., officiated.

Mary was baptized, after two months daily instruction in religion, the day before her wedding.

The wedding celebrations were held at Ermineskin School and at Samson community hall.

"The Newcomer"

A CBC-TV Presentation

One of the most pressing, perplexing and yet fascinating problems facing Canadians today had its beginnings approximately 400 years ago when white men began arriving in North America. Then, the problem of both whites and Indians was mere survival; today, although the survival of the Indian is still in question, the problem is far more complex.

The crisis of today is the existence of the Indian in the white men's cities and culture and way of life. Because of a tremendously increasing population on the reservations (the Indians' birth-rate is higher than any other ethnic group in Canada) many Indians are finding it absolutely imperative to leave their sanctuaries and seek a living in another world. And because of their lack of preparation for outside life — a lack in education (most never get beyond Grade 6), in skills of any sort except the "strong arm" of the bush, in comprehension of or familiarity with the different society and customs — many of them are utterly bewildered, confused, and run afoul of the law (usually through ignorance and passivity), find poor companions in the gutters of the slums, or discover, like many whites, that liquor makes a good escape from problems.

But this problem cannot be escaped, nor will ignoring it cause it to go away, for whites and Indians are being forced to confront one another as never

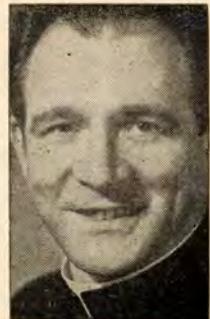
before in modern history, and the possibility of escape behind the barricade of the reservation no longer exists. The problem itself is hard to define, for the conflict of two ways of life involves many things, and the solution or solutions are equally difficult.

On "Explorations" May 5, on Winnipeg's CBWT, this situation will be explored by a trio of Indian actors — Johnny Macpherson, Argus Summer and Rose Bear — under the direction of Felix Lazarus, of CBC Winnipeg. The program was filmed in Winnipeg, where the problem of Indians arriving from Northern Manitoba reservations is acute: 10 years ago the Indian population of Winnipeg was estimated at about 300; today it is over 1,800. Commentator is Frazer Earle, secretary of the Manitoba branch of the Canadian Council of Christians and Jews, who, as a social scientist, has been involved in studies concerning the status of the Indian in Manitoba.

The program follows Johnny Wolf, a Cree from the Peguis Reserve, through his first three days in the city, from his arrival at the bus station, through his early impressions of the city, the assistance of his sister who has been able to adapt herself to city life, his finding of friends — other Indians like himself — on "Main Street," the city's breeding-ground for crime, through his first day's work and his choice of a place to live.

Father Renaud's Monthly Letter

Ottawa, May 1st, 1958



Dear boys and girls:

It's Spring again, with annual examinations and summer holidays just around the bend. I bet your conversations and dreams are studded with pre-occupations about the former and anticipations of the latter. There is no use ignoring it, Spring does mean the end of the present school-year.

Strangely enough, it will mark the beginning of a new one for another group of people in Canada, most of whom will be entering their "school" for the first time. No, I am not referring to the few seasonal schools that operate in completely isolated Indian communities, though to the pupils who will attend them, these schools must be just as meaningful as the one I am thinking of will be to those who will enter it for the first time.

In a few days, two hundred and sixty-five men and women, plus their associates, secretaries and clerks will come to Ottawa with books, brief cases, sharpened wits and pencils, to attend to the nation's business in the House of Commons. For most of them, it will be like entering school or university for the first time. They are the one hundred and eighty-eight new Members that the Canadian people has elected to Parliament to help Prime Minister Diefenbaker carry out his program.

These new members will have a lot to learn in the weeks following their arrival. First, they will have to familiarize themselves with the rules, regulations and procedures of the House of Commons. Then, they will have to learn about the different departments, agencies and services that make up the federal government. In the meanwhile, they will have to study the numerous problems that darken our usually pleasant Canadian sky and threaten us with stormy economic and social disturbances. From there, they will have to weigh various solutions proposed to their consideration, usually by their own party, by the officials of the different departments of the federal government, by provincial governments, by national organizations such as the labor unions, by regional associations or even by their own constituents.

As for the "old boys," that is, those who have sat in Parliament before, they will be even more busy coaching the newcomers besides looking over thoroughly what the different departments have been doing for the last twenty-two years and finding ways and means of improving things.

All in all, young or old, Members of Parliament will have little time to read the comics or fill crossword puzzles as they are sometimes accused of doing. Let us pray that they do their job well. Let us hope especially that those of them, who will assume the task of looking over the administration of Indian Affairs and the welfare of Indian people in general, will do so with an open mind and a benevolent heart so as to see things the way they really are and to understand the feelings of the Indians themselves when it comes to their own future as Canadians. Why not have this as a special intention during the Month of Mary?



Wedding of Vernon Omeosiv (son of Peter) to Joan Crate (daughter of Irwin) of Winterburn, Alta., January 15, in Our Lady's Church, Ermineskin Reserve.

Lake of the Woods Indians Win Chapple Cup



The Lake-of-the-Woods Chapple Cup winners.

By M. St. Jacques, O.M.I.

KENORA, Ont. — March 29 and 30 were memorable days for the Lake-of-the-Woods Indians. They defeated the Schreiber and the Fort William Westfort Hockey Teams.

The **Terrace Bay News** wrote: "Supremacy for the Juvenile Championship stole the show. The games were played hard,

fast and cleanly. Spectators were drawn to the Lake of the Woods Indian boys whose hockey abilities were exceptional. Defeating a strong Schreiber aggregate nine to four Saturday, they continued through on Sunday to down the Fort William contenders 7-14.

"Despite the loyalty to their Juveniles, the spectators were compelled to cheer the Indians on Saturday and Sunday. They were 100% behind the Lake of the Woods group and were not disappointed. The Fort William Westforts displayed the greatest unsportsmanship manner of the whole series. Their vehement display at the close of the game brought catcalls and boos from the fans."

On the home front, Kenora had very little to report about the triumph of the Lake of the Woods Indians. The Daily Miner & News and radio station CJRL were rather brief in reporting the news. "Little Rock" seems not to be in Arkansas alone.

N.W.T.

(From P. 1, Col. 4)

Natives' Plight

The plight of Indians in the Mackenzie River delta in the Northwest Territories is mentioned in the recently-published report of the Royal Commission on Canada's Economic Prospects.

"The number of Indians living in the Delta has been rising rapidly as a result of the improved health services provided by the Federal Government," the report says.

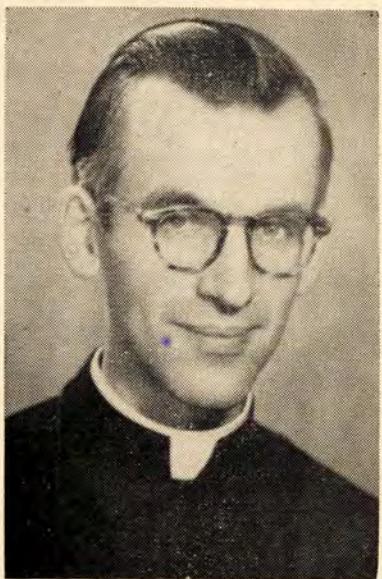
"But there has been no increase in the population of muskrat which the Indians trap for a living." The report describes the situation as "serious."

Brother J. L. R. O'Bomsawin, C.S.C.,

Son of Chief Louis Robert O'Bomsawin, Bro. Robert studied in the local reserve day school, then at the St. Cesaire juniorate; he joined the Brothers in 1943; graduated at Normal School and has been teaching geography, history and English at the St. Cesaire juniorate.

Bro. O'Bomsawin is taking post graduate work at Ottawa University this summer. His dream is that every Indian tribe in Canada be represented in his congregation (The Holy Cross).

Teaching Brother



Qu'Appelle Indian Hospital Fully Accredited

In a letter addressed to Dr. F. J. Porth, Zone Superintendent, Dr. Kenneth B. Babcock, Director of the Joint Commission on Accreditation of Hospitals stated that accreditation had been granted to the Qu'Appelle Indian Hospital for a term of three years. A survey was carried out on behalf of the Commission in November, 1957, by Dr. Dr. A. L. Swanson, Executive Director of the University Hospital of Saskatoon.

This credit ensures patients of the best quality of care. In an accreditation survey, such factors are checked as the hospital building which must be clean, well maintained and free of all fire hazards and hazards from exposure to disease of the other patients. Adequate up-to-date diagnostic facilities as well as employment of highly skilled technicians are stressed. Importance of proper functioning of auxiliary departments of Pharmacy and Dietary are emphasized by the Commission. Notwithstanding the departments and services mentioned, it is of the utmost importance that good nursing care be provided. Also that the medical staff is organized to ensure that there is a constant review of professional work. Patients are also assured that an accredited hospital is well organized.

Accreditation is a special standard whereby the success of a hospital's various activities can be measured. It is insurance that the hospital has the highest quality of medical and hospital service attainable. It inspires con-

fidence by both patients and staff for they are aware that those who use the hospital are assured that the hospital safeguards the patients' life and health.

The Qu'Appelle Indian Hospital began serving the Treaty Indian population in its present location on the shore of Echo Lake in 1936. Prior to that, service had been given at the File Hills Colony near Balcarres. Through the years the hospital expanded its facilities and services, becoming familiar to the Indian population not only in Saskatchewan, but in Manitoba and Alberta as well. At the present, while patients still come from northern Saskatchewan, Manitoba and Alberta, the hospital serves mainly the residents of the File Hills, Qu'Appelle, Touchwood, Pelly and Crooked Lake Agencies and the Central Administration District.

Its present capacity is 140 adult beds and bassinets. Facilities include a fine modern nurses' residence constructed in 1956. The hospital is operated by Indian Health Services, a Directorate of the Department of National Health and Welfare. Regional Superintendent is Dr. O. J. Rath, Regina, Sask., and the Director is a former Saskatchewan resident.

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BOOK REVIEW

JOE SUNPOOL. Don Wilcox. Little, Brown & Company. \$2.75. This is a story of a young Navajo who attends school at Haskell Institute. It is an interesting presentation of student life in a government school and of the situation in which many modern young Indians often find themselves. The illustrations are the work of the noted Apache artist, Allan Houser.