



INDIAN RECORD

A National Publication for the Indians of Canada

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Hon. J. Pickersgill Re-affirms Federal Responsibility In Indian Education

OTTAWA—Mr. Frank Howard, M.P. for Skeena, B.C., asked a Royal Commission on Indian Affairs recently.

The member for Skeena hoped for the establishment of a Royal Commission with jurisdiction not confined specifically to the problems of native Indians but with power to investigate the attitude of the Indian Affairs Branch.

"There has to be a conscious desire to accept native Indian people as equals and that we will undertake to abandon our paternalistic attitude," Mr. Howard said.

"We should undertake an attempt to appreciate and understand and experience the same feelings that Indian people have. We should try to understand their background, their cultures, their hopes, their desires and aspirations. In turn, we hope that they will appreciate ours," he added.

Defends Federal Rights

Mr. Pickersgill rebuffed the Member for Skeena on the question that education of the native Indian children should be brought under the same authority as that of non-Indian children, namely the jurisdiction of the provinces themselves.

Mr. Pickersgill said in Commons: "I want to make it clear, that I could not go along with the suggestions made by the honorable Member for Skeena:

"It seems to me that the federal government has an inescapable responsibility under the constitution for the educa-

tion of Indians and for the preservation of certain rights in connection with the education of Indians that would be sacrificed in one or two provinces if education of Indians was transferred to those provinces without safeguarding those rights. I should like to make it quite clear, so far as we in this party are concerned. We stand solidly behind the preservation of constitutional rights in this matter."

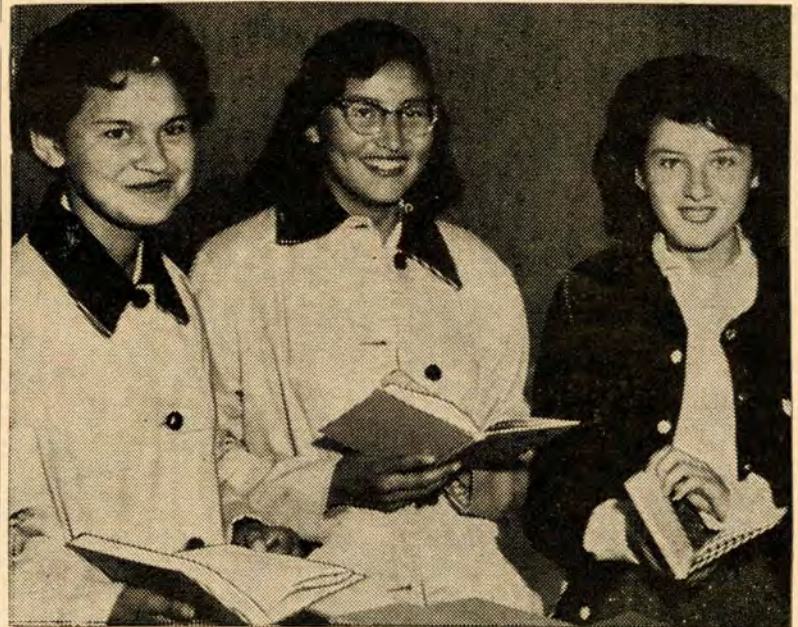
Benedickson Scores Decentralization

OTTAWA — Mr. Benedickson M.P., asks the Department of Citizenship and Immigration's Minister the reason for procrastination in Indian schools' construction and repair contracts.

"Decisions of importance which involve construction should be taken in the Summer holidays when the school is vacant, but the paper work is not completed until well into August and the result is that the school is disrupted at the beginning of September," Mr. Benedickson said.



Father Moore brought the statue of Our Lady of Fatima to all Manitoba's Indian missions. He is seen above at Camperville. (Lacelle Photo)



A FUTURE TEACHER, a typist and a young girl — who doesn't know yet what she wants to be — take a look at their new textbooks on their first morning in Winnipeg to attend the Indian Residential school which opened September 3 in the former Veterans' Home on Winnipeg's Academy Road. Shown here are (left to right): Emma Bone, 15, and Marjorie Burns, 17, both of Elphinstone, and Mary Beaulieu, 14, of Sandy Bay.

(Free Press Photo)

Assiniboia Residential School In Winnipeg

The old greystone veterans' home on Academy Road, which started off its career in 1915 as the Tuxedo Children's Home, has been given back to children.

This time they are young treaty Indians. They took over their occupancy September 2, pouring in from all over Manitoba for the opening of the new Indian residential school. This is the first school for Indians to be established in Winnipeg and the first Indian school in the province with only high school grades.

The students, who come from Indian schools scattered across the province, speak fluent English, as well as their native Indian tongue. Their school rooms, four of them, are in the annex of the old home; certified Manitoba teachers will train them in academic and vocational subjects. The main building, newly painted, contains their dormitories, each with some 15 beds, a cafeteria and the administrative offices.

On the spacious grounds, which border on Wellington Crescent, a football field is being laid out for the boys; a volley-

ball court is already waiting for the girls.

Shy and quietly excited, the young Indian boys and girls were happily exploring their new home and the busy street in front of it.

The school is conducted by Catholics. Father O. Robidoux, of the Oblate Fathers, is principal. —(Free Press)

\$1,000,000 HOUSING AID

OTTAWA — A \$1,000,000 housing program for Indians on reservations was outlined by Citizenship Minister Fairclough.

The program involves 538 homes on reservations: British Columbia and the Yukon, 126 homes; Alberta and the Northwest Territories, 86; Saskatchewan, 115; Manitoba, 70; Northern Ontario, 50; Southern Ontario, 25; Quebec, 55, the Maritimes, 11.

READ an important NOTICE on page 3

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REV. G. LAVIOLETTE, O.M.I.
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GUEST EDITORIAL

Contributed by Gilbert C. Monture

Gilbert C. Monture, Mohawk, is considered the world's foremost mineral economist. He has held government posts with NATO or the United Nations over the world.

The question has been frequently raised of late by those seriously interested in the improvement of the North American Indian why progress has been seemingly so slow. They have seen large sums of money and tireless energy expended by Government and private agencies, with what appears to be discouraging results. They see the once proud and independent, virile Indian peoples now reduced to apathetic individuals living in poverty and squalor, content to live on the bounty of governments and charity.

Well-meaning people have felt that this type of assistance is only the just recompense of a people who have been deprived through conquest and sheer weight of numbers of their lands and traditional way of living. The effects of this thinking and action has been to destroy the self-reliance and initiative of many of the Indians with the results that are only too familiar to all of us.

What is needed is a new vision among the Indians themselves, a vision of a people once more walking erect, independent and free to do and act for themselves. Such a vision can come only through Indian leadership which surely is not lacking. There are thousands of Indians who have demonstrated their ability to do, inspire and take their place throughout all walks of our complex civilization. On them rests the grave responsibility of giving time and thought to the lot of their less fortunate peoples. They and they only can inspire a vision, a vision based on the achievements of a people with mighty traditions of the past integrated and adjusted to a new way of life.

Are we who know this new way of life facing up to this responsibility?

— The Amerindian

Indians on Relief Disprove a Myth

By DON LOBB
Winnipeg Tribune

About 280 miles north of Winnipeg, the federal Indian Affairs Branch is carrying out an experiment in economic education among 1,300 of Manitoba's estimated 21,000 Indians.

The experiment is disproving the old story that giving an Indian money and control over his own welfare just sets him off on a round of drinking and debauchery.

In September, the Indian Affairs Branch began paying cash relief to 477 Indians at Norway House. The money is paid in cash or by cheque and they are free to use it any way they like. With few exceptions they use it as it is intended, for food and clothing.

Previously, welfare aid for Indians was based on a diet scheme set up by the federal government. An Indian on relief got a requisition from the superintendent of the Indian Agency to get food at the local post store on basis of the diet. He got beans, flour, sugar and other goods but no cash.

In 1957, the Indian Affairs Branch received permission to begin the Norway House "pilot plan."

The plan is designed to give the Indians an opportunity to handle money — to learn the value of cash — in providing for themselves.

It was restricted to 10 percent of Indians receiving relief. Norway House band, which numbers about 1,300, had 477 members on relief and was selected as the experimental group for all Canada.

Few Chances

At Norway House, situated at the northwest tip of Lake Winnipeg, there is a lack of employment opportunity. There is no industry or commercial fishing and few tourists visit.

When the pilot plan began, Superintendent Jack Staunton reported 194 adults and 273 children receiving relief.

Many of the adults were incapacitated by age or illness or were crippled.

All of them were real cases of need.

In setting the assistance rate

the income of the employable members of the family was considered and so was the amount of food available from the country — fish and game.

Maximum amount for individuals and families was set to maintain parity between the scale of relief paid to non-Indians by the province and to Indians on relief payments from Ottawa.

Encourage Work

To encourage those able to work, the relief payment is reduced by only a third of the value of other income, whether cash or the estimated value of game and fish. This means that an Indian's relief payment is cut only one dollar for every three dollars he earns otherwise.

R. D. Ragan, regional supervisor for Indian Affairs Branch, said of the plan: "It is a success in all respects."

"Some of the Indians react the same way a similar class of people anywhere would react. They spend their relief money on liquor. On the whole though, Indians at Norway House have done an excellent job," Mr. Ragan said.

Oblates Deny Eskimo 'Suppression'

OTTAWA (CCC)—A spokesman for the Oblate Fathers has objected to remarks made about northern missionaries by a Montreal medical doctor, Dr. Ray Lawson, whose views were reported by the Canadian Press news agency in a mid-June story from Montreal under the byline of Christine Stewart. The account was published by several Canadian daily newspapers.

"I don't know if Dr. Lawson or the reporter is mostly responsible for the erroneous and misleading statements," said Rev. P. A. Renaud, O.M.I., of Ottawa, superintendent of education in the Indian and Eskimo Welfare Commission of the Oblate Fathers.

"Anyway, they're almost all wrong," said Father Renaud, a specialist in native education who lectures on native community development at the University of Ottawa.

Father Renaud noted that Dr. Lawson had been quoted as saying that "missionaries have suppressed everything native to the Eskimo culture. They are largely responsible for the disappearance of such native arts as the drum dance . . ."

"This is impossible," Father Renaud said. "You can't suppress a culture, but a culture may change."

Noting Dr. Lawson's admission that the missionaries are preserving the Eskimo language, Father Renaud added:

"Well, a language is one of the most important tools of culture; it is not just words but a whole thinking process which typifies a culture. So how can he say that the missionaries are suppressing Eskimo culture? This is self-contradictory."

"Regarding native arts, Dr. Lawson seems to imply the missionaries are responsible for their disappearance in general. He specifies native drum dances. The Oblates have not suppressed the drum dances. We have even filmed these dances taking place at our own missions. Father Marie-Rousseliere made such a documentary which came out last year.

"It is also well known that the drum dances disappeared from many Eskimo districts before the coming of the missionaries," Father Renaud said.

"And the missionaries have co-operated with the government in promoting Eskimo carving. Just last winter, Rev. Andrew Steinmann took an Eskimo from northern Quebec to southern Canada and the U.S. to demonstrate and promote his carvings."

All culture changes, Father Renaud added. "True," he said, "some changes are sort of forced prematurely. For example, old age treatment and child care. These have disrupted the balance of Eskimo culture by increasing the population demand on natural resources, forcing the



Father Louis Taelman, 91, Jesuit missionary among the U. S. Indians for 58 years will observe the 60th anniversary of his ordination on June 29, in St. Ignatius Church at St. Ignatius, Mont. A native of Belgium, Father Taelman is still active as a chaplain in the mission's Holy Family Hospital. (NC Photos)

Eskimo to ask for aid to meet this change. But this change was forced by society, not the missionaries.

"And the best way to help the Eskimo to accept change and put up with the transition period is precisely the Christian faith," Father Renaud added. "This not only gives hope for an after-life and meaning to suffering, but also provides the Eskimo with understanding of the basic structure of our culture."



At St. Augustine Indian Mission, Winnebago, Nebr., "Chief-Speaks-With-Authority," better known as Archbishop Gerald T. Bergan of Omaha, poses with Frank Beaver, chairman of the Winnebago Tribal Council. Mr. Beaver selected the very appropriate name and personally conferred the title on the archbishop. (NC Photos)

St. Joseph's Girls' Indian School

SPANISH, Ont.—Founded in 1862 at Wikwemikong on Manitoulin Island by the Daughters of the Heart of Mary, the history of St. Joseph's school for girls closely parallels that of Garnier.

Originally a small log cabin on the edge of an Indian village with only the barest of necessities, it has outgrown its limits time after time until it has evolved to its present status.

Primary purpose of the school since its conception was the education of young Indian girls but recently, having recognized the need for higher education of the white children in the ever expanding area of Spanish, St. Joseph's has opened its doors to welcome these white students also.

The first little building at Wikwemikong existed until 1916 when it was burned to the ground in an uncontrollable fire. It was then decided to locate the school at Spanish alongside of the then recently constructed boys' school.

From the handful of Indian children who needed forceful persuasion for a baptism of

knowledge, the enrolment of the school has swelled to over 200 students, all eager to take advantage of the benefits which it has to offer.

Although the main reason for success of the school is its exceptional staff, the Daughters of the Heart of Mary shun the limelight and avoid exposure to publicity as much as possible.

The Daughters, originally founded as a religious organization in France during the revolution, is one of the few religious orders which does not wear the characteristic habit which the layman associates with nuns.

Although the daughters run retreat houses and homes for girls, St. Joseph's at Spanish is the only school of its kind, even though the order is spread through six continents.

With the staff of 10 including an Indian student who returned after post-graduate studies to devote time to her alma mater, the order administers the welfare of its charges both spiritually and academically.

Much Work Being Done For Forgotten People

By BERNARD DALY

OTTAWA (CCC) — The Indians of Canada forgotten people? Nobody will think so who visits the new Assiniboia residence school in Winnipeg.

Nor will anyone who takes the time to read 130 pages of report on Indian education compiled and recently published here by the Indian and Eskimo Welfare Commission of the Oblate Fathers of Canada.

These and other things show that there is great interest in the problems of Indians, and that carefully-studied steps are being taken to deal with them.

The new Winnipeg school was a busy place during August as its first principal, Rev. O. Robidoux, OMI, and a group of young Indian helpers prepared the former Veterans' Home for its September 2 opening as a residential school and hostel.

The new school, direction of which has been entrusted by the federal government to the Oblate Fathers, will take Indian students from grades eight to 12—the first secondary school for Indians ever to be opened in a metropolitan centre in Canada.

It will also serve as a hostel for Indian students attending the Manitoba Technical Institute, the Teachers' College and other such institutions.

The school and the enthusiasm surrounding its opening are reflections of the general interest the Oblate Fathers have been taking in Indian education.

Even more emphatic evidence of this interest is to be found in the report of the Oblates' Indian and Eskimo Welfare Commission.

It tells of a workshop, held in Ottawa a year ago, attended by principals from 38 of the 44 Indian residential schools in Canada under Catholic auspices.

The main objective of the workshop was to study the basic problems of "Indian acculturation"—the process of switching Indians from "a cultural channel quite at variance with that of the majority of Canadians."

These men, experienced missionaries and educators from Shubenacadie, N.S., to Sechelt, B.C., and beyond, spend a week exchanging views and listening to statements from specialists and consultants.

The program of lectures and activities was designed to combine the factual experience present in the group with the theoretical knowledge of experts in anthropology, comparative native education, pedagogy and Indian school administration, provided by the University of Ottawa and by the headquarters of the federal Indian Affairs branch.

By way of conclusions, the group agreed that "any realistic program of schooling aimed at acculturating the Indian must be based on respect for his ethnic and cultural background and on the desire to meet his special needs. It must include a frank, pleasant, gradual and methodical initiation of the Indians to the uses and customs of our Canadian society."

Cape Croker Celebrations

HAMILTON, Ont. (CCC) — A three-day celebration ending July 1 marked a double anniversary for the Indian mission of St. Mary's at Cape Croker, in the northernmost tip of Hamilton diocese.

Commemorated were the fiftieth anniversary of the blessing of St. Mary's Church and the one-hundredth anniversary of the coming of the Jesuit Fathers as missionaries to Cape Croker.

Most Rev. Joseph Ryan, Bishop of Hamilton, celebrated Mass at the church on the opening day of the celebration. The sermon was delivered by Very Rev. Gordon George, SJ, provincial of the Upper Canada province of the Jesuit Order.

Visits by two former missionaries in the area, Rev. Oscar

Labelle, SJ, and Rev. Joseph Barker, SJ, were other highlights of the anniversary observances.

There were about 250 Catholic Indians in the area tended by Rev. Joseph Dwyer, SJ, who has been pastor of St. Mary's for the past 11 years.

Indians of the Chippewa tribe have been in the Cape Croker area since the beginning of the 18th Century, when they overran the Saugeen and Huron peninsula, forcing the Iroquois into territory to the south.

Beginning with this Sept. '58 issue the INDIAN RECORD will have almost doubled its circulation, reaching the all time high of 3,836 copies distributed from Newfoundland to the Yukon.

The Oblate Fathers' Indian and Eskimo Welfare Commission has undertaken to increase the distribution of the Indian Record in all Indian mission centers across the country.

Missionaries are invited to advise the Editor (619 McDermot Ave., Winnipeg 2, Man.), if they desire more copies of the Indian Record than they received this month of September.

Gladstone's Maiden Speech Urges Vast New Deal

"When a man is treated like a child for many years, he is naturally slow to take any responsibility."

OTTAWA—A 70-year-old Blackfoot Indian called on the federal government, August 13, for a vast new deal for his people.

Senator James (Jim) Gladstone, Canada's first Indian senator, told the upper house that if Canada can help underdeveloped countries and distressed people it can assist Canada's Indians.

"If we are to become a success in anything today, we must be properly educated, not only in academic subjects but in learning the life of the white man today."

Senator Gladstone, a Progressive Conservative and successful rancher from Cardstone, Alta., also urged the government to investigate the possibility of subsidies to keep Indians trapping in Northern Canada. Indian trappers could not exist on present fur prices.

The slight, grey-haired senator hit hard at some federal regulations on grounds that they discourage Indians from farming and ranching. So much responsibility had been taken away from Indians by federal Indian agents that many progressive Indians had lost initiative and confidence.

His plea drew support from senators Vincent Dupuis (L—Quebec) and Gustave Monette (PC—Quebec).

Senator Dupuis said Canada's Indians "deserve some consideration in this country." The Senate and Commons should cooperate to see that justice is rendered.

Senator Gladstone, making his first Senate speech, said Canadian Indians have an innate sense of pride, self-respect and love of their country.

"As the original inhabitants they want not the patronage or tolerance of their fellows, but rather their understanding and help so that they may materially improve their lot and status in the months and years to come, and so that 'equality of opportunity' and 'equal status' will mean something in the future.

"If we in Canada can freely grant aid, comfort and recognition to underdeveloped and distressed people all over the world, at the public expense, we can well afford to have a careful and continuous regard to the

fulfilment of the legitimate, and indeed humble, aspirations of our native population.

We must give encouragement and provide economic, and in particular educational, aid to the thousands of our own people who need it and who, in a specially Canadian sense, deserve it," he said.

Senator Gladstone recognized that the problems of the Indians are not easy to solve. What might be good for one tribe might be a hardship to another.

Senator Gladstone said attempts are being made to give back initiative and confidence to Indians in the management of their affairs. But it would take a long time.

"When a man is treated like a child for many years, he is naturally slow to take any responsibility. On some reserves the government has done the Indian's work, transacted his business, taken his children away from his home to be educated, and given him no chance to think for himself or do anything as an individual."

The great need today was to assist and encourage Indians to work their lands for themselves

More Aid For Needy Indians

OTTAWA—Indian affairs received a thorough airing in the Commons during study of citizenship minister Hon. Ellen Fairclough's departmental estimates, including a plea by the CCF for higher rations or cash equivalent for indigent Indians.

Frank Howard (CCF-Skeena), described as niggardly food rations amounting to about \$10.45 a month for each adult.

He said they should be tripled or quadrupled, adding that a gradual replacement of food rations by \$18 monthly cash sums is not enough.

Can Be Supplemented

Mrs. Fairclough said she is just as "gravely concerned" as Mr. Howard, but added the \$18 allowance was for food only. Most Indians could supplement the sum by fishing and hunting for food.

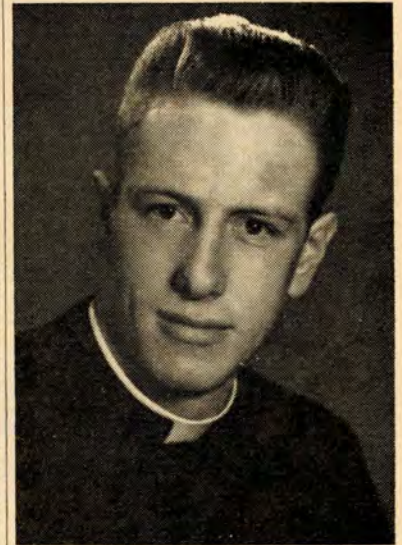
without being under the direction of an agent. Areas where timber resources were exhausted should be cleared and used by Indians for farming. In many such areas the Indians were on relief.

Senator Gladstone said the frustration facing Indians also is present among some employees and agents of the Indian affairs branch. Many government employees could guide reserves to greater prosperity "but find they must adhere to all the old rules and regulations from Ottawa, and there appears to be little room for new ideas and personal initiative."

He proposed the use of federal farm managers to help reserve Indians.

"You cannot expect my people to show progress, or to take

Huron Priest



Rev. Remi PICARD, son of Arthur Picard, a native of Village-Huron, P.Q., was ordained June 1st in Chicoutimi cathedral.

(Photo courtesy Father Geo. S. Gagnon, Village-Huron, P.Q.)

their place in business and industry until they have an equal education, not only in learning the three r's, but in understanding the world around them."

Blackfoot Spoken In Senate

OTTAWA—The Senate, Wednesday for the first time, heard part of a speech delivered in the language of Western Canada's Blackfoot Indian tribe.

Senator James (Jim) Gladstone, 70, first Indian ever appointed to the upper house, spoke briefly in his mother tongue in his maiden Senate speech.

He said:

"Eekoh - kinay - tames - tikeekunay - apee unokh - ohtayts tseeh - pee mukiy sitsip sukomoh kee unok see awk - aw - kee - tsee - maks. Nitowat simoyeek - nukohk - okomot ayhpo wat omohsahow."

Translation:

"The Indians of Canada are very happy to know they have someone in Ottawa to represent them in the government of Canada. I pray that I will be able to speak the right words for them."

Senators Tribal Mates

Senator Gladstone of Cardstone, Alta., named to the Senate last January by Prime Minister Diefenbaker, referred to his fellow senators as his "new tribe."

He said that when he speaks for Canada's 165,000 Indians "it will be only for them and not for those who are trying to tell them what to do.

"I want to be their voice in Ottawa until they all choose to take the federal vote for themselves."

He said his appointment had been described by some members of his race as "the biggest moment of their lives."

"Now they look forward to seeing some of the things which were promised to us by our great mother, Queen Victoria."

Pioneer Nun Dies

VANCOUVER (CCC) — One of the first Sisters of the Child Jesus who came from France in 1911 has died.

She was Sister Marie Josephine, 75, who was in the 45th year of her religious profession.

Sister Marie Josephine spent much of her life working for the Indian people of British Columbia. She was stationed at St. Paul's, North Vancouver, St. James, Lejac and Williams Lake.

She was at Maillardville from 1947 to 1952, when she returned to the Provincial House at North Vancouver.

Oblates Brought Faith To Alaska

By Thomas E. Kissling

WASHINGTON—The vote of Congress approving the admission of Alaska as the 49th state of the Federal Union, subject to a territorial referendum, recalls the heroic labors of B.C.'s Oblate priests to spread the Catholic Faith in a difficult mission area.

First Catholic priests to set foot on the shores of Alaska are believed to be two Franciscans: Father John Riobo and Father Mathias, chaplains of the Spanish frigates *Princesa* and *Favorita*.

While engaged on a seven-months' voyage of exploration along the coast, they said Mass and administered baptism, Ascension Day, May 14, 1779, on the southern end of Prince of Wales Island, Bay of Bucareli.

Father Seguin

Initial attempts to establish Catholic missions were made by the Society of the Oblates of Mary Immaculate.

One of their intrepid missionaries, Father Seguin, in 1862 went from Mackenzie across the Rocky Mountains to Fort Yukon where ministers of the Church of England had been laboring.

In 1867, the United States purchased Alaska from Russia for \$7,200,000.

When the American Government took possession of Fort Yukon, the Oblates reactivated their missionary endeavors.

Father Emile Petitot, O.M.I., noted missionary and explorer, crossed the border from the Canadian Northwest to survey the possibilities of winning the Alaskan tribes to the Catholic faith, and made a favorable report to Oblate Bishop Henri Faraud, Vicar Apostolic of Athabasca-Mackenzie.

Bishop Faraud entrusted the new enterprise to his coadjutor, Bishop Isidore Clut who, with Father August Lecorre, spent seven months in 1872 at the trading post learning the language, catechizing and saying Mass at the cabin of Francis Mercier, chief agent of the Alaska Commercial Company at Nuklukhoyit.

116 Converts

They visited every village down the stream to St. Michael, receiving 116 converts.

Bishop Clut then returned to the Mackenzie, completing a trip of nearly 8,000 miles.

Father Lacorre remained there until 1874 when he received word that the spiritual jurisdiction of Alaska had been assigned to the Diocese of Vancouver Island (Victoria, B.C.).

This See was headed by the saintly and scholarly missionary, Bishop Charles J. Seghers, a na-

tive of Ghent, Belgium. He was consecrated in Victoria, June 29, 1873, and one month later set out for Alaska, traversing the whole island from north to south via canoe, on foot and dog sled.

In 1877, accompanied by Father Joseph Mandart, Bishop Seghers made another long and exhausting trip through Alaska and visited and ministered to 30,000 Indians.

Promotion

Returning to Victoria in 1878 he found news awaiting him that completely delayed his plans for the Alaskan missions.

Pope Leo XIII had promoted him to be Coadjutor Bishop of Oregon City (Portland) and he succeeded Archbishop Francis N. Blanchet in that post in December 1880.

While on a visit to Rome in 1833, Archbishop Seghers obtained permission to resign from his See of Oregon and return to his old See of Victoria which was then vacant.

He was reappointed on March

7, 1884, and immediately resumed his plans for the Alaskan missions.

It was not until July 1886, however, that he was able to sail from Victoria.

Accompanied by two Jesuits of the Rocky Mountain Province, Father Pascal Tosi and Father Aloysius Robaut and a lay helper, Francis Fuller, they arrived at Chilcoot Pass a week later and went on to the headwaters of the Yukon.

Alaska's Apostle

It was decided that the two Jesuits would remain for the winter at Harpers Place while the Bishop and Fuller proceeded with two Indian guides for Nulato.

During the long and arduous journey of 1,100 miles Fuller, after many signs of mental distress from the hardships endured, fatally shot the Archbishop with a rifle, when they were less than a day's journey from their goal, Nulato.

And thus the "Apostle of

Alaska" became a martyr for the missions, Nov. 28, 1886.

Of particular notice was the labors of Jesuit Father William Judge, who arrived at Holy Cross mission in 1890, and aided in remodeling and erecting the mission buildings.

In 1897, he followed his migrating flock in the stampede to the Klondike, where he built a hospital at Dawson and ministered to the miners during a typhoid fever and pneumonia epidemic. He died in the hospital he had built, Jan. 16, 1899.

Status Changed

On July 17, 1894, the Territory of Alaska was raised to a Prefecture Apostolic, and ceased to be a part of the diocese of Vancouver Island. Father Tosi was appointed its first Prefect Apostolic.

In February 1895, he explored the western part of the Seward Peninsula up to Port Clarence and on the Selawik River. Illness overtook him and he resigned the post in March 1897 and died at Juneau, Jan. 14, 1898.

Father John B. Rene, S.J., was appointed to succeed Father Tosi, and he resigned in March 1904.

The famed missionary, French-born Father Joseph Raphael Crimont, S.J., who came to the Alaskan missions from Montana in 1894 was named to succeed Father Rene as Prefect Apostolic of Alaska.

On Dec. 22, 1916, the prefecture was raised to a vicariate and Father Crimont became Vicar Apostolic of Alaska, a post he held with distinction.

On Jan. 8, 1948, Father Francis D. Gleeson, S.J., the present incumbent was appointed to succeed Bishop Fitzgerald.

His vicariate, according to the Official Catholic Directory of 1958 comprises 515,600 square miles. The total population is 60,000 with a Catholic population of 10,500.

Thirty priests, eight Brothers and 37 Sisters labor there.

The capital of Alaska, Juneau, named in memory of its Catholic founder, Joseph Juneau, is the See city of the Diocese of Juneau, erected on July 9, 1951, with Irish-born American citizen, Dermot O'Flanagan as its first bishop. He had served in Alaska since 1933. His diocese which includes all the southern coastal region of Alaska comprises 70,800 square miles, which he traverses mostly by plane. It has a total population of 93,200 and a Catholic population of 12,000. Nineteen priests and 47 Sisters labor there. (NC)



David Charley, a Navaho Indian seminarian, instructs his pagan 104-year-old great grandmother, Na glis des Bah, in the Catholic religion. David, whose home is at Indian Village, N. M., is currently studying for the priesthood in the Franciscan Order at St. Francis Seminary, Cincinnati, O. His great grandmother was ten years old when the U. S. Army under Col. Kit Carson led the Navaho Indians into captivity from their reservation in Arizona to Fort Sumner, N. M., in 1864. (NC Photos)

Well Known Pioneer Passes at St. Philips

A well known pioneer of the St. Philips district, Sask., in the person of William E. Monaghan passed away in the Grey Nuns' hospital, Regina, on May 22, after a lengthy illness.

Mr. Monaghan was born on Aug. 14, 1873, in Chorley, England. He first came to Canada in 1891, returning to England a few years later. He returned to Canada in 1897 settling at Valley River, Man., for a short time before coming to St. Philips. There he resided until his death except for an absence of several years service in World War I.

He saw the days when Fort Pelly was an active trading post and was closely associated with the well known missionary, Father DeCorby, the founder of St. Philips Mission. He homesteaded one mile east of St. Philips Mission and resided there for several years until the outbreak of World War I.

He served with 107th battalion and was later drafted to the 1st CMR's. He saw action in France and Belgium and spent many months in hospital after the war before returning to St.

First Indian to Join "Mounties"

The first Indian to be appointed to the Royal Canadian Mounted Police force now is undergoing recruit training in Regina. He is Edward Brenton Kelly, of Sardis, British Columbia, a member of the Tzeschten Band, New Westminster Agency, whose appointment as a constable dates from April 2, 1958.

He is the son of Edward and Delavina Kelly. While his father was a barber in Vancouver, Constable Kelly attended public school in that city; when his parent opened his own shop on the Tzeschten Reserve, the young "Mountie" completed his education at Chilliwack High School, graduating from Grade 12 in 1957 when he was 18 years of age. He held various student offices while attending school. He also served on the sports committee, was active in the Wolf Cubs and Trail Rangers, and spent a year with the Air Cadets.

The initial period of enlistment in the R.C.M.P. is for five years. The first year is probationary and includes extensive training in courses designed to fit recruits for careers in the force. On satisfactorily completing this course, Constable Kelly will be posted to a suitable Division.

— Indian News

Philips where he taught the local Indian day school for several years. This was prior to the building of the present mission.

Mr. Monaghan was well known for his generosity and charitable work and will be missed by many.

He was a life member of the Kamsack branch of the Canadian Legion, being a member since its formation.

Funeral services were held from St. Philips Roman Catholic Church on Tuesday, May 27, at 1:00 p.m. The large crowd in attendance showed the high esteem in which he was held. His nephew, Rev. George Barton, parish priest of Arbury, officiated. Fathers of St. Philips and staff sang the Requiem Mass and a very inspiring sermon was delivered by Fr. A. D'Allaire, of Kamsack. A large number of members of the Kamsack branch of the Legion attended, and Legion rites were observed at the graveside, with president Mike Cassick conducting. Paul Ratushny, of Kamsack, sounded the bugle. Bremners Funeral Home of Regina and Wilson Funeral Home of Kamsack were in charge of arrangements. Pallbearers were Louis Oleshewski Sr., Joseph Broda, Joe Ulmer Sr., Louis Quewezance, Roy Musqua and George Brass.

Left to mourn his loss are one brother, Hugh Monaghan, of New Westminster, B.C., and one sister, Mrs. Alice Barton, of Arbury, Sask., formerly of St. Philips; also three nieces, four nephews, and two great, great nephews.

Self-Help Is Indian Group's Aim

BANFF, Alta.—The Urban Indian Association of Winnipeg, an all-Indian organization, is the brainchild of two young Indian women who attended a citizenship semestre at the Banff School of Fine Arts.

"All the problems of our people stem from one thing—lack of education," Mrs. Marion Meadmore, wife of Ron Meadmore of the Winnipeg Blue Bombers, said in an interview.

Mrs. Mary Gilbert agreed. It had taken both women months of meetings, talks with officials, and red tape cutting to get Indians with little education into trade school.

Both were born on reservations, but attended regular high school.

"If we hadn't, I'm sure we'd still be on the reservation," said Mrs. Meadmore who completed



Left to right: Melithon Natako, his wife Madeleine Narho and His Excellency Bishop J. L. Coudert, O.M.I.

Indian Couple Married 65 Years

There lives in our Mayo community a charming old Indian couple that has attracted the interest of many people. They have been members of our community only for the last couple of years, and much against their will. True to the fact that one is only as old as he feels, they still nourish a nostalgia for the wilderness; every time spring comes around Edjitso will speak of going to McQuesten Lake.

On the 5th of August 1861, Melithon Natako, seven years of age, was baptized by Father Henri Grollier, O.M.I., at the Mission of the Holy Name of Mary of Fort McPherson, N.W.T. This Melithon Natako was later identified by Father C. H. Giroux, O.M.I., as being Edjitso. This would indicate 1854 as the date of birth of Edjitso. He would then be now 103 years old, and possibly 104.

Edjitso's wife, Madeleine Narho, was born on the 18th of June 1870, and baptized the next day by Father P. Seguin, O.M.I. The old lady has just turned 88.

Madeleine and Edjitso were

married at Fort McPherson by Father C. H. Giroux, O.M.I., on the 25th of December, 1892. The old couple has, therefore, been married 65 years, a record very hard to beat.

Not blessed with children, they adopted a boy by the name of Joe Bernard who now lives either in Arctic Red River or Aklavik. It is believed that the old couple came over to the Yukon side somewhere around 1910.

This much we know about our old friends. Certainly they have a right to a place of choice in our respect and esteem. This proves that natives can and do, in some cases, live a long life. Theirs is a record long to be remembered by many of us: 103 - 88 - 65.

—Fr. Edmond Turenne, O.M.I.

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and Mexico

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her pre-medical course at the University of Manitoba.

Matrimony ended professional careers for them — Mrs. Meadmore in medicine and Mrs. Gilbert in nursing.

As a result of efforts of the Urban Indian Association, the Winnipeg School Board and Department of Indian Affairs are making it possible for Indians to enter the Manitoba vocational training school next fall without the required educational background.

The Urban Indian Association is more effective because it is organized by Indians, Mrs. Meadmore said. "If it were run by white people, our own people wouldn't participate. They'd rely on the white people. They haven't enough confidence in themselves yet to mix with white people."

A Report Compiled by the Oblate Fathers

Education for Young Indians

By DAN CAMERON, Regina Leader Post

In a recent summary of American policies for Indian acculturation, Alexander Lesser declared that his countrymen have come to appreciate and understand other people in some degree without insisting that "they become like ourselves." But the lesson is still only partly learned and is not as yet a decisive factor. On the contrary, the U.S. has yet to adopt and sustain an Indian policy and program that is rooted in the principle that "Indians have the right to be Indian."

That makes sense to all democratic citizens from New Orleans to Aklavik. It also lends a very special interest to a remarkable report issued by the Oblates of Mary Immaculate, the religious order of priests and lay brothers that operates forty-four residential schools for the 35,000 or more Indian boys and girls in Canada who, for schooling purposes and due to their background, do not come under the immediate jurisdiction of one or the other of the ten provincial departments of education.

Their parents are the cultural and legal heirs of Canada's original discoverers and settlers. Their schooling is the responsibility of the Indian Affairs branch of the Department of Citizenship and Immigration or, in the Northwest Territories, of the northern administration branch of the Department of

Northern Affairs and National resources.

For very practical purposes, both branches maintain residential schools administered by various religious bodies. These schools, like the day schools on the reserves, are denominational and co-educational. Most of them do not go beyond the elementary level. All of them, under official policy, try to follow the course of studies laid down by the province in which they are located, adding something in the way of manual training and home economics in their upper grades.

As noted, the Oblate Fathers operate forty-four of these schools. In order to co-ordinate and better their education services in this vital field, the Fathers invited the principals, or superintendents, to meet in Ottawa in August 1957, for a one-week workshop sponsored by their own Indian and Eskimo Welfare Commission and under the auspices of the University of Ottawa's school of psychology and education.

The report, "Residential Education for Indian Acculturation," runs to 81 pages and stands as the first inclusive record of what this devoted group of priests and laymen have been doing for years, are doing today, and plan to do, for their young charges—and Canada at large.

It may be noted here that "acculturation" means the adjustment of a group to the cultural life of another group. The Oblate Fathers are, in their thinking and practice, cordially at one with the American educational specialist, Vernon Beggs, in his statement that "this adjustment must be based on sound psychological principles, respecting the integrity of personality and working through the people themselves to help them achieve their own peculiar destiny."

Mr. Beggs went on to say that, certainly, no new personality and no new culture is built on the deliberate wrecking of another. Adjustment to another culture can be achieved only as the members of the minority group retain their self-respect, their pride in achievement, and their recognition of those elements in their culture which have enduring worth.

The workshop report is accompanied by a 49-page study, "Indian Education Today," put out by the Research Centre for Amerindian Anthropology and written by Andre Renaud, O.M.-I., of the Indian and Eskimo

Ottawa University. This is the astonishingly revealing story of a specialized survey of the Oblate schools carried through by, and under Father Renaud's supervision.

Because he knew that he was entering what he refers to as "virgin land" as far as research was concerned, Father Renaud decided to confine the project to two items in the standardized aptitudes and achievement tests, general intelligence and reading achievement. He had his own special problem even in this limited approach. As he writes: "Intelligence tests standardized in a given culture environment, and under a conditioning particular to a specific culture, are valid primarily and almost exclusively for the people brought up in that culture."

Although it is not meant to do so, the study reveals clearly how Father Renaud's innate intelligence enabled him to get through the barrier and practically think "Indian" in his dealings with these sensitive children. Among other things he discovered that they were on the average as quick to learn as other Canadian boys and girls, that the girls were quicker than the boys, that a friendly, interested teacher commands an evocative magic of his (or her) own, and that where there is no genuinely humanizing sympathy, there can be little or no educational advance.

Father Renaud puts it this way. In this particularly hazardous field, "The teacher himself should be included in this inventory of the Indian child's educational needs or difficulties. He is the product and representative of one culture, that of the dominant group. Unless he has been sensitized to such notions and facts as cultural differences, cultural change and acculturation, either theoretically or by experiences, in broad terms or with reference to his particular situation, he can by-pass the problem altogether and never fully understand the sociological process in which he has agreed to take part."

Looking to the future, and citing the standardized Anglo-Saxon cultural superiority complex inhibiting the average teacher, Father Renaud comes realistically down to the Canadian citizen level. He points out that Indian education must go beyond the academic schooling of present-day Indian boys and girls. It must involve practically the whole Canadian people.

Welfare Oblate Commission,

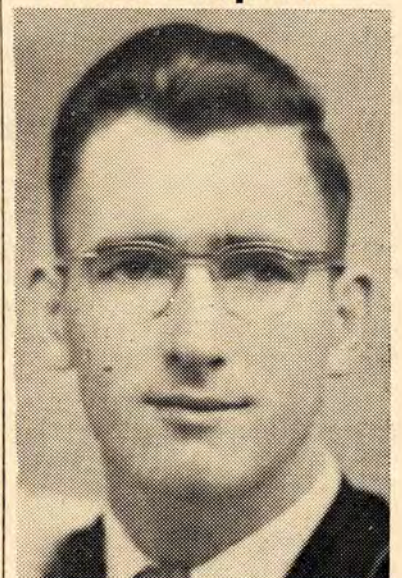
"It will," he declares, "be economically successful and culturally enriching, let us not delude ourselves, only to the extent that it will rally the active participation at all levels of social communication and responsibility beginning with the family, in terms of adults as well as school-age children, of both societies implicated in the process, the Indian communities on the reserves and the Canadian community."

That is plain talk on the subject of one of the Canadian citizen's inescapable moral responsibilities. He, and his wife, are the ultimate, determining integrating agents.

This big double-header Oblate report on Indian education in Canada today, with its 130 pages of information provided by skilled and dedicated educationists, does more than paint a picture. It somehow breathes the Oblate Christian missionary spirit, utilizing modern tools in a project that must eventually benefit Canada socially and spiritually. The Oblates are indeed Christian missionaries. They function under orders. And when they enlist the continuing co-operation of their own Christian community, Canada, they are obeying those orders.

More power to them! Canada needs and can use all the exemplary seven-days-a-week men it can produce.

School Inspector



Seven years a teacher at Sandy Bay I.R.S. (Man.) Mr. Robert CONOLLY, B.A., B.Ed., has been recently appointed Regional Inspector for Indian Schools in Saskatchewan. He is working now on a Master's degree in education. He will work with Mr. H. B. Rodine who until now was the sole Indian school inspector in Sask.

Peigan Girl Featured on Magazine Cover

A young Peigan Indian, a member of the Blackfoot Confederacy, and the daughter of a prosperous grain farmer on the reserve near Brocket, southern Alberta, was the cover girl for Weekend Magazine recently. And a very attractive portrait she presented in her white buckskin ceremonial clothes—which she wears on such occasions as the annual two days of sports and dances which are staged at Brocket.

She is Joyce McDougall, daughter of Mr. and Mrs. Maurice McDougall, and one of a family of eight children. She attends St. Theresa's Academy in Medicine Hat. There she enjoys her studies and such sporting activities as basketball, skating, bowling and curling—until holidays bring her back to her modern Indian home.

Experiencing the best of two worlds, Joyce now finds herself at home wherever she goes.

Minister Welcomed to New Post Fort Simpson Mission Observes Centennial

The first woman ever to hold Cabinet rank in Canada has now become head of the department of Citizenship and Immigration.

Hon. Ellen L. Fairclough, former Secretary of State, is a native of Hamilton. Of United Empire Loyalist descent, she is a certified public accountant and had a professional practice in her home city.

The new Minister was first elected to the House of Commons in 1950 to represent the riding of Hamilton West. She was re-elected in 1953, in 1957, and again in 1958. She served as Chairman of the Labour Committee of the Official Opposition caucus and, by reason of this post, was the official voice of the Opposition in the Commons on labour matters. She served as a member of the Canadian delegation to the United Nations in 1950 and was a delegate to the Conference of Parliamentarians from NATO countries held in Paris in 1955. She was sworn of the Privy Council and appointed Secretary of State of Canada on June 21, 1957.

An unusual honor came the way of Hon. Ellen Fairclough early this year when, in the absence of the Prime Minister, she was for a time acting Prime Minister.

In April 1958, Mrs. Fairclough, with the Minister of Trade and Commerce, and the Minister of External Affairs, represented the Canadian Government at ceremonies inaugurating the first Parliament of the newly-formed West Indies Federation.

Hon. Ellen Fairclough was also named as Canada's Special



The Hon. Ellen Fairclough, Minister of Citizenship, Superintendent General of Indian Affairs.

Ambassador on the occasion of the inauguration of His Excellency Arturo Frondizi as President of the Argentine Republic and, as her envoy, conveyed to Argentina's President the Canadian Prime Minister's personal greetings and the good wishes of the Canadian people.

In addition to her duties as Minister of Citizenship and Immigration, Mrs. Fairclough is also Superintendent General of Indian Affairs — an appointment which has particular significance as she comes from a province which has the largest concentration of Indian inhabitants in Canada. Already, she has been warmly welcomed in the department she now heads.

— The Indian News

FORT SIMPSON, Northwest Territories (NC) — The 100th anniversary of the Sacred Heart Indian Mission here was observed with five days of commemorative ceremonies.

The celebration was opened with a solemn Mass offered by Father Alexis Robin, O.M.I., who was the director of the mission from 1929 until 1936.

High point of the observance was a solemn pontifical Mass offered by Bishop Joseph Trocellier, O.M.I., Vicar Apostolic of MacKenzie. It was on the anniversary of the first baptism performed at Fort Smith.

A requiem Mass was offered by Father Sylvio Lesage, O.M.I., the mission director, for all deceased members of the far-flung parish which is made up chiefly of Slave Indians and Metis.

According to the souvenir booklet, which was prepared by Father Lesage, 34 children and 11 adults were baptized by Father H. Grollier, O.M.I., on Aug. 17, 1858, the day after the pioneer missionary reached Fort Smith. The priest also blessed five marriages.

Other ceremonies of the centenary days included the reception of first Holy Communion by Irene Sabourin, a first grade pupil at the mission school; the blessing of a newly completed grotto in honor of Our Lady of Lourdes; administration of Confirmation by Bishop Trocellier and the golden wedding jubilees of two local couples, Mr. and Mrs. Jean Squirrel and Mr. and Mrs. Joseph Nakekon.

In addition to the liturgical Latin, three languages were used in connection with the observance, Slave, French and English.

In the geographical centre of the MacKenzie vicariate, Fort Simpson figures in both the past and present history of the North-

west Territories. Situated on a small island just below the juncture of the MacKenzie and Liard rivers and 140 miles northwest of Great Slave Lake, Fort Simpson was once an important fur trading centre.

At present it boasts an air field, a Hudson's Bay post, a restaurant, an airways communication centre, an experimental agricultural station, Mounted Police and Forestry service stations and three missions, Sacred Heart and two non-Catholic establishments.

In connection with the Catholic mission, St. Margaret's Hospital is operated by the Grey Nuns of Montreal, and a grade school is operated under Catholic auspices.

Two residential schools will be built there, by the Federal Government, within a few years, one for Catholics, the other for Anglicans.

Jacob Sark Re-elected in P.E.I.

LENNOX, P.E.I.—An Indian agent has conducted a democratic election that re-elected Jacob Sark, chief of the Micmac tribe on this island reservation, August 7.

There were no war dances or gauntlet runs. And like the pale-faces, only a small percentage of the 275 tribe members turned out to vote.

Sark received 44 votes to the 30 ballots cast for his opponent, Frank Jades. Sark has been chief of the tribe for 20 years and succeeded his father John, who was chief for 40 years.

The 65-year-old chief is a graduate of St. Dunstan's University in Charlottetown and a former school teacher.

Progress Report On Education

OTTAWA—The Honorable Helen Fairclough, Minister of Citizenship and Immigration, reported to Parliament on progress in education of Indians.

"There are presently 37,537 Indian children attending day, residential and non-Indian schools," she said. "In day schools, 20,125; in residential schools, 10,082; in non-residential schools, 7,330.

During the fiscal year 1957-58, fifteen agreements for joint schools were completed at a cost of \$949,747 to the Canadian government, involving 1,000 children.

For the current year there are 22 agreements involving approximately 900 children.

In 1957-1958, 403 Indian students were enrolled in professional and other courses; 2,620 boys were instructed in fundamental of woodworking and motor mechanics; 3,226 girls received instruction in home-

making, cooking and sewing; 500 Indian men and women received the same type of practical education. Six regional placement officers assist and encourage the employment of Indians in a variety of occupations in non-Indian communities.

From April 1957 to July 1958, there were 150 Indians successfully placed in permanent urban employment, of whom 117 were in skilled trades.

788 Indians were placed in agriculture, construction, wood-clearing and lumbering.

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