



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

Single Copies 10 cents

VOL. XXII, No. 4

WINNIPEG, CANADA

APRIL 1959

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MOTHER MARG. MANN.
1190 RUE GUY
MONTREAL, 25, P.Q.

Rev. Paul Piché OMI Named Vicar Apostolic of Mackenzie

OTTAWA (CCC)—Rev. Paul Piché, O.M.I., of Ottawa, has been named Titular Bishop of Orcisto and Vicar Apostolic of Mackenzie in the Northwest Territories. As Vicar Apostolic, he succeeds Most Rev. Joseph-Marie Trocellier, O.M.I., who died in Montreal last November 27.

Pope John XXIII's March 21 appointment of Father Piché was announced here by Very Rev. Paul C. Marcinkus, chargé d'affaires at the Apostolic Delegation in Ottawa.

The new Vicar Apostolic of Mackenzie, with residence at Fort Smith, has been director general of the Oblate Commission on Indians and Eskimos, in Ottawa, since 1956.

He was born at Gravelbourg, Sask., September 14, 1909, and is a graduate of College Mathieu

at Gravelbourg, obtaining his Bachelor of Arts degree there through Ottawa University.

He entered the Oblate novitiate at St. Laurent, Man., in 1930, and completed his theological studies at Sacred Heart Scholasticate, Lebret, Sask. He was ordained September 23, 1934, by Most Rev. Arthur Melanson.

Father Piché taught at the Lebret scholasticate from 1935 to 1941. Then for two years he was superior of the Holy Family Juniorate at St. Boniface.

In 1943 he was named superior and principal of the Indian Residential school at Lebret. In 1951 he was named provincial of the Manitoba Oblate province. Since 1956 he has been director general of the Oblate



Most Rev. Bishop Paul Piché, O.M.I. Bishop-Elect of Mackenzie

Ermineskin Chief Buried At Hobbema

HOBBEWA, ALTA. — Daniel Minde, chief of the Ermineskin Indians until two years ago when he was hospitalized, was buried at the Hobbema Roman Catholic cemetery recently.

Representatives of the Indian Agency, R.C.M.P. and members of the tribe attended the service in the chapel.

Seventy-five years of age, Daniel Minde was a man who worked hard in his lifetime to better the lot of his fellow-Indians. His interest in reserve activities was one which greatly aided many improvements. His greatest interest was in the expansion of the school catering to the Indians of the district.

He was also a strong supporter of the Roman Catholic Mission.

He was elected a councillor first in 1929 and held that position until he was chosen chief of the tribe in 1943.

He relinquished his position as chieftain two years ago when he became hospitalized following an illness. His Indian name, Ka Mahigan Pimuttet, means "Walking Wolf." He is survived by his wife, and three children, Mr. J. Minde, Mrs. P. Wolf and Mrs. M. Smith; and scores of grandchildren and great-grandchildren.

At the Coronation of Her Majesty Queen Elizabeth II, Daniel Minde was awarded a Coronation Medal for his work.

The service was conducted by Father G. M. Latour, O.M.I., Father M. Landry, O.M.I., Father G. E. Rheaune, O.M.I. and Father A. Paradis, O.M.I., who delivered an address in both Cree and English.

Antigonish Technique Outlined To Indian-Metis Conference

The great significance of the famed "Antigonish Co-op Movement" in the Maritimes, is that "they dared to put it into practice," Frank Syms, public relations director of Red River Co-operative Supply Limited, told the recent Indian and Métis conference in Winnipeg.

"There are perhaps many plans comparable to the Antigonish Technique gathering dust in committee and commission reports across the world," he said. "But if we are to assist the Indians and Métis we must have

the vision not only to see what must be done but also the courage to do it."

Mr. Syms said the great contribution of the Antigonish Technique of individual development through group action in co-operatives and credit unions is the social depth of the technique whose ultimate goal is a full and abundant life for everyone in the community.

Quoting Dr. M. M. Coady on opposition to application of the co-operative technique, Mr. Syms said:

"It would arouse opposition from the vested interests; but to keep silent on this great human possibility would be to play Charlie McCarthy to the financial Bergens—and that we were not prepared to do even at great risk to ourselves."

Basic principles behind the Antigonish Technique, he explained, are:

The primacy of the individual. Social reform must come through group action.

Education must begin with the economic.

Education must be through group action.

Effective social reform involves fundamental changes in social and economic institutions.

The ultimate objective of the movement is a full and abundant life for everyone in the community.

Sioux from Mission School Wins State Oratory Award

ST. FRANCIS, S.D. (NC) — Charles J. Archambault, a Sioux attending St. Francis Mission High School here, won a second place in the state finals of the American Legion Oratorical Contest held in Pierre, S.D.

He was awarded a silver medal and a cheque for \$25. In his oration, entitled "The Majesty of the Constitution," Charles explained that the Indian people are interested not only in their rights under the Constitution but also in preserving and strengthening the Constitution. The mother of Charles lives in Rapid City, S.D. His father was listed as missing in action in World War II.

(Photo Page 4)

Indians Appointed Agents

REGINA, Sask.—For the first time in the history of Saskatchewan, treaty Indians have been appointed assistant Indian agents on reserves in this province, N. J. McLeod, regional supervisor for the National Indian Affairs branch in Regina, said recently.

Mr. McLeod said the move was made because modern-day Indians are taking a place in the community, undertaking respectable jobs and trying to live a life comparable to that of their white brothers.

"Gone forever is the Indian huddling close to a glowing fire, calmly puffing on his peace pipe. Gone too are the tomahawks and bows-and-arrows. Instead, Indians are leading honest, respectable lives."

Mr. McLeod was questioned on the recent appointment of two Indians to positions of authority on Saskatchewan reserves. Dave Grey Eyes, a former lieutenant with the Saskatoon Light Infantry, and Campbell Brass, both treaty Indians, were recently appointed assistant Indian agents.

The two were the first Indians in Saskatchewan to be given such positions with the Indian affairs branch.

Mr. McLeod explained his department was now hiring Indians because "they have advanced to the position where they now have the qualifications necessary for Civil Service."

In the past, Mr. McLeod said, the Saskatchewan Indian just wouldn't fit into Civil Service occupations. "However, they are now respected not only by ourselves, but by other Indians too. The Indian people look to the educated ones and trust their problems to them."

Mr. McLeod said there are now several Indians working on rescues in Saskatchewan.

(Turn to Page 2)

Johnny Joe Makes History

Johnny Joe at 13 has become the first Indian page boy in the history of the British Columbia Legislature. A member of the Songhees band and a student at St. Louis College Catholic School, he was chosen, along with other students there, as a page for the session.

Sardis Man First Native In RCMP

Constable E. B. Kelly, son of Mr. and Mrs. Edward Kelly, members of the Tzeachten band of the New Westminster agency, Sardis, is the first Indian to be appointed to the Royal Canadian Mounted Police force.

The graduation exercises took place at the depot division in Regina, the end of the month to which his parents and younger sister Nadine travelled by plane to attend.

Constable Kelly was first sworn into the service in Chilliwack, then sent to A Troop division, Regina in April 1958. There he completed his training and immediately upon graduation, was sent to Edmonton — the first member of his troop to receive a posting.

Eddie, as he is known to his friends in the community, attended elementary school in Vancouver and when his family returned to their native home at Sardis, went to Chilliwack Senior high school. He graduated in 1957. During his high school days he held various student offices and served on the sports committee. In grade 11 he was chosen "King of Hearts."

He was also active in Wolf Cubs, Trail Rangers and spent a year with the Air Cadets.

Eddie was also well known in singing circles, soloing at social functions, weddings and concerts. He was a member of Carman United Church choir where he also attended Sunday School and was president of the young people's group for a year.

In the summer when Nat King Cole made a personal appearance in Regina, Eddie, who was one of his admirers, was invited back stage to meet him and the two sang together.

Mr. and Mrs. Kelly were born in the Sardis district and educated at Coqualeetza. Mr. Kelly owns and operates a barber shop on the Tzeachten reserve, Vedder road. Mrs. W. G. Ling, who lives nearby, is also a daughter. She has two little boys.

Women Councillors

Women elected for their first term as councillors include Mrs. A. Shottanana, Tobacco Plains Reserve, Kootenay (B.C.) Agency; Mrs. Henry Gawda, Keeheewin Reserve, Saddle Lake (Alta.) Agency; Mrs. V. Fontaine, Fort Alexander Reserve, Clandeboye (Man.) Agency; and Mrs. L. Baptiste, Ebb and Flow Reserve, Dauphin (Man.) Agency.

Good Fishing

Indians will be hired on an equal basis with non-Indians this winter in clearing a 40-mile stretch of highway northeast from Dawson City in the Yukon.

Plan Education Program For Ontario Indian Boys

TORONTO — Receptions for immigrants and jobs for Indians will be offered in the Ontario government's new citizenship program.

Details of the program were disclosed in legislature recently by Provincial Secretary Phillips.

He said a new citizenship office attached to his department will also serve as an information centre for New Canadians and co-ordinate other government services affecting them.

The provincial secretary said receptions for immigrants now are staged on a spotty basis in some centres but his new office would stage them in all areas of the province — both on arrival and at the time of winning citizenship papers.

Turning to Ontario's 38,000 Indians, Dr. Phillips said they already have voting rights and welfare benefits even if they live on a reservation.

To Train Boys

Under the new program Indian boys would be enrolled as junior forest rangers during the summer and places would be reserved for Indians at the Dorset forest ranger school.

"Fur advisory meetings which will be held in the next few weeks across Northern Ontario will discuss the advisability of registering traplines and the setting aside of areas of wild rice marshes for harvesting by Indians.

"Finally, the lands and forests department is considering a scheme of timber management in areas adjacent to Indian reservations and preference will be given to the employment of Indians."

Dr. Phillips said Ontario has more than one-fifth of Canada's Indians and during the last 10 years has attracted 1,000,000 immigrants — 62 per cent of the national total.

Whitefish Indian Reserve Opens 17 Modern Homes

NAUGHTON, Ont.—A simple ceremony marked the official opening of new homes which have been erected by members of the Whitefish Indian Reserve west of Sudbury. Rev. J. Delaney, of Lively, blessed the home of Prince James Nootchai on the completion of the seventeenth home on the reserve.

The homes were built by members of the band with little supervision. It is part of the Indian Affairs branch policy and program to bring conditions on the reserves into more modern circumstances.

Attending the ceremonies were F. Matters, regional supervisor of Indian Affairs at North Bay; Indian Affairs superintendent Henri Gauthier, of Sturgeon Falls; and Miss J. R. Bartlett, R.N., social worker for the department.

Representing the Indian band were: Chief George Petahtagoose, councillors Bernard Petahtagoose and Edward Nootchai.

Modern Houses

The Nootchai home, which is the same as the other 16, is modern in every respect. The one-storey frame house has a large living room, modern kitchen and two bedrooms. The visitors saw the attractive home equipped with modern bedroom suites, a modern chesterfield and a television set. Some of the homes are equipped with telephones.

Prince James Nootchai married the former Loretta Adelaide Gawagosh last year. His proud bride wore a special gown for the occasion.

To Install Water

Following the home opening, the visitors inspected the town-site, which is one of the most picturesque in the Sudbury area. The Star learned that plans are being made to install water in all the homes. At the school, drillers are completing the installation of a water well.

Regional supervisor Matters told The Star that the Whitefish work was only part of a general program on the reserves in the north. Some home building has been done on the Nipissing Reserve and more is planned, including a recreation centre. Indians here attend school at Sturgeon Falls.

Dokis Reserve

A large program has also been taking place on the Dokis Reserve. A new school was built here after the Indians decided the bus trip to Noelville was too far.

The Indians are taught modern methods, and recently meetings were held with Northern Employment Offices to study methods of encouraging industry to employ Indians. From Sturgeon Falls to Sault Ste Marie, employers have voiced their appreciation of the steady work of the Indians once they are trained.

Regina Conference

Several Indians played a prominent part in arranging and conducting a three-day conference called by the Regina Welfare Council to consider the problems of Indians and Métis living in the Saskatchewan capital.

Indian Agents

(Continued from Page 1)

"There are a number of Indian nurses, ministers and even doctors. These are not necessarily employed by our department, but, nevertheless, are Indians doing a service among their own people."

He said his department believed there would be great advantages to having Indians working as agents. "The others on the reservation will be more willing to take advice from 'a brother.' And, believe me, our newly hired agents are capable of giving excellent advice."

Mr. Grey Eyes' and Mr. Brass' duties in the new positions will be to advise Indians on the reservations regarding agriculture, livestock and other farming problems. The men live on the reserve.

To obtain the positions they had to pass "quite stiff" oral examinations. It was also necessary for them to have completed Grade 12 education.

Mr. Grey Eyes, who served overseas with the S.L.I. for six years, has been appointed to the File Hills - Qu'Appelle Indian Agency, working at the Sintaluta reserve. Born at the Muskeg reserve, he was a farmer from the time of his return until his appointment.

Mr. Brass, born at the File Hills reserve, was educated at Birtle, Man. He has been appointed to another reserve in the File Hills - Qu'Appelle agency.

Lay Apostle Teaches Catechism at Babine

Building churches, driving trucks, teaching catechism — these are just a few of the needs being filled by the Oblate Frontier Apostles.

Having helped Father Gerard Clenaghan build the church at Fort McLeod, lay apostle Frank Roberts was assigned to Babine Lake to teach catechism to the Indian children who have no resident priest, sisters or school-teachers.

At the completion of his assignment, Frank wrote to Bishop Fergus O'Grady, O.M.I., enclosing a spiritual bouquet from the older children and letters from each of the little ones. Pains-takingly written, the letters included such directives as "Dear Bishop—I pray for you every day, so you must pray for me," and "I'm sorry my writing is so tiny, you'd better put your eyeglasses on."

New Bands Created

Twelve new Indian bands have been created, 11 in Nova Scotia and one in B.C. The Nova Scotia Indians had not previously been listed in bands. They will be able now to establish their own councils.

In B.C. Indians on Seabird Island near New Westminster belonged to seven different bands. They are now one band in charge of their own affairs.

Loans for Indians

An editorial in the WINNIPEG FREE PRESS

Out of the recent conference on Indians and Métis, sponsored by the Welfare Council of Greater Winnipeg, may come a larger conference of welfare officials from federal, provincial and municipal governments. One of its main topics will be the provision of grants and loans to Indian farmers.

Manitoba's Minister of Health, Dr. Johnson, suggested the tri-level conference after a resolution, asking for government aid to help Indians and Métis to establish farms, was passed at the Welfare Council's conference. The proposed conference may well be useful; but real good will come out of it only if the matter of more money for Indians is looked at realistically.

The Indians have asked for both loans and grants to help them turn their reservations into productive farming communities that would make them self-supporting and improve their present living conditions. That is a desirable objective. But will outright grants achieve it? Many people familiar with the Indian's problems believe that an outright gift of money does him a favor. It helps him temporarily; but it also puts off the day when he has to make an effort to make a permanent improvement in his way of living.

An Indian speaker at the recent conference came out bluntly against free gifts for his people. The white man, he said, "gave us handouts until finally the Indian took it for granted that anything he wanted would be handed to him." He did not mean that the Indian does not need financial help. If the Indian is ever to rise above his present circumstances he must be helped. But that help must be given in a way that will enable him to help himself as well.

Loans, rather than grants, would in the circumstances appear to be a more satisfactory solution. A loan — in addition to implying confidence (which is important) in the Indian's ability and willingness to repay — puts a definite responsibility on him. And it may provide the impetus he needs to overcome his inertia and strive for himself.

A highly successful experiment with farm loans for Indians was begun in the United States during the Roosevelt administration. Between 1934, when the first loans were made available, and the end of the second World War, Indians receiving the loans had increased their crop land acreage by a total of 400,000 acres. Many American Indians had hitherto leased their land to white farmers in the same way that many Indians in Manitoba do now. By 1946 they had taken back, and had begun to operate, over 7,000,000 acres they had formerly leased out. They had increased their livestock holdings by a total of 189,000 head of beef cattle and 40,000 head of dairy cat-

tle and had raised their income from farm products from \$1,230,000 to \$15 millions. More than 92 per cent of the loans were repaid in full. And of loans totalling \$12 millions, which were made available in 1948, only \$3,600 had to be written off as uncollectable.

There is no apparent reason why a farm loan program, wisely administered, could not be of similar value to Indians in Manitoba. But simply making the money available might be a mistake. If the loans are to yield the largest possible benefits, a considerable amount of educational groundwork may be necessary first.

A future conference on Indian affairs would therefore do well to consider another resolution passed at the recent conference in Winnipeg. The resolution suggested that a "community development centre" be established to train Indians in community leadership.

The centre would draw gifted young men from the reserves and train them to be leaders and advisors to the other members of their bands. Native leaders so trained could be of great value in explaining the purposes and benefits of the loans and in helping their fellow tribesmen to use them well.

Fish Plant Planned For Northern Ontario

Plans of the Ontario government to open up wilderness areas to provide controlled commercial development of great sections of undeveloped Ontario for the benefit of Indian bands and a few white people living in them, were outlined by Lands and Forests Minister Hon. J. W. Spooner. He spoke to the lands and forests committee of the Ontario legislature.

The minister said fishermen are being exploited and a Liberal member complained the same thing is happening to trappers.

Northwest Area

First wilderness area to be opened up would be half of the great Patricia district stretching from the western boundary 100 miles north of the C.N.R. Rail-

The population of Indians and Métis in Manitoba is growing rapidly. This growth brings with it a corresponding growth in the problems they face and in the problems they create for the community at large. These are problems that will take time and understanding effort to solve. But they are not insoluble. Native leaders familiar with both the ways of the Indian and the white man could forge a much-needed link between the two vastly different cultures. Loans — not grants — could give the financial assistance the Indian needs and at the same time charge him with the responsibility, and provide him with the incentive, to work his own way out of his problems.

way to the Hudson and James Bays.

It is the hope of the government that a fish processing plant can be established in the north-western section around Lake of the Woods and Lac Seul where commercial fishing is being done for whitefish, sturgeon, lake trout and pickerel.

"These fishermen now are being exploited and not getting enough for their product," Mr. Spooner said.

Trappers Exploited

Albert Wren (Lib. Kenora) asked that air strips should be built and short access roads from them to the principal waterways. He suggested that a marketing plan should be set up for fur trappers similar to the marketing schemes for agricultural products in southern Ontario.

Trappers in the area are now being exploited, he said, stating that the finest martin skins were selling for 25 cents and the best beaver skins from \$8 to \$12 a skin, although the price of processed furs are not going down, but if anything, rising.

News Briefs

New, six-room school with auditorium-gymnasium at Wikwemikong on Manitoulin Island (Ont.) was opened in January. Cost of the school: \$290,000.

In the last three months of 1958, Indians borrowed \$12,767 from the revolving loan fund towards buying a bombardier, tractor, fishing yawl, television tube testing set, a harvester combine, cattle, wagon and horses, fishing equipment and an outboard motor.

To commemorate the opening of the new dial exchange on the Six Nations (Ont.) Reserve, the Bell Telephone Company feted the band council and representatives of various clubs at a dinner.

At Churchill, eight Indians are helping to prepare the campsite for crews who will be working on the 1959 defence construction.

Indian fishermen from Campbell River, Cape Mudge and Alert Bay who set nets regularly, found the herring catch in B.C. this winter to be well above normal.

In Montreal, prices for mink pelts at fur auctions compare favorably with last year. Trapping is continuing to increase among Indians.

Commercial fishermen in the Abitibi Agency produced 18,755 pounds of sturgeon and 500 pounds of caviar with a value, after commissions, of \$10,025.

CONTEST WINNERS



SHIRLEY ALPHONSE, of Kamloops Residential School, won second prize in the Kamloops district in the essay contest recently sponsored by the Cancer Research Society. Contest was open to all senior high school students of B.C. Shirley is a pupil of Grade X; teacher, Sister Mary Rosalinda, S.S.A.



A happy prize winner is **CHRISTINE DAN** of Grade XI. Christine won third prize in the high school division of the Poster Contest sponsored by the "B.C. Catholic" of Vancouver during Catholic press month. Contest was open to all students of Catholic high schools in Vancouver and the archdiocese. Christine's teacher is Sister Mary Jeannine.

IN MINOR HOCKEY

St. Mary's — Kenora Take Three Titles



JUVENILE CHAMPIONS—St. Mary's had too much scoring punch for Legation as they captured their third straight game and the Beatty trophy.

(Kenora Miner & News)



MIDGET CHAMPIONS—St. Mary's winners of the T. Eaton Company trophy. The team lost only a single game all year.

March 5, at the Thistle Rink, was St. Mary's night in the full sense of the word, when three hockey teams from St. Mary's Indian School swept the Little Thistle, Midget and Juvenile leagues, capturing all three trophies.

In the various local leagues, it has been a success story for St. Mary's all winter with their teams chalking up records all along the line, in games won and goals scored. Co-operation and team effort has been of the highest calibre and is reflected in the clean sweep of the three leagues.

The St. Mary's Midgets, with Stevie Mainville captain and Martin Beardy assistant captain, have the enviable record of winning 19 games out of a total of 20. The only game lost was to the Keewatin Midgets by a score of 6-4 on February 12. Last

night, they wrapped up the finals by winning their third in a row against Strattons by a score of 2-1. The team racked up a total of 137 goals scored for the season, with 49 goals against them.

Following the game, the team was presented with the T. Eaton Co. Ltd. Trophy. Members of St. Mary's Midgets are: Robert Whiteduck, Steven Skead, Stevie Mainville, Martin Beardy, Gerry Rae, Matthew Corbiere, Steve Jourdain, Wilfred Morriseau, Bob Monias, Allan Wilson, Alvin Tolley and Sonny Patson.

In the Little Thistle League, St. Mary's defeated the Little Canadians by a score of 2-1. Stan Cox presented the Miner and News Trophy.

In the Juvenile finals, the Lake of the Woods Indians lived up to all expectations and defeated the Legion team by a

convincing 14-10 score to take the Beatty Trophy. The Lake of the Woods team, like the Midgets, have waltzed right through the season with only one defeat. Last year's Thunder Bay champions and holders of the Chapple Cup, the boys will now start on their quest to retain the cup.

These young Indians of St. Mary's school are receiving congratulations from their school mates as well as the whole community, not only for being champs of their respective leagues, but also for the fine sportsmanship they have exhibited and for the earnestness with which they practised. Sharing the congratulations is their coach, Tony Leonard, whose inspiration has spurred the boys on to victory, the teaching staff of St. Mary's and the other pupils attending the school who have given moral support to their hockey champs. Hail the champs of St. Mary's School!

Lake of the Woods Indians Win Juvenile Title

Tony Leonard's Lake of the Woods Indians defeated the Kenora Legion Juveniles 14-10 to win their best-of-five final series in three straight games and their second straight Kenora Juvenile Hockey Championship.

Their big gun, Vernon Mainville, paced the young warriors with four goals while fellow player Don Morriseau picked up a hat trick.

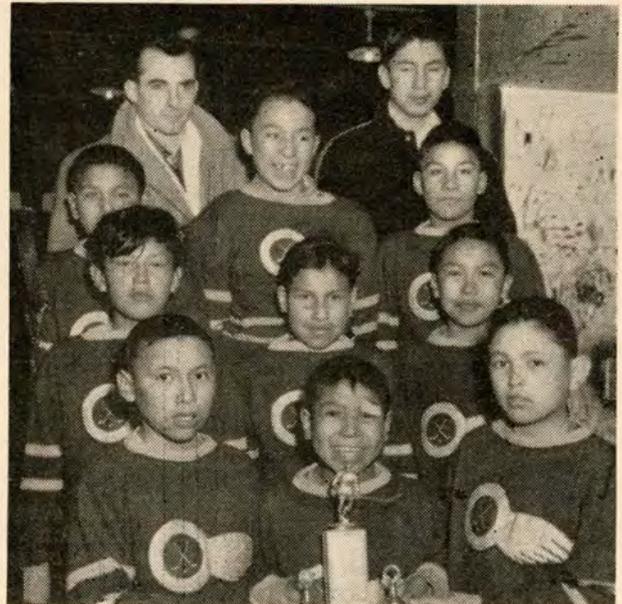
The fighting Legionaires led 6-2 at the end of the first stanza, but fell behind, 9-7 by the finish of the second period.

Matthew Beaver, Don Morrison and Steve Levand scored two goals each for the winning cause. Richard Jourdin picked up the champ's only goal.

"LITTLE THISTLES" CHAMPIONS — St. Mary's team receiving the Miner and News trophy from prexy, Stan Cox, after defeating the Canadians, 2-1.



4th WINNER—The fourth team won the Bantam B title. The team went through the season undefeated.



CAPITAL COMMENT

Committee To Probe Indian School Law

By ANTHONY J. WRIGHT

OTTAWA — On February 9, Citizenship Minister Ellen Fairclough moved that 24 Commons join with Senators to form a joint committee to examine and consider the Indian Act and "amendments thereto."

I hear that some members of the committee are likely to try to have the law about Indian children attending religious schools changed. The rumor is that socialists on the committee will be anxious to amend the clauses which give Indians the right to send children to Catholic or Protestant schools. Some Conservatives may support such changes.

What the Acts Say

The committee is not likely to agree to such amendments but it's worth having a look at the Act. Clause 117 says:

"Every Indian child who is required to attend school shall attend such school as the Minister may designate, but no child whose parent is a Protestant shall be assigned to a school conducted under Roman Catholic auspices and no child whose parent is a Roman Catholic shall be assigned to a school conducted under Protestant auspices, except by written direction of the parent."

Then there's clause 120. It prescribes that:

"Where the majority of members of a band belongs to one religious denomination the school established on the reserve that has been set apart for the use and benefit of that band shall be taught by a teacher of that denomination."

The same clause lays down that if a band is of mixed religion, the day school on the reserve shall be taught by a teacher of whatever denomination the band shall decide after "a majority vote of those electors of the band who were

present at the meeting called for the purpose."

The word "school" in these clauses "includes a day school, technical school, high school and residential school."

Clause 121 says that:

"A Protestant or Roman Catholic minority of any band may, with the approval of and under regulations to be made by the Minister, have a separate day school or day school classroom established on the reserve unless, in the opinion of the Governor in Council (the government, warrant that is), the number of children of school age does not so warrant."

The Act provides that the minister may "enter into agreements with religious organizations for the support and maintenance of children who are being educated in schools operated by those organizations."

Deuce of a Row

There would, of course, be the deuce of a row if Parliament were to be asked to change these sections of the Indian Act.

Most Canadians feel that the Indians should be given a new deal. Certainly Senator James Gladstone, who learned the three "R's" at St. Paul's Anglican Mission school on the Blood Reserve in Alberta from 1894 to 1903, wants a new deal.

But he'd be the first to condemn the wiping out of religious schools for Indians. (He's the first Treaty Indian to be appointed to the Senate and he's been there about 14 months.)

So rest assured that if there is commotion in the committee room about smacking mission schools in the eye it will lead to nothing serious.

But rest equally assured that from several angles missions and missionaries in our North and on our reserves are under fire today. Fortunately they are well able to take care of themselves — let's keep them that way.

"Teach Us How To Live!"

Speaking for fellow Indians on a Manitoba reservation, Albert Henry, from Roseau River, said at the February Winnipeg conference:

"I know some day we will have to live the way we should — not the way we are at the moment. I think it's mostly the Indian's fault — and a little the white man's. They put us on reserves and gave us handouts until finally the Indian took it for granted anything he wanted would be handed to him.

"In the future I think the white man shouldn't give things away but teach us how to live. Someone should come to my reserve and teach us how to farm — lecture once or twice a week. And someone should tell the

young people they need an education. We also need technical education to run machines."

By coincidence this Indian viewpoint is one shared strongly by Fort William's member in the House of Commons, Hubert Badanai, who is currently engaged in getting Ottawa help towards providing better education facilities for those on the reservation adjacent to Fort William.

During a visit home recently, Mr. Badanai met with a group of the Indians to get acquainted with their needs. Several young people are not getting secondary school education, the member finds, because of lack of transportation to Fort William schools.

Future of The Eskimo

Editorial in THE MONITOR, St. John's, Nfld. (Feb. 1959)

Their white world was invaded by men who wanted furs, especially the pelt of the Arctic foxes. The Eskimo hunters gave up eating seal liver and lived on white flour. Their key to control of the frightening northern seas was a cunning strength, but by malnutrition and bacteria from the south lands their strength was sapped. One in eight now has a history of T.B.; one baby in four dies before it is a year old, every year there is an epidemic, and now that the caribou herds are declining, the right kind of clothing is in short supply. Even before the change in their way of life, the Eskimos were under pressure to commit infanticide, to leave the old and weak behind, so that even if the balance of nature could be restored it would be more desirable that a guided integration would take place with modern ways of living.

The key word is "guided." Eskimos develop technical skills more readily than their dependent neighbors to the south; but just as the Indians of Bishop Laval's time needed protection from rum-runners, so do the Eskimos need protection from the complete break with their past that is proposed for them in some quarters. A man without a past has no self-reliance, no pattern of life, no humanity. If the Eskimos were centralized it would be to the advantage of the missionaries, because ten times the attention could be given to the spiritual needs of the flock with only one-tenth the number of shepherds. But would it be to the advantage of the Eskimo, to be set up by government as a manager of tourist cabins, or a bartender? The question can be answered only by those who have experience and genuine interest in the Eskimo's welfare, and these are principally missionaries. The Eskimos themselves only know where they are now — they cannot see the possibilities and dangers.

In what we have heard described as "Shea's Law" it is proposed that "Any Arctic expert will disagree with any other Arctic expert on any given point." This is borne out by the critical tone of a recent radio talk in which it was said that although the Eskimo is theoretically a fully-endowed citizen of Canada the only right granted him by missionaries, Hudson's Bay Company and the R.C.M.P. was "the right to die in misery." But more promising was the conclusion of a day-long conference in Toronto recently, agreed upon by missionaries, merchants and government agents (one of whom, Elijah Menarik, is an Eskimo). It was agreed at this meeting that education is the pivot of every step needed for the economic, moral, spiritual and social welfare of Canadian Eskimos.

Education for transition to life in modern communities means

for the Eskimo spiritual guidance as well as technical assistance. As UNESCO in other parts of the world has found, only by co-operating with missionaries can fundamental education for people in transition be well and truly accomplished. The spirit of Canada's "angry young men" is one of opposition to missionaries; they would, some of them, like to revolutionize the ancient culture single-handed and, as a by-product, to frustrate the hopes of a society of men who have been sharing Eskimo living conditions for a lifetime.

If the needed education were a "crash program" that would take children far away from their families for schooling, it would inevitably disrupt family responsibility. The missionaries can give a good education without any such disruption, as in the Oblate missions of the Mackenzie River area. What will help the Inuit to speak for themselves will be education by missionaries financed by the federal government. The missionaries have the teaching ability, and the precious willingness to work. Ottawa has the resources and half of the responsibility. Let us hope the Department of Northern Affairs will co-operate honestly with missionary groups, and vice versa, in order to provide education for the Eskimos. The man who has been able to adapt himself to the Arctic should be able for anything.

News Notes

Forty Indians were employed on winter projects in national parks at Jasper, Banff, Waterloo, and Elk Island. Thirteen others worked at Prince Albert (Sask.) Park and Riding Mountain (Man.) Park.

* * *

Sixty Indians are now employed on the International Nickel Company mine project in the Moak Lake-Mystery Lake area of northern Manitoba. One student from Manitoba Technical Institute is an apprentice mechanic there.

* * *

At Portage la Prairie 10 Indians have been helping to build the new Campbell's Soup factory. It is expected some will find jobs in the plant when it opens.

* * *

Approval had been granted for 1,194 new houses from April 1 to December 31, 1958. Contribution from the government's welfare fund is estimated at \$1,917,575.

* * *

Contract for 12 classrooms and teachers' quarters at the Blood Indian Residential School in Alberta has been let. Cost: \$326,900.

Amber Moon

by Woonkapi-sni

Tunkansita onsimalaye
Oyate wani kte . . . !

(Grandfather, shown thy mercy,
Grant that my nation live!)

Edited by Gontran Laviolette

Chapter Seven

(Continued)

You Need a Seamstress?

Eagle Bird's war party, as all warrior's, rose with the dawn, and breakfasted on pemmican. They led their ponies off the grass and hid them in the small grove of trees they camped in. A lookout was sent.

They were waiting for his return, when one of them cried out: "A rider! a rider!" The cry sent many a warrior running for his mount and, in no time, all grouped ready for action. When they saw the horseman, someone cried: "Look, it's Sunk-Nuni, the horse." Yet it was the outlaw stallion they were looking at at that moment. One of them said: "It is Red Shield," another, "No, it is a woman on Sunk-Nuni." Yet another: "It is Hanwi-San. It can be no other. My friends, someone go to her quick."

The sudden turn of events caused great excitement and had everyone perplexed, looking at one another. Hanwi-San had come, following one of them, but which one? The question was in every man's mind but one. That man was their young leader who, at the moment, was standing very still with head hanging.

One of the warriors called out harshly: "Winker, what are you going to do about it?" Everyone looked at Eagle-Bird. Eagle-Bird nodded to a cousin, Fire-Cloud, to go for the woman. Then he turned to the young warrior who threw the question at him and said: "Friend, it is my business what I want to do with the woman."

From that moment on, Eagle-Bird and Growing-Day were two marked men of the party.

When Hanwi-San was brought to her man, all his warriors were grouped about him to hear why the woman came. She was still on her horse, and Eagle-Bird dare not go too close. So all plainly heard his question: "Why did you come?" For a moment, Hanwi-San appeared as though she was not going to answer but, throwing up her head, she smiled at her lover and answered: "I thought you would need a seamstress."

As she answered thus, every warrior broke into loud laughter and they all cried out: "Sure, if he does not need a seamstress, we all do." The re-

mark made Hanwi-San blush, but not because she felt insulted. For the Winker was her man, she was his woman and no man, or any power save death, would separate them.

It took some time before Eagle-Bird's warriors came to the full realization of the very unusual romance that had occurred before them. When they did, their heads were held higher, pride and courage increased in them. A princess of their race had come to join their war party. She was a woman, whatever the price may be she must live and return home, and every warrior swore secretly to defend her and see her safely home.

One of the warriors raised his voice in song, and all joined in spiritedly and there was joy and laughter. The song ran thus:

"Koskalaka kin omakiyapiye
"Omakiyapiye — Omakiyapiye yo —
"Maka kin tewahila na hecun he lo."*

*(Ye young men, aid me, aid me, aid me, do aid me, because I love the land, I am so doing.)

A wild chorus of cheers rose, and arms were waving. Now that all were in a happy mood they could not stop their little celebration with only one song, so another song followed:

"Ye warriors brave, upon thy return, tell mother for me, tell mother for me,
"One dies for what one loves,
"That is why I lie here, I lie here."

The sun was high in the heavens when the war party finally got started. It was now more like a public parade than a dangerous war march. In the lead rode Eagle-Bird and Hanwi-San; next followed Fire-Cloud, and Growing-Day (the secret lover of Hanwi-San who exposed himself by fiery words to his war leader).

Growing-Day, alone of all the men, was quiet and solemn. All saw that the man was deeply hurt and jealous, and the feeling was that, before this war trail reached its end, some evil would result.

The outlaw stallion, although gaunt and caked with sweat, showed no sign of wear. Its step was light and quick, its carriage proud, its head tossing about, and its deep breast covered with froth. Never did it relax its wicked watch.

Eagle-Bird had to always keep at a distance from it, for he was

riding a vicious gelding and had noticed that his horse was, like the outlaw, ready to start trouble.

Chapter Eight

The Crows Attack

The trail that Eagle-Bird made was rough and long. From Cagh-Wakpa (Powder River) he circled South to the West. Crossing the Elk River (Yellowstone) to the North, he was led by a trail of shod horses heading northwesterly. The trail was hot. He followed it a couple of days, then gave up.

Those White-Men were traveling fast. He had to consider Hanwi-San's safety. There were fresh signs of Indians and he must keep his warriors' ponies fit for hard work.

The past days had been trying ones for his woman. Hanwi-San had to sleep in a "Peji-Wokeya" just large enough to crawl in. It was the same for Eagle-Bird and his men, ten in number. They had one grass hut and were always crowded.

The days were scorchingly hot. The food not too enjoyable, because of lack of time to prepare the fresh meat they killed.

Yet there were the thrill of war-trails, the beauty of nature, her gardens, the magic realities of nature, the fairy days when herds of buffalo are seen moving in the air, the still lonely nights when the grey wolf cries sadly, the bark of the coyote which may be that of man, a frightened cry before the attack.

The fear of sudden attack gnaws at the heart of the warrior, even the foreboding of a battle waiting around the turn of the trail, the challenge and victory with honors. How good life seems to be after escaping death when all hope had died. Yes, what strange feelings there are in a warrior's heart!

The women at home wonder how he is, the warriors at home are counting the days and nights, worried and anxious because someone of the party may return to count one "stick" more than they. What a fool man is, who will welcome death for renown's sake!

The day was fast coming to an end. The first shadows were falling and the Winker was grouped with his warriors near an ideal place for night camp when the coyote's barks were heard. It was a choppy barking. Every warrior cried out: "Man! that coyote has seen a man . . ." Every man leaped off to his mount and hurriedly prepared for battle.

Lakota warriors believe in dying well dressed, with paint on, (the white man calls it war-paint, in his ignorance). The only Indian who could be rightly said to put on war-paint is the "Akicita" (police) when he is under orders of the "Waki-

cnzas" to execute punishment on a man guilty of breaking an order imposed by the entire tribe, such as forbidding individual hunting in time of scarcity of buffalo.

Quickly the men put on their finery, war bonnets, foot wear, paint and charms. Hanwi-San also carried a charm, but it was useless in battle; she alone remained mounted, calmly watching the scared and excited men. She was forced to laugh at some of the warriors who were so awkward and, in their hurry, embarrassed with their costumes. She thought they looked like children in a dressing contest.

A scout went away and returned quickly to report: "Just over the hills, a band of enemies have just pulled in a circle to camp. Their number is great."

The warriors crowded about Eagle-Bird to confer with him on what action to take. "There is no chance to wage battle," he said, "with such a great band. The only thing we can do is to make a pony raid. Not too many, so that we can herd them away fast."

All agreed that it was the only course open, and hurried off to spy on the enemy camp. The course of action Eagle-Bird and his warriors had chosen was not going to materialize this day. The god of fate had already chosen for them what was to happen, and that time was due to come only during the next few days.

When they looked down at the scene below, they saw two young men running straight for the hill they were spying from. The slope was covered with dead juniper and ground clear. The two enemies were gathering kindling wood. The idea of a pony raid had vanished. The plan now was to make a kill and get away with a good lead.

The two young men were Crow Indians. When the Lakotas identified them as Crows they knew they were going to have a hard battle and a long fight for their lives. The Crow was a cold, hard, daring warrior who never retreated in battle. The slope below was broken with large boulders and very rough. The attackers were waiting, hoping the two Crows would climb to the top to view the country before completing their chore.

There was time enough for the Winker to attend to the safety of his woman and he lost no time in taking her to safety:

"Stay here until I come for you, from yonder you may be able to watch the attack without being seen. Be brave, woman! Do not make a move that will endanger your life under any circumstances," the Winker ordered.

And without saying farewell, he dashed off to join his men.

(To Be Continued)

INDIAN RECORD

A National Publication for the
Indians of Canada
Founded 1938

Published 10 times a year by the
Oblates of Mary Immaculate

**Indian & Eskimo Welfare
Commission**

REV. G. LAVIOLETTE, O.M.I.
Editor and Manager

All correspondence is to be sent to:

INDIAN RECORD

619 McDermot Ave.,

Winnipeg 2, Man.

Phone: SPruce 2-3469

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd.
Winnipeg, Man.

Authorized as Second Class Matter
Post Office Dept., Ottawa, Canada

Indians and Métis

Congratulations to the Winnipeg Welfare Council: the three-day Indian and Métis conference proved to be not only a useful get-together but has contributed substantially to the increasingly practical and effective efforts now being made in that field.

The present status of Indians and Métis, although improved in some important particulars in comparison with ten years ago, is a reproach and a challenge. Last week's (Feb. 26-28) conference is one of many recent indications of a new awareness which brings a new energy to bear on the problem.

Our failure, as Dr. R. W. Dunning of the University of Toronto pointed out at the conference, "has been a social one." With the best will in the world, the individual — white or Indian — often finds that the gap between tribal culture and our rootless, mobile, individualistic life is too great.

Canada's ineffective — and even destructive — paternalism is gradually being superseded by more effective forms of action. Health services and health standards have quite properly been given priority. Education, however, is a poor second, and there is a disturbing tendency to regard the standard white grade school as an entirely satisfactory instrument.

That we should (at this late date) be striving to bring this minimal opportunity to a large segment of the Indian citizens is a measure of the distance to be covered. These people have a potential which should be led forth — that is what education means — and last week's conference by giving them an opportunity to speak freely was a step in the right direction.

—(Winnipeg Tribune)

New Bishop For Mackenzie

The news that Father Paul Piché, O.M.I., has been appointed Vicar Apostolic of Mackenzie did not come too much as a surprise to those who knew this distinguished missionary, whose priestly life has been spent in the field of education.

Born from a thoroughly Christian family which pioneered in the southern plains of Saskatchewan, the Bishop-elect of Mackenzie joined the Oblates twenty-five years ago to devote his life to missionary endeavours.

Ordained to the priesthood, he was appointed professor at the Oblate scholasticate in Lebrét, Sask., where he taught Holy Scriptures, Liturgy, Church History and Economics during a period of six years. He was then named superior of the Oblate Juniorate in St. Boniface, where he served for two years.

In 1943, he was appointed director of the Qu'Appelle Indian residential school, where he spent eight fruitful years in directing the best Indian youth of Saskatchewan through primary and high school education.

After two terms as Provincial of the Manitoba Oblates, Bishop-elect Piché was named director of the Oblates' Indian and Eskimo Welfare Commission with residence in Ottawa.

In the mysterious ways of divine Providence the novitiate of the future Pastor of souls for the Mackenzie Vicariate was being protracted through twenty-five years of humble and devoted missionary life.

Even when he was director or superior he always longed to go back to pastoral activity. His excellent training as scholastic professor, as principal of Canada's first and largest Indian school, as Provincial and as public relations official in Ottawa, pre-

pared him completely to assume this spiritual care of a Vicariate which is in full development.

The total population of the Vicariate, situated north of the provinces of Saskatchewan and Alberta, and extending to the North Pole, numbers 25,000 souls, of which nearly 12,000 are Catholics. A further breakdown of the Catholic population indicates 5,000 Indians, 4,000 Métis, 3,000 Whites and 300 Eskimos.

Sixty Oblate fathers, assisted by 44 lay Brothers, one hundred Grey Nuns of Montreal and six other religious Sisters are in charge of thirty-three mission establishments which include residential schools at Fort Smith, Fort Providence, Fort Chipewyan (Alta.), and Aklavik; general hospitals at Fort McMurray (Alta.), Fort Smith, Fort Resolution, Fort Rae and Fort Simpson.

The rapid transformation of what was once the frozen, inaccessible northland, means urgent readaptations to the invasion of a white population occupied in mining, National Defence and other temporal avocations. Highways are being built right into the heart of the North to link Hay River with Yellowknife; air transportation has shrunk distances one hundredfold—the Vicariate even owns two aircraft; modern mining towns at Yellowknife, Fort Smith, Uranium (Sask), and Inuvik have sprung up on the once desolate tundra.

The material and population growth of the Mackenzie district exacted many demands on the former Vicar Apostolic who even had to sacrifice some dear institutions to meet the new requirements. The governmental trend to secularizing education and welfare services was, and still is, the sorest trial for the Church in the Mackenzie.

The new Bishop-elect's virtues of zeal, benevolence and untiring energy will surmount the many temporal obstacles he will meet in his ministry and will open new doors to the apostolic zeal of the missionaries, in a field that is limitless in potentialities, both natural and human.

The Canadian Eskimo

Reading your article in the Winnipeg Free Press of February 4 about Farley Mowat, I was reminded how I met this writer.

I had been trading in the north for nearly 30 years and had retired to Churchill, Man., with my family. The last ten years I had spent trading with the Caribou Eskimos at Nueltin Lake in the district of Keewatin, N.W.T. I met Dr. Francis Harper and Farley Mowat at The Pas and again in Churchill. The kind assistance of Dr. Harper enabled Farley Mowat to reach Nueltin Lake.

Natives are very much like ordinary people, some are capable, some are not, and some are useless and lazy. I knew Ootak and Halo long before Mowat saw them. They lived 50 miles from the Hudson's Bay Co. post of Padley. This is only a short distance in Canada's North Country and easily negotiated by dog-train, even when the dogs are in poor shape. They could have got help at the post or sent out a message by transmitter to the authorities before it was too late.

I met quite a number of so-called scientists and hit and run writers in my time in the north, but for pure unadulterated gall, Mowat is hard to beat.

Before the arrival of the radio and aeroplane it was rather difficult at times to assist the natives; but nowadays, with modern means of communications and transportation, the task is much less difficult. Even common sense will tell a trader to give as much assistance as possible in case of need, as a starving native will produce no values and is a poor customer.

It seems all a writer has to do is heap abuse on the government, the missions and the trader of the north; then call this kind of concoction a true story and presto, he has accomplished a best seller and his book is read with avidity, especially south of the line and his fortune is secured.

As an old-time reader of your paper (nearly 40 years) I have been trying to express how we northerners feel when we see a story written about us, without even having been asked as much as permission to intrude on our privacy.

Frederick H. Schweder.

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St. John's Seminary Fort Alexander, Man.**



In Washington, for the national oratorical contest sponsored by the National Council of Catholic Youth, Diocesan Section, Charles Archambault, senior at St. Francis Mission, Rapid City, South Dakota, was the only American Indian contestant. He is shown as he was greeted by Congressman E. Y. Berry of South Dakota, who is also on the Indian Affairs subcommittee of the House Interior Committee. Father Edward Larkin (left) superintendent of the mission school, accompanied the student. (NC Photos)

COURSE FOR INDIANS STRESSES SELF-HELP

(Edmonton Journal)

A program designed to help Indians solve two problems facing them today is taking shape in a classroom at Victoria Composite High School.

Twenty Indians from Alberta and the Northwest Territories are undergoing an intensive 10-week course in carpentry which, it is hoped, will help solve the problem of housing on reserves and equip Indians to make a living off the reserves.

When the Indians finish the course they will be able to do most of the construction necessary to build their own homes.

Learn of Life

The course was arranged by the federal Indian Affairs department together with the Edmonton Public School Board. The department has arranged

Outran A Horse

Tom Longboat, an Onondaga Indian, once beat a horse over a 12-mile course. Born in Ontario, on the Six Nationals Reserve in 1887, Longboat became a long-distance runner who three times won the 15-mile Toronto marathon. In 1907, he won the 25-mile Boston marathon and became the champion long-distance runner in America. Turning professional, he won several races against English champion Alfred Shrubbs. In 1912, on Toronto Island, Longboat won his last important race, establishing an endurance record for the 15-mile distance. During the First World War he served overseas as a private with the 108th Sportsmen's Battalion and the Canadian Pioneers. He died in 1949.

for the students to board with families in the city.

E. H. Copeland, the course supervisor, said that the important thing is not just teaching the Indians the skills of carpentry, one of the main ideas behind the course is to help the Indian integrate into society.

Increasing Desire

Officials of the Indian Affairs branch have noticed an increasing desire among younger Indians to make their lives off the reserves, he said.

This tendency has been hindered by a lack of the qualifications necessary for them to obtain jobs.

The present course is designed to raise the educational standards of the students and to equip them to handle a job as a carpenter's helper or apprentice.

The students were selected as being those most likely to benefit from such a course.

Officials Satisfied

Officials are well satisfied with results of a similar course last year. The majority then returned to work on their home reserves, and one, at Hobbema, has been mainly responsible for the construction of 11 houses since he returned there.

Two remained in Edmonton and have been employed continuously since as apprentice carpenters.

Students' ages range from 18 years to more than 40 and many are married and have families. While in the city they are given an allowance by the Indian Affairs branch and have their board paid.

Groups Invited To Share In Helping Indian Adjust

REGINA, Sask. — An invitation to Regina welfare, citizenship and Indian organizations to share in the membership of the National Commission on the Indian Canadian was extended by commission executive director John Melling at a meeting in February in the civic health centre in Regina.

Representatives from local welfare organizations, Indian affairs officials, and members of regional Indian groups attended the meeting which was sponsored jointly by Saskatchewan branch of Canadian Association of Social Workers and Regina Welfare Council.

They brought with them questions dealing not only with the two-year-old National Commission on the Indian Canadian but also with general problems of Indian integration, equality, franchise and consumption of liquor.

Mr. Melling, who was making a Canada-wide visit to local welfare groups, said that the general aim of the commission was to promote a concern for the total well-being of Indians, Métis and Eskimos, to work for their full participation and acceptance, and to help establish a mutual co-operation between the natives and the rest of the Canadians.

"We want to try to create in Canada an organization which will be able to tackle the job of bettering the conditions of Indians," he stated.

Mr. Melling said the commission is now composed of members of the three government departments, Anglicans, Roman Catholic, United, Presbyterian and Baptist churches, Salvation Army, C.B.C. National Film Board, Y.M.C.A., Y.W.C.A., Canadian Welfare Council and Canadian Education Association.

"But unless we can get co-ordinating local bodies our feet are off the ground," he emphasized. "And we want Indian groups. Without the co-operation of the Indians we would be only do-gooders."

"There can't be any real action unless those who compose the committee are in effective consultation. We want also to bring in business corporations, trade unions, co-operatives."

So far the work of the commission has been focussed on trying to change public opinion regarding Indian problems, according to Mr. Melling.

A quarterly bulletin is being published and a publications committee has been established to produce studied booklets of a serious, but popular nature, which would be of use in Canada.

"There is no good in giving Indians real equality in education if they can't compete for jobs on level terms with white Canadians," he said. "There's got to be research in spite of the fact that the Indians may have

no patience in this time-consuming job."

During a panel discussion following his invitation, Mr. Melling stated he felt regional interests should be reflected in the commission. At present, interests are mainly those of Toronto-Ottawa-Montreal areas.

He proposed an annual conference to which representatives of every participating local group could attend. They would be allowed to partake of discussions and vote. Such a convention would be the final authority and could be held in various cities each year.

Origin of the commission was an Ottawa study group which met in 1954. Out of it senior civil servants in citizenship, northern affairs and health and welfare, as well as welfare, university and church leaders and some businessmen came together regularly for two years to supplement each other's knowledge about Indians and those of Indian descent.

Following a conference held at Kingston in 1956, a proposal that the group operate on a full-time, permanent basis was unanimously approved. In January 1957, the commission came into existence as a standing committee of Canadian Association for Adult Education, its present status.

How Are Indians A "Privileged Class"

The Calgary Albertan

This country used to belong to the Indians. They could live anywhere, go anywhere, hunt anywhere. All the wild game was theirs.

The whites moved in on them, crowded them into the corners, killed all their buffalo, and finally signed treaties with them. They were left certain small areas of land and certain hunting rights.

They lack equal job opportunities with the whites. They are discriminated against socially. They are discouraged from showing too much enterprise.

When they go hunting, they usually shoot game only to eat, not for "sport." They do not shoot other hunters by mistake. They don't shoot until they can see what they are shooting at. They don't go around killing farmers' livestock, either accidentally or deliberately.

Yet a prominent official of the Fish and Game Association had the nerve to say that because they may hunt the year round and whites may not hunt on their reservations, Indians are a "privileged class."

It is to the association's credit that it was made clear these are not its views.