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Eskimos Discuss Own Problems

OTTAWA (CCC) — Four Eskimos on May 25 became the first of their race to sit around the table at a meeting of the Committee of Eskimo Affairs and join in conversation with white men discussing plans for northern Canada.

The committee, an advisory body organized in 1952 within the department of northern affairs, heard George Koneak, 29, of the Ungava region in the east, and Abraham Ogpik, 30, of Akavik in the west, speak their minds in English.

Two older men from the west shore of Hudson Bay, where they now work in nickel mines, spoke through interpreters. They were John Ayaruark, 51, and Sheenuktuk, 55.

All four joined readily in the discussions which were formally opened by Prime Minister Diefenbaker. R. G. Robertson, deputy minister of northern affairs and commissioner of the Northwest Territories, presided at the session.

"These men are not coming merely as observers," Northern Affairs Minister Alvin Hamilton said before the meeting began. "They are here to represent the Eskimo people and to work with those who share a concern for their well-being. This is an historic occasion, something that has never occurred before. The first step in a partnership that is becoming more and more an accepted part of the administration of Eskimo affairs."

The federal government, Mounted Police, northern traders and Catholic and Anglican missions were represented with the Eskimo delegates.

Rev. A. Renaud, O.M.I., of Ottawa, acting director of the Indian and Eskimo Welfare Commission of the Oblate Fathers, and Rev. M. Rio, O.M.I., veteran missionary, were among those around the table.

The agenda dealt with the changing life of the Eskimo people. Discussion ranged over such topics as the role of the Eskimo in Arctic affairs, the economy of the land, the changing society, the culture of the Eskimo, education in the Arctic, and the Greenland experiment.

Indian Rock Drillers Set Record Pace

SHOAL LAKE, Man. — Hard on the heels of the recently completed Indian and Metis report came word from northern Manitoba of 22 Treaty Indians who are making a name for themselves as rock drillers.

Indians were first employed clearing right-of-way from The Pas south on PTH No. 10. Their work was found quite satisfactory and when a large construction company working on the Simonhouse -- Wekusko road needed men the Indians were recommended.

The contractors have announced recently that the Indian rock drillers have drilled more footage per day than any other crew the company has had in the area to date.

At the same time another 45 Indians and Metis from both The Pas and Moose Lake area have found work clearing right-of-way on PTH No. 10 while a few others have gained employment with another large construction company.



A thriving eastern Arctic community now exists at Rankin Inlet, some 350 miles north of Churchill, Man. 388 Catholic Eskimos live there, the men working at the Rankin Nickel mine; the Eskimos came from Chesterfield Inlet, Baker Lake, Eskimo Point, Repulse Bay, Garry Lake and Southampton Island. Shown above is the recently erected mission church and Oblate missionaries' residence.



Most Rev. Bishop Paul Piché, O.M.I., is consecrated in Gravelbourg (Sask.) cathedral, June 11. A busload of Indians from the Qu'Appelle-File Hills Agency is attending the ceremony. Bishop Piché will be enthroned at Fort Smith, N.W.T., Sunday, June 21.

The Indian Record and all its readers express the wish: "AD MULTOS ET FAUSTISSIMOS ANNOS".

Seneca Chief Addresses Grads

PINE RIDGE, S.D. (NC) — A full-blooded Seneca Indian in chief's regalia delivered the commencement address at graduation exercises of Holy Rosary Mission, the largest Indian mission boarding school in the U.S.

Chief Halftown, well-known in the Philadelphia area for his daily television programs, told the Sioux graduates of Holy Rosary Mission:

"Do not be afraid to hold your heads high. You are Americans — the first Americans. No one has more right to live in the United States than you."

He advised the graduates to get the best possible education and to use it in securing a place for themselves and their people in modern American civilization. He said he was pleased to learn that 15 of the 18 seniors will go on to college.

"Education is essential in the redemption of the American Indian," Chief Halftown said.

Father Lawrence Edwards, S.J., is superior of the Holy Rosary Mission.

Jesuit Martyrs' Shrine Draws Indian Pilgrims

Each year descendants of Indian warriors who tortured and killed three missionaries in 1642-46 come back to the scene of the crime at Auriesville, N.Y., to chant a special Mass in the Indian tongue in memory of the martyrs.

It was at Auriesville, then the Indian village of Ossernenon, that the first American saints, Isaac Jogues, S.J., Rene Goupil, S.J., and John LaLande, S.J., died for their faith less than 37 years after Henry Hudson and Samuel Champlain explored the land that is now New York State.

For Catholics, the site has additional historical significance: The first Mass ever celebrated in the state and the first recitation of the Rosary occurred there, and in 1656 Venerable Catherine Tekakwitha, the Indian maiden now being considered for sainthood, was born on the site.

Among the impressive sights at the shrine are the groups of pilgrims making their way up the long Hill of Prayer on which St. Rene Goupil was tomahawked for blessing an Indian child.

Another striking feature is the vast coliseum-like Church of

Our Lady of Martyrs, one-sixth of a mile in circumference, with seating for almost 10,000. Entered by 72 doors, the unique church was built to fulfill a dream of St. Isaac Jogues when a prisoner of the Mohawks.

According to the director of the shrine, Father Louis A. Devaney, S.J., about 500,000 persons visit there from the first Sunday in May through mid-October. It is not only a religious memorial, but a monument to men everywhere who treasure faith, humility, and steadfastness — even in the face of certain death.

Swimming Pool For Indian School

KAMLOOPS, B.C. — The Indian Residential school here, the largest in Canada, has an exciting addition: a 100-foot swimming pool, scheduled to be completed by the end of May.

Bro. Francis O'Regan, O.M.I., is attending St. Francis Xavier University, in Antigonish, N.S. this summer for further teacher training studies.

Amber Moon

by Woonkapi-sni

Tunkansila onsimalaye
Oyate wani kte . . . !

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

Edited by Gontran Laviolette, O.M.I.

Chapter 4

Lovers Reunited

(Continued)

The stars told Hanwi-San the night would soon run out. She must loose no time in the daring work she planned. The tipi into which she saw the body of her lover carried was still brightly illuminated and so were a number of others. Weeping and keening women were heard in the camp. Many would stay awake all night, watching over their ponies; the pursuers of Eagle Bird's warriors would be coming in at all hours of the night; everyone would be suspicious of any move about the grounds. The chance was very slim for Hanwi-San to make a successful invasion. She had to know what was being done with her lover's body.

The Crow and the Lakota were deadly enemies. Neither would ever show mercy to the other under any circumstance. The burning of a human body was feared and dreaded by the Lakotas; perhaps the Crow would be as fearful. It was believed that to burn a human body would be punished by the Wakantanka by causing a severe famine.

Why then was the body taken into a house? Hanwi had to find out what happened, so off she went. Eagle Bird was carried to the tipi of the chief and laid on a bed. A medicine man was called and he set to work on Eagle Bird.

The old, wrinkled doctor stewed some herbs and thoroughly bathed the wound with the brew. He then made a paste of some roots, with tallow and cats-tail and covered the wounds and bandaged them. The injured ankle was also attended to; Eagle Bird soon felt a lot better.

The medicine man smoked the pipe with the chief reverently. When the pipe was put away, many Crows filed in and sat down all staring at the Lakota who lay helpless before them. The Crow chief, rising, faced his tribesmen and talked to them a long time. All appeared to be agreeable to what their chief had said. After ending his talk to his people, the chief turned to Eagle Bird and spoke in very broken Lakota, but quite intelligently.

The chief told him that because he, the Winker, was the image of his only child, a son

recently killed in battle, he could not see him killed, and that he, the chief, desired very much that Eagle Bird remain always with him. He swore by the Spirit above he would love him and would always be a considerate father.

"I have just told my warriors here that the day is not far off when Crows and Lakotas will have to stand together against one common foe, the white man. You will find it very difficult to accept your new life among us Crows, but when you have understood our hearts you will find us your friends. I know of several maidens among my people who are good to look at, and fit wives for any proud man".

Every man there shook hands with Eagle Bird because of his adoption to the tribe, then, in high spirits, left for his home.

The medicine man alone remained. The women of the chief prepared a bed of soft buffalo rugs and blankets there, with his light blanket wrapped about him, he sat erect comfortably; he soon fell asleep. The chief too, like the medicine man, slept sitting up. The two women who sat side by side toppled over, tired out from the day's travel and exertion of the war that had come so suddenly upon them.

Eagle Bird alone lay wide awake, for this night, sleep had no place in him. His mind was sick as his aching body. His heart and spirit were torn because of his cousin and the burning thought of Hanwi-San. What happened to her and where was she?

The chief had just told him that two Crows had encountered a ghost horse on their way home. The mystery horse was travelling like the wind, following the Lakotas' trail. The Crows believed the ghost was a protector of the Lakota warriors. They feared the horse so much they did not stop to watch it, but ran away from it.

But a woman was spoken of and Eagle Bird dare not mention her now. His mind and heart were so tormented he forgot his pain and condition. Everyone in the tipi was asleep. The knife the chief had used to eat with lay within Eagle Bird's reach. He was sure a fast war pony stood close by the chief's lodge. He could kill the chief and the medicine man, and perhaps the women would enable him to escape!

He had to find out what became of Hanwi-San. The outlaw horse was absolutely free. If the

woman had been living the horse would remain with her, and fight to protect her. The longer the idea of attempting to escape lingered and played on his troubled mind the greater his urge to act. The determination to act had now completely mastered the Winker.

"Flesh and bones you are going to respond to my will, as sick as you are, rave and cry if you will!"

The Winker who was a hard, cold and daring fighter, and whose will power was the talk of the Lakota warriors, now was drawing himself together like a cougar ready for a kill when faint footsteps outdoors came to his ears. He paused and relaxed. The footfalls came to the door, then moved around to the back of the tipi. As he turned slightly, to follow the sound, the noise stopped. The Winker reached for the chief's knife and turned about to meet whoever was out there to murder him.

A strong travois floor (tahukka-congleska) of woven rawhide thongs was lashed to the lodge poles as a precautionary measure to protect Eagle Bird from exactly what was happening. The presently small hand of a woman was forcing its way between the closely woven thongs of rawhide. The Winker took hold of the hand, which made no effort to break away. Instead, it moved as though trying to make a signal; when released it motioned "move nearer". Eagle Bird moved his head closer to the tipi wall. Faint but clear, Hanwi's voice said "I thought you might need a nurse! Be ready, tomorrow night!" . . . and she was gone.

Chapter 5

The Rescue

There is something in a woman that is lacking in a man; in good and evil, woman can often surpass man. A woman will brave what man will flinch at. In the savage man's camp, not only is there man to fear but also his dogs. In every large Indian camp, life always moves at night till day comes; dogs are ever on the move alert and searching.

Eagle Bird was quite familiar with the dangers his lover had risked in coming to him. He would never have attempted what Hanwi did. "How greatly she must love me to do such a thing!" he thought. He forgot what he was about to do because of her, when she came near to stop him. The dogs of the Crow Indians knew the scent of the Crows, the beaver's castoreum, the basic foundation of perfumes was used liberally by them. The Crows keep their perfumed clothing in a "parfleche".

How Hanwi ever managed to escape the Crows' prowling dogs, was beyond the Winker's understanding. Could she outsmart the dogs' senses again the following night? Would she deceive the suspicious eyes of the

Crows again? The Winker had a thousand fears. He had yet to know Hanwi well enough to be able to appreciate her.

After leaving the Crow camp, Hanwi went in search of a hiding place. The whole long day the woman buried herself like a reptile, cramped in a narrow dark mouldy spit in the heart of the lonely, gruesome, broken and desolate badlands that bordered the Crow's camp. The floor of the cave was bedded with snake bones. There, tired, hungry and thirsty, she sat keeping awake for fear of snakes.

Then she heard the high-pitched and excited voices of the children who hunted and played at war; she knew the thoroughness with which boys scour their playgrounds. There was no telling when some well-armed youth might happen along seeking a hiding place. And the tracks she had left on her route would quickly call even a boy's attention and suspicion to action.

It was a great relief for the woman when the sun disappeared into the earth. As soon as it got dark enough, Hanwi went to seek a stream that snaked by the Crow camp. There she drank her fill and bathed. Nearby a heavy stand of rushes made her think of food. The tender, crisp and sweet roots of the young plants tasted good and gave her nourishment. Downstream she heard a mallard calling to her young, which the Crow boys had killed or scattered.

"I, too, am on my way to find my own," she thought.

Appetizing odors of roasting meat came from the camp. "A big kill of buffalo must have been made," she thought. "Tonight man and dog would eat well and sleep soundly. The dogs will be tied up with so much meat on hand. I will have less to fear from them." And the thought was very encouraging to the girl.

The Winker also had much to worry over that day, for this night Hanwi would be attempting to rescue him against great odds. During the day, after telling a lie, in the hope of winning the confidence and sympathy of the chief and his two wives, he narrated a dark, sad story of his life. He later expressed his readiness to accept fully the role of adopted son.

This completely set the hearts and minds of the good family the way he wanted. Eagle Bird was given his knife. A bow and a quiver full of arrows hung within easy reach. The medicine man came again to attend his wound and injured knee. The ankle was not broken; the pain had quickly responded to the medicine and was healing quite rapidly.

The Winker was much delighted over this for he intended to walk away before the night was over. A heavy dew had settled, to the great discomfort of the people, but it was a godsend, for this dew kept most of the night growers in.

(To be continued)

Indians—whites

Study-action Plan

(Kamsack Times)

A study-action plan has been adopted here to deal with White-Indian relationships.

Action was taken at a meeting in the Town hall here on March 17. Present were members of a committee of Indian and White Canadians.

The committee was appointed three weeks earlier at the Kamsack film forum when the question discussed was "Are our Indians getting a square deal?" Their task was to decide what could be done to improve relations between the Indians on the reserves and people in town.

Gordon Campbell, adult education director, and his assistant, Glen MacKenzie, were on hand to advise the committee on possible courses of action, and Mr. Taylor of the Pelly Indian agency, also offered suggestions.

The committee, under Mayor J. D. Konkin in the chair, agreed that the present situation was bad and was rapidly getting worse. Kamsack had one of the most serious problems of any town in Saskatchewan and even in the dominion. Jack Davis showed how the rapidly increasing Indian population was adding to the difficulty. In 1945 there were 400 Indians on the Cote reserve; today there are 650; by 1965 there will be nearly 1,000. Yet the land is only sufficient to support 250.

Stan Clark and Ray Dawson explained how in days gone by, there were opportunities for contact between Indian and white—in baseball and in the armed forces, for example. Mutual respect and good will had been established. Today few people in Kamsack speak to Indians, on the street or in the store; the number who entertained Indians in their homes could be counted on one hand.

Percy and John Severight spoke of the difficulty of the Indians in coping with town life; they have nowhere to go and feel they are not wanted. Most of the initiative in financial matters has been taken from their hands, so that today they are completely dependent on the white man for money handouts.

The committee agreed that the situation was serious and that action was necessary. So a study-action plan was adopted. Five committees will be set up, consisting of at least four Indians and four whites in each. They will study problems in education, in liquor and crime, in business and economics, in recreation and sport, and in family life. Each will be sponsored by a town organization, and two were arranged on the spot. The chamber of commerce will support the business and economics group;

the Kamsack Teachers Local, the education group. The Legion, the Legion Auxiliary and the Kiwanis will also be asked to help. Names of each committee

Study is only the beginning of the solution, it was pointed out. From each committee should come definite proposals for action, and a full scale conference will be held towards the end of 1959 to show the people of the area, of the province, and even of the whole dominion, that Kamsack has ideas for the improvement of relations between Indian and white.

This plan calls for equal participation by Indians and whites in every committee. It demands hard work, regular meetings and frequent visits between white and Indian. It needs greater understanding, more willingness to help and make friends by everyone, both on the reserves and in town. It can only succeed if the people make it succeed.

"We Are From Crowfoot School!"

On Friday, May 8th, at 7 a.m., a big school bus left Crowfoot Indian Residential School, on the Blackfoot Reserve near the small town of Cluny, Alberta. The 58 festival contestants were on their way to the Jubilee Auditorium in Calgary for their second year of competition.

Other competitors of this Calgary District Indian Festival were from three reserves: Stoney Indians from Morley, Sarcee Indians from the Sarcee Reserve and Blackfoot Indians from Old Sun and Crowfoot Schools respectively.

On arriving at their destination, all four schools assembled for the opening of the festival. Mrs. E. Allenspach, chairman of the Festival Committee, announced the singing of "O Canada".

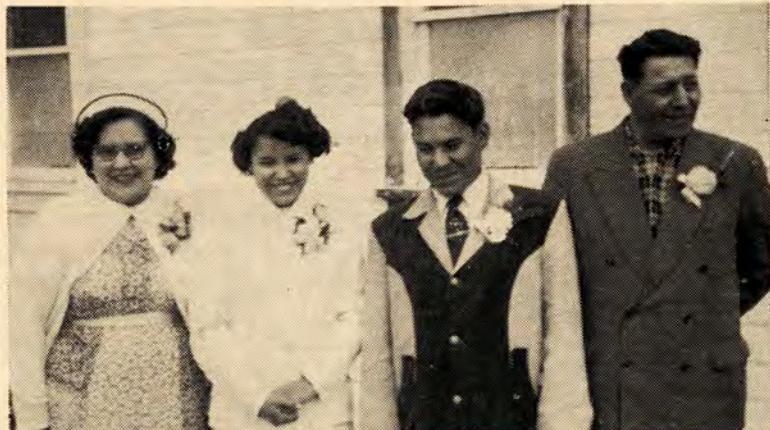
Mrs. Leona Patterson, Mr. Elgar Higgin (adjudicators), and J. R. Wild, Indian Agent, Blackfoot Reserve, were introduced, and Chief McHugh, Blackfoot Reserve, was the next speaker. Chief Two Young Man, Stoney Reserve, expressed his joy to find that the children had the opportunity of joining the festival. Chief Starlight, Sarcee Reserve, unable to attend on account of illness, sent his regrets.

The Assembly then divided into two groups: The Recitation Group consisting of six classes (Grades I to VI); and twelve classes of Solos at which the greater number of visitors and teachers assisted.

At 3:45 p.m., final Vocal Chorus ended the Festival.

A comprehensive report on Bishop P. Piché's consecration June 11, will be published in our September issue.

Editor.



Married at Griswold Sioux Reserve (Man.) May 4 were Edwin Taylor, son of Peter Taylor and Marjorie Bell, daughter of Robert Bell. Bridesmaid is Ludivine Taylor, best man is Peter Tachan.

NEW CHURCH AND SCHOOL AT HOBBEMA

HOBBEMA, Alta. — Plans are being made to build a new church this summer. It will be built beside the dormitory block where the little boys now play ball.

It will have enough room to seat about 700 people. The design over the altar is a cross and teepee. There will be Indian designs in the glass in the front of

the church. It is hoped that volunteers will assist in the building.

Several of the classrooms have been collecting money to contribute to this church. Some have collected over ten dollars. Collections have been taken up in the church.

Our new school has been under construction since last summer and is nearly completed. There are sixteen classrooms. The school is modern and certainly looks lovely. There will be rooms for home economics, woodwork and mechanics. Unfortunately, there will not be enough classrooms and it will be necessary to have some grades continuing to have classes in the old school.

We are looking forward to moving into the new building. We are indeed grateful to Father Latour for the efforts he has made to obtain this school for us.

Irene Baril

Oblate Among "Typical Canadians" Chosen To Dine With The Queen

OTTAWA — Father J. Bi-name, O.M.I., missionary at Fort Norman in the North West Territories is among the 35 'typical Canadians' who have been invited by Governor General Vincent Massey, on the Queen's behalf, to a social function at Government House, Ottawa, July 1, during Her Majesty's one-day visit to the capital.

The guest list, aimed at representing a wide variety of typical Canadians, ranges through education and industry to politics, labor, the arts and agriculture. Included on the guest list are the Prime Minister and Mrs. Diefenbaker, Maurice "Rocket" Richard of the Montreal Canadiens hockey team, with his wife, and soprano Lois Marshall of Toronto.

Federal Riding In North

OTTAWA — Erik Nielsen (PC—Yukon) said in the Commons he will introduce a bill which would create a new federal electoral constituency for the districts of Franklin and Keewatin.

Mr. Nielsen said defence, RCMP, missionary personnel and Eskimos living in the Arctic islands and east of the 102nd meridian now are disfranchised.

A Visit to Shubenacadie

Part One

By J. S. Morrison
OBLATE MISSIONS,
SPRING, 1959

Until I visited the Indian Residential School there, I knew little about Shubenacadie.

That it was in Hants County in the centre of the mainland of Nova Scotia on the Highway between Halifax and Truro and on the main line of the Canadian National Railway, I could see from the map. Apart from these facts I knew nothing, and was even shaky about the pronunciation of the name. "Shubenacadie" is surely the most melodious placename in this great Province where the names are as entrancing as the places are picturesque.

The name of scenery had nothing to do with my visit. I had seen the work of the Oblates of Mary among the Indians in other parts of Canada and I had visited many of the 44 Indian Residential Schools in their charge. The Shubenacadie School and the Kuper Island School in British Columbia were among the most recent undertakings of these zealous Missionaries. I was interested in comparing their one Maritime School with those in the West. But most of all I was anxious to renew acquaintance with the good Father in charge, whom I had last met in British Columbia some 4,000 miles from here!

So I set out from Halifax along Highway 2. A drive of 43 miles took me to Shubenacadie. I would call the drive "scenic", but what else could you call almost any drive in this beautiful part of Canada? You drive along the Bedford Basin which is an extension of Halifax Harbour and continue to skirt numerous lakes until you reach the tidal Shubenacadie River which flows into the Minas Basin. This almost-continuous waterway was

a well-travelled highway in Indian days; it was once considered as a likely place for a canal to join Halifax Harbour and the Bay of Fundy.

On your left as you enter the town of Shubenacadie, you can see the small but elegant Catholic Church, which is served from Enfield. On the notice-board Mass is announced for each Sunday at 9:30. Further along, a road angled off the highway to the left and led to the Indian School. The site had been well chosen. The School is built on a knoll overlooking the winding river, the well-kept fields, and the peaceful settlement. The two counties of Colchester and Hants meet here, and the 1,000 inhabitants are engaged mostly in dairy-farming and the lumber industry. The area has had European settlers since 1692.

The Oblate Fathers took over direction of the Shubenacadie School on August 16th, 1956, at the request of His Grace, the Archbishop of Halifax, Most Reverend J. Gerald Berry, D.D., and Father Patrick J. Collins, O.M.I., was named Principal.

I had known Father Collins when he served the difficult Indian Mission territory in the Cariboo district of British Columbia. He had also been on similar work in the Okanagan Valley in south-central B.C., ranging from Vernon south to the U.S. border. Fr. Collins was born in Ireland and raised in Scotland and was ordained in Canada in 1931. He had already given 24 years of his life to the ministry among the Indians. His uncle, Brother Patrick Collins, O.M.I., died recently after spending an incredible SEVENTY years with the Indians of B.C.

Besides the School, the only other foundations of English-speaking Oblates in Canada's Maritime Provinces are St. Thomas' Parish at Annapolis Royal on the west coast of Nova Scotia, and the farm at Enfield.

The School dates from 1929. The first Principal was Monsignor Jeremiah P. Mackie, who died in 1957 after having devoted 24 years to the work. From 1944 to 1948, the late Father J. W. Brown was Principal, while Msgr. Mackie temporarily undertook other work in the Archdiocese of Halifax. But the good Monsignor loved the School and the children, and returned to them to stay until his death last year. Rev. Fr. R. E. Lauder, now of Halifax, was also Acting-Principal of the School for one year. The first Oblate Father to

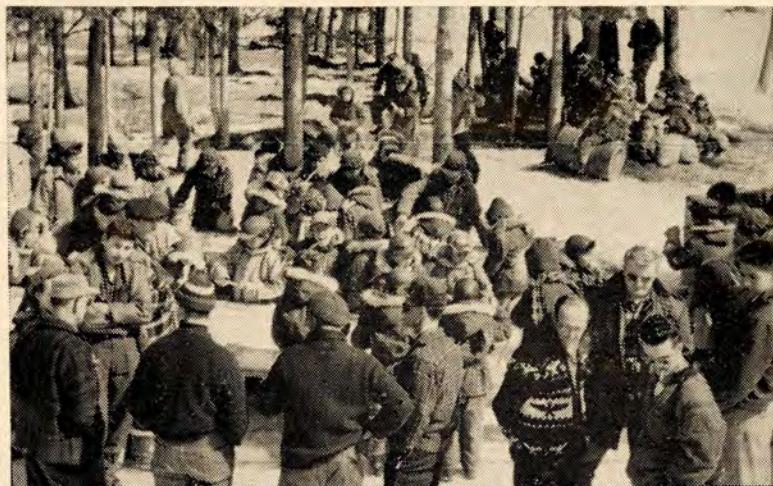
be associated with the School was Father Myles Power, O.M.I., now Pastor of the Oblate Church at Flin Flon, Manitoba. Fr. Power was sent to Shubenacadie during the Summer of 1955 to replace the ailing Principal, Msgr. Mackie. The Oblate Fathers were then at St. Patrick's Parish, Digby, Nova Scotia, where Fr. Power was Assistant Priest.

To be concluded in our September issue.

Our next issue's deadline is August 25.

Please make sure your reports reach the editor's office ON TIME.

Sugar Party at James Bay



Sugaring-off party at Fort Albany (Ontario) Indian residential school.

Who ever thought of having a sugar party at James Bay? We, the pupils of the Albany Residential School, had one last week.

For a couple of weeks, brother Fortier, O.M.I., has been preparing the necessary equipment. With the help of the senior boys, he made an outdoor stove, a huge steel tub, tables and wooden spoons.

On a Friday morning, Sister Therese D'Avila, superior, announced to the 140 boys and girls of the school that the sugar party would be on that bright, sunny day. We all cheerfully clapped hands. At eleven o'clock we left for the girl's camp where the party would take place. Brother Fortier had already everything set. We all crowded to watch him cooking the eggs in the boiling syrup. This was the main dish of our dinner. What joy at the sight of buckets on the fir trees!

The brothers packed the snow in large wooden boxes on the tables and then poured hot syrup over it. Again everybody gathered to savour the delicious taffy. Laughs, cheers and songs were heard with the music that two Sisters provided with accordion and guitar.

The members of the staff of the R.C.A.F. Relay Station, a few miles from the School, joined us around one o'clock. These gentlemen seemed to enjoy our party and they took a lot of pictures with their movie cameras, while we enjoyed looking at them throwing snowballs at a target.

Time to leave came too soon. We returned to the residence firmly resolved to deserve the same reward next year.

(Gabriel John George
and Susan Carey)

Lower Post School Wins Poster Prizes

LOWER POST, B.C. — On May 28 G. M. Wilson, officer in charge of Forestry Service for the Yukon, presented prizes to the winners of the recent Yukon Forest Conservation Poster Contest.

Awards were merited by the following Indian Residential school pupils: 1st: Margaret Jimmy; 2nd: Agnes Magun and Bob Mageorge; 3rd: Iris Johnny and James Williams; 4th: Aggie Magun.

Present were Frank Brown, Forest Warden of Watson Lake, and Arnold Amsonson, Assistant Ranger of Lower Post.

Congratulations to the artists and to their teacher, Sister Mary Rose, S.S.A.

T.B. Society Grand Award

Jack Caesar, grade 8, won the highest honors awarded by the B.C. Tuberculosis Society in its annual poster contest.

At a ceremony June 5 Dr. N. D. C. MacKinnon, Zone Superintendent of the Northern Health Services, and M. G. Jurias, Indian Superintendent, Yukon Agency, came from Whitehorse for the presentation. The winner received a three-speed bicycle; cash prizes were awarded to Stanley Peters and Livingston Johnson.

Addressing the students, Dr. MacKinnon cited the importance of the fight against tuberculosis, and praised the efforts of all the pupils who had entered the contest. He recalled that the Annual Challenge Cup awarded by the B.C. Tuberculosis Society for the best Tuberculosis Health Program in a B.C. Indian School had been held by Lower Post school in 1956. As Grand Award winner of 1959, the school is again in possession of the Challenge Cup.

Letter to the Editor

I have sent you articles before — the last one dates back to 1950 in Sandy Bay where I was senior teacher at the time. Almost ten years have gone by. I wandered from one missionfield to another in our Manitoba and Saskatchewan residential and day schools. I have met so many of you, readers of this paper. How could I forget my dear friends in Pipestone, Winnipegosis, Crane River, Sandy Bay, Fort Alexander and Kamsack. How are you to know how often and how much I have been thinking of you? All counted, 225 of you have at one time been my pupils.

I could not resist the urge to speak to you again. With one great idea in mind — to congratulate you on this amazing progress that more and more has brought the Indians to the front. Teachers, nurses, technicians, carpenters, farmers, *Indians* agents and political figures — we find you everywhere, as it should be. Once more the fact stands out that education has done and will keep on doing its work.

Gratitude is due mostly to the spirit of zeal and missionary labors that at all times stood out in leadership in Indian work. This is a timely moment to offer special greetings of respect and joy to the newly-made Bishop of Mackenzie, who has been a personal friend to so many of you. The last time I met him was in a humble classroom — on the shores of Lake Manitoba.

When I became a radio announcer at C.F.R.G. Gravelbourg, Sask., I carried the thought of you in my heart. Many broadcasts dealt upon live experiences of memories and incidents of Indian background. So many knew so little about you. It proved to be extremely popular and many inquiries and requests came to the radio station for more. I became ill after an accident and have been resting for several months. Thus free time to write this. I hope to return to radio work in Manitoba in the not too distant future. I will glean much inspiration from the "Record." God keep you all!

Therese Goulet-Courchaine

Joint Committee On Indian Act

OTTAWA — A twenty-four member committee of the House of Commons was chosen by Minister Fairclough to consider amendments to the Indian Act. The official motion was agreed to on April 29. Members of the Senate have been invited to join the committee.

The list of the members of the Joint Committee, not yet complete, will be published in the September issue of the Indian Record.



The CYO hockey club of White Horse, Yukon Territory.

(Photo courtesy His Exc. Bishop J. L. Coudert, O.M.I.)

Indian Legend

Young Ottertail

(In "Listening Point", by Sigurd F. Olsen, 1958)

As I sat on the end of the point watching the sunset and looking toward the west and the wild country of Lac La Croix (Cree Lake), a day's paddle beyond, I thought of the legend of young Ottertail. Why I thought of him just then I do not know except that the moment was one of mystery and my mind ranged to far places that spoke to me of mood. Such a place was Pine Point on White Fish Lake to the North on the Canadian side, the burial place of a young Indian of the Lac La Croix band.

One moonlit night I was camped there, and it was then I heard the story of how long ago an Ottertail of the Chippewas had carried the body of his son through miles of wilderness and laid him to rest in the most beautiful spot he knew. There among towering red pines he buried the youth who would have been the poet of his tribe, the boy who someday would have put into song the longing legends of his people.

When Death swooped down on the Indian Village at the mouth of the Snake River and took him away, the Father knew he must find a spot where the spirit would be at peace and, because the boy loved great trees and a song was always in his heart, chose the cathedral pines on Pickerel Lake.

Two days by canoe from the village, he laid the body to rest in a shallow grave at the very end of a tremendous colonnade of Norway Pines. Over the grave he built the traditional shelter of bark and cedar, leaving an open-

ing at one end so the spirit could come and go at will.

Legend has it that on nights when the moon is full and birds are wakeful with its light the spirit of young Ottertail leaves its resting-place and walks among the Pines down to the sand beach on the west shore of Pickerel Point. There it stands and gazes toward the village of Lac La Croix.

When the waters are still and the moonlight more than beautiful, the spirit may even leave the point, drift across miles of wilderness toward the home it once knew. It was seen watching for sturgeon below the first falls of the Snake, another time a phantom canoe moved among the calling loons of Lac La Croix, a canoe that never left the loons and never came to land, just drifted there and then, like a morning mist, faded from view.

Just before dawn it was seen floating like a wreath along the edges of muskegs where they came close to the water. There are some who have seen it in the rice beds in September, a lone canoe always at dusk or at dawn, with the rice sticks beating rhythmically and the canoe moving through the rows of bundled stalks, clear to the end of the rice field and back again, when all the other canoes were at the parching or in the woods hunting and no new people had come in.

There are some who swear they have seen it on the portages where the rivers come close to the trails, for all those places young Otter-

tail loved. With the coming of dawn, the spirit is always back at Pine Point, and there it rests until the coming of the next full moon.

As I sat there watching the burnished gold of the horizon change to mauve and blend with the water, I wondered if the spirit were again on its way. The moon had risen behind me, and even before the color was gone from the west it was silverying a path through the iridescence of the afterglow. On such a night his spirit might be stalking through the checkerboard of gloom beneath the Pines or standing on the beach looking back toward the Indian Village.

It might be moving up the Indian Sioux out of La Croix into the Vermilion then floating over the lake, it might descend the Tamarack as Indians had always done to the mouth of the river not two miles from the point. The spirit land of the Chippewa, the spirit lands of all peoples, how important to catch their meaning, how little we know, when we see only rock and trees and waters, mountains and meadows and prairies, how impossible to catch the feeling of any country without sensing its legendary and the mystery of what cannot be seen, places that always speak of the unknown.

There is something about a glade when the moonlight filters in and trees are black against the sky and you have the sense of being in a great room that speaks of unseen things. A horned owl hooted while I was there and birds chirped sleepily, and I listened it became a place of magic and the world was far removed. In such a place the wilderness holds meanings far beyond what it has in the light of day. There young Ottertail might have stood looking toward the Indian Village at the mouth of the Snake on Lac La Croix.

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

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A Worthy Initiative

The Catholic Women's League of the archdiocese of St. Boniface (Manitoba) have adopted, at their recent annual convention, a resolution urging their thousand members "to adopt a more charitable attitude towards Indian Canadians and to lend their time and support to any educational programme on this problem, promoted by their parish councils", and it was further resolved to "encourage both citizenship and social action convener work in conjunction with the urban chaplain (for Winnipeg's Indians) . . . to ascertain what concrete assistance can be given and to promote a programme of Indian education for all members."

The St. Boniface CWL is to be commended for this initiative and the example they are setting to other CWL diocesan councils, as well as to other Catholic organizations, is praiseworthy.

The outstanding work of Father A. Renaud, O.M.I., education director of the Oblate Fathers Indian Welfare Commission, has brought its first fruits within Catholic diocesan organizations. His work, in conjunction with the National Commission on the Indian Commission, deserves all the support that can be given across Canada.

Tribute To Dr. Laurie

Dr. John L. Laurie will be remembered in the annals of Alberta history as the modern crusader for Indian rights.

"The real tribute to Dr. Laurie will come from his Indian friends," said Jack Herbert, director of research, Glenbow Foundation. He was one of the most dedicated workers I ever met.

Mr. Herbert said Dr. Laurie completed an ethnographical description of the Stoney culture, a history of the Indian Association and a study of the Stoney language just prior to his death. "He was most thorough. I was always impressed by his determination to keep on the job despite illness. Even when hospitalized, he requested that a secretary be sent to his room."

Dr. Laurie worked incessantly as his illness progressed.

Alberta artist Gerald Feathers, who was assisted in his education by Dr. Laurie said he had planned to tell him of an invitation to exhibit in Chicago.

"I don't know where I would be now if it hadn't been for Dr. Laurie," said Mr. Feathers.

The artist stayed in Dr. Laurie's home while attending the Technical Institute.

Eddie Hunter of the Stoney tribe was Dr. Laurie's guest at the same time, while attending school.

"He felt Indians must go out and mix with others, and even told me it would be a waste to go back to the reserve.

He wanted integration to move slowly through the Indians themselves, rather than from outside pressures. He was very anxious to preserve Indian customs. His death is a blow to all Indians in Alberta," Mr. Feathers said.

Alberta historian Hugh Dempsey said Dr. Laurie was invited to become secretary of the Indian Association of Alberta in 1944, as the only non-Indian member.

Mr. Dempsey said Dr. Laurie encouraged Indians to stand on their own feet. "He guided the Indians rather than directing them. Although his loss is a severe blow, because of his efforts, the Indian Association is now able to conduct its own meetings, and carry on independently." Dr. Laurie was secretary of the Association from 1944 to 1956, when he became treasurer, a position held to the time of his death.

In 1946 when the federal government set up a joint commission of the Senate and House of Commons to review the Indian Act, Dr. Laurie went to Ottawa with an Indian delegation to lay grievances. Bill 267 introduced in 1951 did not abide by requests. Through Dr. Laurie many groups of Indians and whites raised a protest, forcing the government to withdraw the bill and a new act was then introduced.

Appointment of Senator Gladstone was described by Mr. Dempsey as a chain reaction resulting from Dr. Laurie's efforts with the Indian Association. "Senator Gladstone headed the Indian Association for many years, but the Indian Association would never have weathered the difficult years without Dr. Laurie."

As well as his Indian friends, Dr. Laurie has an equally devoted following of former students.

He was born on the Grand River in Ontario in 1900, growing up with Indian playmates. He was educated at Trinity College and abroad.

When Dr. Laurie was named citizen of the year in 1956 by Jaycees, the year he received his honorary doctorate, a former student recalled that a group had been discussing getting a guest speaker for an event at the school.

"Dr. Laurie has told us so much about Indians quipped a student, let's get an Indian to tell us about Dr. Laurie."

Job Befitting The Indian

(Woodstock-Ingersoll Sentinel-Review)

Each summer the Ontario Department of Lands and Forests takes on its field staff about 500 school students who spend their time in junior ranger camps operated by the department in the northern woodlands.

The plan is not only designed to boost the number of those available for gathering statistics about nature and wild life, for fire watching and many other necessary duties, but as Lands and Forests Minister J. W. Spooner put it: "Among these boys of high school age doubtless are some of our future foresters, biologists and rangers, so much needed by Government and industry." In other words, the scheme is one form of ap-

prenticeship and a valued method of screening possible future employees.

But for the first time this season the Department is setting aside 12 positions for high school students who are of the Indian race. This is a very farsighted and realistic move, for those of Indian blood come by this kind of work very naturally.

We have often felt that the position of the Indian among us has been too restricted and segregated, and that those of that race have not been encouraged to develop those talents for which they are peculiarly fitted.

Prime Minister Diefenbaker set the pace in recent years

when he named a full-blooded Blackfoot Indian, James Gladstone, as a member of the Canadian Senate. Senator Gladstone, on his part, said in his maiden speech a year ago the Indian has a part to play in this nation's development far in excess of what he has been able to do, to date. He said then, and he has kept his word by speaking up since, that he intended to continue to press for their rights.

The move to place some young people of this race in the junior ranger camps would seem to be a step in the right direction. We are pleased to learn that although under the British North American Act the Indian is the particular concern of the Federal Government, in this instance the Indian Affairs Branch of the Department of Citizenship and Immigration at Ottawa is working hand in hand

Landmark Falls As Church Pulled Down

WHITEHORSE, Y.T. — At five a.m., April 29, one of the city's best-known landmarks collapsed in a heap of broken timbers. Being torn down to make way for a new cathedral, Sacred Heart church had stood proudly in the center of Whitehorse for almost sixty years.

Timbers for foundations were prepared during the winter of 1900 and the Catholic church was ready for worship in the fall of 1901. Demolition of the structure was only a matter of minutes this week, using cables and a powerful bulldozer to pull down the old building.

The new cathedral will rise on the same spot, to be completed in about four months. It is expected services will be held there by September first.

Ah! and it's a sad thing to look down the street in the evening light where the Sacred Heart Church steeple once rose with spiritual simplicity and see only empty sky. The old must give way to new but some partings are more reluctant than others.

(Editorial in the Whitehorse Star)

THE SISTERS OF MARY IMMACULATE

. . . invite young Indian girls who wish to dedicate their lives to God. They serve him in the works of teaching, nursing, social services and caring for the poor among the Indian people. For further particulars, write to:

Sister Mary Immaculate,
Mistress of Novices,
Sisters of Christ the King,
Hanceville, B.C.

with the Ontario Department to provide this initial group of Indian youths with a training for which they are by nature well fitted.

We not only commend the move but trust it is the first of a number of similar co-operative training programs for the Indians in our midst. Because they are at home in such an environment as the forest and out-of-doors, these young people are most likely to make a success of it, and possibly choose it as their life work.

We trust, too, that this will be another break with the tradition of keeping the Indian to himself on a reservation, whether he wished it or not, and that many more of them will be given an opportunity whereby they may make a distinct contribution to the life of this nation.

155 Living Descendants

DUNCAN, B.C. — Funeral services were held at St. Ann's Church, Tzouhalem Road, early in April, for Mrs. Sarah Williams, 91, who died Saturday and left 155 living descendants.

One of her sons is Chief Elwood Modeste of the Cowichan Band.

Mrs. Williams was born in Nanaimo, and moved to Duncan 80 years ago.

Other survivors besides Chief Modeste are three other sons, James, Cassel, and Wesley, all of Duncan; three daughters, Mrs. Walter George, Duncan; Mrs. Frank Knighton, Cloose; and Mrs. Mabel George, Esquimalt; 49 grandchildren, 92 great-grandchildren, and 14 great-great-grandchildren.



Recent weddings at Winnipeg's Sacred Heart church: left, May 22 — Alec Marion (Spanish, Ont.) and Henriette Genaille (St. Philip, Sask.); right, May 23 — Roy Thomas (File Hills, Sask.) and Barbara Agecoutay (Cowessess, Sask.), with bridesmaid Ann Thomas, R.N., (now with Winnipeg General Hospital) and best man Charles Nicholson; Father Lambert officiated at both weddings.

Cowichans Pass Sanitation By-Law

Cowichan Indians, largest B.C. tribe, have been scoring firsts in the campaign for cleaner, happier reserves in the province.

Besides conducting their own clean-up, paint-up campaign this spring, the Indians are now governed in matters of sanitation by the first garbage bylaw to be passed by a B.C. Indian council, which went into effect in March.

Last year the Indian council bought a garbage truck. This by itself was not sufficient to ensure orderly collection of refuse from the villages. Something more was definitely needed.

It did not take Chief Elwood Modeste and the councillors long to realize what was lacking. It was the simple ashcan, or refuse can, in which families could put their paper and tins.

The council decided to provide the cans, at a \$2 fee. A total of 150 cans was ordered. They are now on storage on the reserve. The object is to sell them to the Indians as quickly as possible, in order that the service can get under way efficiently.

For years the Cowichan Indians have been associated with the City of Duncan's garbage service. The city's dump has been on the reserve and a new dump, in which North Cowichan will join with the Indians and Duncan, is now entering service in Koksilah area.

Cowichan Indians scored another first this winter by employing the first sanitarian in B.C. He is Werner Krutz, a native of Manitoba, who has enthusiastically undertaken his work here and feels that steady progress can be made.

Participation of the Indians in the first clean-up, paint-up campaign is a tribute to Mr. Krutz's attitude to his task. With good leadership the agency feels that the Indians themselves will accomplish a great deal more.

Catholic Centre Helps Winnipeg's Metis, Indians

WINNIPEG, Man. — On Sunday, June 21, at 7:30 p.m., the monthly Mass for Winnipeg's Catholic Indians and Metis will be held at the Sacred Heart church, Bannatyne Avenue. The Assiniboia school choir will be in attendance; Father G. Laviolette, O.M.I., will preach.

About 100 persons attended the May 15 social, including some 20 ladies of the Sacred Heart parish. The Oblate Missionary Sisters are helping with the Catholic Indian Centre's social work, giving religious instruction, visiting homes and doing clerical work.

The Centre's organization now comprises, under Father J. Lambert's direction, liaison officers Miss M. Perillat and Mrs. Elmer Betz, social adviser Miss Chaput, publicity officer Alfred Pangman, sports leaders Bernice Acoose, Roy Aimoe and Clifford Beaulieu, social convener Mrs. McArthur.

Philip Bourbonnais and Jos. Desjarlais are teaching music. Mrs. Ross and her daughter, Mrs. Burnett — a graduate in Fine Arts — offer their cooperation in giving lectures on Indians.

On Advisory Board

Miss Therese Guay, of St. Boniface, and Mr. Alfred Pangman, of St. James have been named to Winnipeg's Welfare Council Indian Friendship Centre Advisory Board.

For further information call SU 3-0869, or Father Lambert at SP 4-5863.

Agents, Dealers and Distributors
wanted to sell the First Cardinal Edition, the Voice and Life of Pope Pius XII, with 45 colorful photos, plus the actual recording of the Solemn Papal Benediction with the Vatican Choir and Bells of St. Peter cherished and desired by every Catholic home.

Write Royal International Snowdon Station, box 293, Montreal.

New Houses for Indians in Churchill

Nine new units were opened June 3 in a Churchill, Man., housing development sponsored by the Indian Affairs branch and constructed largely by Indian labor.

The new units are one-storey, three-room cottages. Indian families with children attending the Churchill non-Indian school will get first chance at the new houses.

As far as circumstances permit, each family will pay for its own furnishings.

Seventeen units have already been built and occupied in a project designed to improve housing and community development in the area.

TESLIN, Y.T.

What place is that? Such question is asked every time a tourist on the Alaska Highway crosses the new steel bridge on the Teslin River. On the riverbank to his left a village glistens in the sun. Freshly painted houses surround the beautiful but quaint little church. What a picture! Of course, this is Teslin, the village where we live.

Teslin is situated in the Yukon at Mile 804 on the Alaska Highway, 113 miles south-east of Whitehorse. As you see we go to school a long way from home. However, the sight you enjoyed from the Bridge is not the Indian Village. It is the white settlement with the Church, the C.Y.O. Hall, two general stores and a couple of hotels. Our village is a little farther away, neat rows of wooden houses and the store owned by an Indian whose name is Mr. George Johnson.

The population of Teslin is divided between 150 Whites and 200 Indians. About two miles out of Teslin is the Teslin Airport. Most of the white people work there. Some Indians are also hired during the summer. Last summer they were building a garage, a large building made of concrete. Many of our people found work there. You wouldn't believe it, but they also had to build a jailhouse . . . It gave more work for our people.

During the winter months, when work is scarce, our people go trapping until Christmas. Then it is not unusual for a good trapper to make \$500. and more for his highly-priced pelts. During the months of April and May they can make another few hundred dollars with their beaver catch. Our people are also handy at making snowshoes which they sell for about \$35. a pair. During the summer, the women make moccasins easily sold for as high as \$10. a pair, and buckskins

jackets for which the tourists will pay as high as \$60. each. With this money our people can buy food for the family and all the other things which are needed around the house and which they can buy at our local stores.

Our Missionary is Father Leo Boyd, O.M.I. His Rectory is across the street from the Church, about 100 yards from our village. We visit him often during the summer holidays. He has a lot of games such as darts, bingo sets, playing cards, checkers, and a lot of others. They are all nice games, and we have a lot of fun playing them. At times parties are organized in the C.Y.O. Hall. At other times we have movies. It certainly is nice to meet altogether for several occasions. The biggest of all these is when our Bishop comes and visits us for the Confirmations. His name is Bishop Coudert. We all gather for his coming in our beautiful church. There he preaches to us the Word of God and the ways to live always as good Christians. The Bishop's coming is always for us a happy occasion as most of the Indians at Teslin are Catholics.

Don't you think we are right in believing that TESLIN is the nicest place on earth? At least, we think so. And as the saying goes: "Home is where the heart is!"

Evelyn Jules
(Lower Post I.R.S.)

Manitoba Missionaries Attend Summer School

WINNIPEG, Man. — Rev. Fathers V. Bilodeau (principal of the Lebret Indian School), G. Gélinas (principal of Camerville Indian school), E. Pelletier (Pelican Rapids, Man.) and A. Massé (McIntosh, Ont.) are attending Ottawa University's summer school in education, this year.