Manitoba Indians Plead For Equality Of Civil Rights

OTTAWA—Two uniformed leaders of Manitoba’s 22,000 Indians said recently they want to be more like the white man. They also wanted more federal help on reservations for students, the aged and the unemployed.

Chief A. J. Cook of the Blood-vein Reservation on Lake Winnipeg, president of the Manitoba Indian Brotherhood, and Chief R. E. Thompson of the Peguis Reservation at Dakota, Brotherhood secretary, appeared before said he wanted Indian children and strongly-accented speech, Indian Brother­hood, and Chief floods.

"I don’t want people to turn back the clock."

He would like to see Indian children go to white schools off the reserve if federal assistance were available. More Indians should become teachers, doctors and clergymen.

In a brief, the two chiefs asked the federal government to: 1. Provide free meals and clothing where needed for Indian children in schools; 2. Build institutions for the aged on reservations; 3. Take action to provide jobs for Indians at wages in line with those in “civilian” employment; 4. Pay a salary to band chiefs and councillors; 5. Increase allowances paid Indian war veterans; 6. Pay compensation to Manitoba Indians affected by floods.

Indians Must Give Answer

Regina, Sask. — The answer to the problem of the native Indians must come from themselves, decided Canadian Native in a meeting with Rev. Andre Renaud, O.M.I., director of Indian education, held at the YWCA.

A talk by Father Renaud prompted a lively discussion by members of the society about the confusion on the Six Nation’s reserve, the need and ways of bringing about mutual understanding of all Canadians, and why natives should preserve and do research on their traditional knowledge which could be woven into Canadian culture.

President of the Canadian Native Society, Walter Balhead of the meeting, called the meeting, and A. H. Brass introduced the guest speaker. He was thanked by J. T. Ana­quod on behalf of the society.

Education, Housing Will Solve Problem

TORONTO—Citizenship Minister Fairclough said Aug. 27 a generally higher standard of education and improved housing will solve most of the problems facing Canadian Indians.

She told the Women’s Day luncheon at the Canadian National Exhibition that she bases her conclusion on a recent inspection trip to Indian reservations in Western Canada.

“Wherever we went the cry was for more housing,” she said.

In the field of education, she said, the determination of the federal Indian affairs branch to provide a service is matched by the eagerness of students and teachers.

Schools Helping

The educational program for Indians was “producing increasingly successful results.” In 1958 about 39,000 Indian students attended school, compared with 23,000 students 10 years ago.

Canada’s 180,000 Indians, Mrs. Fairclough said, have many problems but must solve some for themselves.

“Evidence of his (the Indian’s) increasing desire to do so is shown in several ways, not the least of which is the readiness with which the chief and band councils are administering the affairs of their respective bands.”

They faced the same problems as the average municipal council in a non-Indian community. Housing, water, sanitation, welfare, education, medical and health service and provision for older Indians were all a part of the administrative tasks they performed.

Fr. Jacobs’ Silver Jubilee

CORNWALL, Ont. — Rev. Michael Jacobs, S.J., pastor of the 3,400 Indians at St. Regis Village, Chenail and Cornwall Islands, was honored late in June on his silver jubilee of ordination. He was ordained July 1, 1934, at Caughnawaga by the late Archbishop Forbes of Ottawa. The celebration was anticipated in order that the school children might take part.

(Turn to page 8)
On their own!

The Hon. Ellen Fairclough, Minister of Citizenship and Immigrantion and Superintendent General of Indian Affairs, recently made the following announcement:

"The 1,850 Mohawks of the Bay of Quinte became Canada's first Indian band to assume control of their own treasury from band funds upon a resolution from council."

The Mohawks, who live on the 17,142-acre Tyendinaga reserve just east of Belleville, Ontario, have now issue cheques from their own bank account to cover spending from band funds. Formerly, Tyendinaga accounts were paid by the federal treasury from band funds upon resolution of council.

The Indian Act of 1951 permits a band to assume control of its own expenditures. A counsel must submit the Minister of Citizenship and Immigration its annual budget for approval in principle. This year's budget of the Mohawks provides for repairs and insurance for band buildings, hydro and telephone accounts, band employees' a fire protection, relief and grants to scouts and ploughing associations.

The policy of the Indian Affairs Branch is to turn over the management of their own affairs in progressive stages while maintaining a responsibility to individual Indians to safeguard their assets in band funds.

The Tyendinaga band draws its revenues mainly from the lease of reserve lands and from government interest on band trust funds.

The announcement is both interesting and reassuring. In considering the rights of these Canadians, the policy as a whole has been revised with a view to today's inflation.

COWICHAN BAND members on Vancouver Island have built their own "city hall" out of community centre 40 feet by 80 that is a replica of the historic tribal centre known as "the big house."

It will be used for council meetings, dances, community group socials and wedding receptions.

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Christina Education For Indians
Granbrook Indian School Principal Addresses Union College Meeting

VANCOUVER (CCC) The Church in British Columbia has never been in better position in their attitude towards the future of Indian education.

This opinion was voiced by Rev. James Mulvihill, O.M.I., one of the key speakers at the Indian Workers' Institute held June 25 to 28 at Union College, University of British Columbia.

Speaking to representatives of several denominations, Father Mulvihill criticized church groups for their defensive attitude in the matter of Indian education.

"For more than a century Catholic missionaries in B.C. have fought to protect the rights of Catholic Indians to a Catholic education," he declared.

"Churches of other denominations have faced the same Breast, and, together, we have succeeded. Thanks to the exhaustive efforts of our predecessors, Indian children are entitled to a Christian education. But how long will this last if the Church, while her pupils have fought so hard for it, are so defensive in their attitude towards the needs of Indian for truly Christian education?"

Father Mulvihill, who is principal of Cranbrook Indian Residential School, has been in the field of Indian education for more than 20 years, said that the Churches had been so lacking in publicizing their efforts that the question of integration at school-age level, Father Mulvihill said that in his opinion, with poor schools, absolute must be fulfilled before such a program could be successful.

First, the Indian children must be selected and educated equally, the teacher must be acquainted with the Indian mentality and the way, the white schools must be ready to accept their Indian schoolmates in recreation and social activities.

Fourth, the social and cultural level of the homes from which the Indian children are recruited has to be the same as that of the non-Indian pupils attending the same school.

"Until such times as these conditions are fulfilled in our public schools, the education given in the Residential Schools will always be far superior," he said.

Father Mulvihill urged the Churches to take a more active part in helping Indian high school graduates establish themselves in the cities.

Rights For Indians

The new parliamentary inquiry into Indian affairs will not complete its work quickly, but the report that should guide its course is that the rights of an Indian should be no less in any degree than the rights of any other Canadian.

The unpleasant fact is that this principle is honored neither in the teacher must be

The joint committee of 24 members of the House of Commons and 12 Senators has an historic mission to perform. It should chart a pathway by which Canada's Indian population can become wholly integrated into Canadian society, with equal rights and responsibilities. This will require a revolution in Church doctrine towards Indians, possibly in the thinking of a good many of the committee members themselves.

Senator James Gladstone, first Indian member of the Senate, is co-chairman of the inquiry, along with Noel Dorion, a Quebec member. He can be expected to devote full time to this important investigation, and his presence will serve as a reminder that much remains to be done to remove discrimination imbedded in Canadian law against Indians.

What Canadians are encouraged by law to remain on reservations, under conditions of segregation, with poor schools, housing and indifferent public services? The Indians.

What Canadians are compelled to live under a policy of apartheid? The Indians.

The committee will properly hear a long list of grievances from Indian communities across the country. They need to be given the fullest, sympathetic hearing. But the test for the commission is whether it has the collective courage and vision to commence the work of erasing the prejudices and discrimination inflicted upon Indians from generation to generation. The present paternal systems and legislatures in the past.

A start must be made, and the new committee is the place for it.

Personal Canda

Ottawa—Senator James Gladstone said July 9 Indians somet ime to be "encounter a cold formality" among men of the Indian affairs branch.

The native-born Indian of Alberta's Blood Reservation, only member of his race in Parliament, made the observation during a meeting of the joint Commons-Senate committee on Indian affairs.

In an interview, Senator Gladstone stated that he was "disappointed" at the Indian affairs branch, adding that he was "wondering about the attitude of officials and about the kind of help and expert guidance the Indians are given."

"Our Churches should set up colleges in the larger centres to care for the Indians. If they don't, they will be lost in every sense of the word," he declared.

"I am firmly convinced that Indian high school graduates need the kind of help and expert guidance the Churches can give them during this transition period. Any government department cares to call this segregation, or paternalism — then I say let's have more of it, because the preserving Indian community into a Canadian community.

"Until such time as this ideal is achieved, and that is a long time, Father Mulvihill, let those of us among the Church groups who have been engaged in the work of Indian education for more than a century, see to it that our voice and views are heard in the halls of government departments where such decisions are made and policies formed."
First Mass At Fort Rae Commemorated

Fort Rae, N.W.T. (CCC) Hundreds of Indians gathered at Fort Rae in the Northwest Territories recently to join in celebration of the centennial of the first Mass at the Roman Catholic Mission of St. Michel.

Most Rev. Paul Picotte, Vicar Apostolic of the Mackenzie, was present at the service which honored those who have served at the mission since Father Grouelle baptized 81 persons and established the Mission in April, 1859.

Members of the Dogrib Indian tribe, who have been closely associated with the mission since its foundation, attended.

The history of Fort Rae, where the mission grew up, extends back to 1790 when it was called Fort Providence and was located between its present site and Yellowknife. It became Fort Rae in 1859, when it was moved closer to its present site. The post was named after a prominent Hudson's Bay factor, Dr. Rae, who was stationed at Fort Rae in 1861, and who supervised the mission since its establishment.

In 1905, Fort Rae was moved to its present site near the tip of the peninsula facing Slave Lake. Until 1872, priests made annual visits to the district but in that year Father Bourne was stationed at Fort Rae. In 1911, Father Lapierre arrived and served 44 years before going into retirement.

Gives Bears Skins

North Bay — Gabriel Anashi-nabi, 76-year-old patriarch of the Nipissing Indian Reserve, brought in two bears skins for at least $115 to donate them for the guards.

18 Indians Get Certificates In Leadership Course

Winipeg, Man. — Certificates awarded 18 Indian men and women “for an intensive four weeks course in leadership” were given, as the first ones in B.C. Indian Schools, by Earl F. Anfield, assistant Indian commissioner for B.C. Twelve were given to students in the Indian Residential Schools Extension Department award for outstanding Indian girl graduate,而且, among the graduates were Benedict Pierre, Margaret Smith, Lorraine Adolph, Benedict Pierre.

First Vocation From B.C. Coast Missions

A nineteen-year-old Indian girl, first vocation from the Coast Missions, received the Postulant's habit at St. Peter's Mission School:

Sister Mary Peters, Patsy Campbell, Margaret Smith, Lorraine Adolph, Benedict Pierre.

Mission City Indian School Graduates Continue Studies

Vancouver Province

Mission City, B.C. — Seven Grade 12 graduates — the whole class — at St. Mary’s Indian Mission School will continue their studies at more advanced institutions.

Going to University of B.C. are Benedict Pierre, Marjorie Agnes Smith, and Marvin Wayne Bobb.

Georgina Alec will attend Notre Dame College at Nelson; Patricia Ann Campbell will train for nursing at St. Paul’s, Vancouver; Lorraine Anna Adolph will study home economics and sewing at a vocational school; and Mary Madeline Peters will take a practical nursing course.

AUU MEDAL

The graduation ceremony was also marked by the presentation of the Amateur Athletic Union of Canada award — the Tom Longboat medal for outstanding Indian athlete in Canada in 1958 — to Teddy Joe.

The presentation was made for the AUU by Earl F. Anfield, assistant Indian commissioner for B.C.

Valedictorian was Benedict Pierre.

MORE AWARDS

Other awards: Religion, Benedict Pierre; English, Georgina Alec; general application, Marvin Wayne Bobb; history and races, Margaret Smith.

Sugar Cane Girl

St. Paul’s ‘Grad’

Catherine Sandy, 21-year-old Indian girl of Sugar Cane has graduated as a registered nurse, reports Indian Agent Bill Christie.

She completed her graduation exercises at St. Paul’s Hospital, Vancouver, and is now working at Miller Bay Hospital, near Prince Rupert.
Chapter 10
The Rescue
(CONTINUED)

Hanwi has positioned herself
nights before. It was in direct
line to the chief's lodge. Groups
of ponies were tethered along
the road that first night and it
appeared now that it was the
same. She would use the ponies
cover for again.

Last night Hanwi was bold
and careless, but tonight she felt
nervous and overcautious. She
was seeing imaginary figures
and hearing footsteps coming
her way. The stars seemed to
throw more light than ever be­
fore and her feet were shuffling
and her skirts made as much
noise as a thinly scraped raw­
hide dragged over a rough
surface.

She found it difficult to judge
the correct hour for action and
when the time came, it was by
sheer chance before she drove
erself to start, but when she
got over her nervousness, she
was again bold, cool and intent
in purpose.

Meanwhile, the Winker was
prepared for a battle tonight as
he implored his brave lover's
coming. The knife and the bow
and arrow—even a strong speer
were in his easy reach. Hanwi
duly thought the invaders had
all gone home to sleep, only the
chief and his two wives now lay
breathing heavily in sleep. The
only light within was the dull
smile come on the chief's face,
pointing in the direction of
the little grove, the chief said,
"Ici!" (Take it).

Hanwi shook her head. The
chief then stepped close to the
Winker and kissed him then
turned and kissed Hanwi. Dropp­
ing his head he motioned for
them to go.

When Hanwi paused and
looked back they saw the Crow
chief still standing where they
had left him. She turned and
saw the veil of space shut out
the chief of a race that were the
deadliest enemies of the Lakota.
The chief had loved his child. So
great was his love that it came alive
in any object that recalled to him
the thought of his son. Perhaps
the chief would one day die because
of his love for his son. He very
soon came to know such an end
few moments ago. When he
stood unmanned to say farewell
to one desperate prisoner who
was to be sacrificed. For he
wished to have the man,
snake if he made one false
move.

When Hanwi paused for
breath on the last rise over­
looking the silent camp, the
Winker hinted at a pony raid.

"No," replied Hanwi. "You
are in my care, now keep quiet;
"then she added, "When a chief
escapes he does not risk imme­
diate return, he keeps running,
knows it is best."

Hanwi had done all that she
wanted to do; the chief had
just had almost killed her. She
had refused the chief's pony,
because, in her way of thinking,
"since the Crow's knew of
their chief's action, the chief
would never again have the
confidence to trust again."

And when she had known the
man, she could not force herself
to be cruel to him. What the
Crow chief had done that night
was kept a secret.

When the Crow chief's people
would do after they had learned
of the escape of the Lakota cap­
tive was something Hanwi would
rather not think about. She had
heard of too many similar in­
stances that had come to a
tragic end. The chief's love
and influence could not always
prevent crime. The call of re­
venge still burned in the hearts
of the Winker and relatives of
the Crow the Lakota warriors
had killed before their eyes.

Chapter 11
The "Skibibi Wotake"

Before Hanwi covered any
acceptable distance to warrant
a chance of evading capture, dawn
appeared and rapidly made way
for day. She noticed that they
had left the badlands far behind,
and that the country ahead was
rolling and open. The draws
were sparsely wooded with
small bushes. Wherever one
looked, rocks could be seen. A
short distance ahead, down a
ravine, a small grove of willows
hinted that water was nearby.
The Winker pointed to a place
cover, now that daylight had
come; when they finally reached
the place, to their joy, they
found water there. The Winker
had not seen the high-cut bank that
faced the little grove, nor the
tiny spring at the base of the
bank that formed a pond of
clear water in the centre of the
grove.

From the time she left the
Crow chief's tipi, Hanwi had
stopped only three times to rest
and it was just but a few mo­
ments each time. She had abso­
lutely refused to let her lover
walk: "Not until tonight, after
you make a winding stick to
help you," she would say.

When they, at last, stopped
for the day, the woman said: "I
do not like the prospect of the
coming day. I believe it's going
to be too bright and calm. Did
you see the big streak we made
in the heavy dew?" she asked.

The Winker answered: "Even
before you saw it, I knew we
were to lose it, but I do not
believe you had not considered
such a thing when you refused
the Chief's pony and my offer to
take ponies along."

Hanwi laughed loudly, seem­
ingly quite amused at her own
stupidity and at the accusation
of her lover. She turned and
laughed so mirth that, finally,
her lover had to join her in
laughter.

(To be continued)

News In Brief
(The Indian News)

AN INDIAN AND METIS Friendship Centre has been
opened in the Alders Building, 376 Donalde St., Win-
nipeg. There will be a number of programs which
will be designed to help newcomers to the city find
work. The centre has a lounge where Indians and
Metispeople can go and meet. It also has a kitchen
to help them bridge the gap between rural and city life.

CHIEF ALFRED JAMES COOK, a Cree who heads
the Saulteaux band from Bloodvein Reserve in northern
Manitoba, was the first Indian to contest a seat in the
provincial legislature. He ran in the scattered Rupert's
landing riding.

SARCEE INDIANS in Alberta played host to 350 guests, mostly
non-Indians, at a brotherhood dinner on the reserve
at Red Deer. The dinner was sponsored by the Calgary
Brotherhood Council and the Calgary Citizen-
ship Council.

INDIAN PERFORMERS from the Tsartlip and Tsaout bands
on Vancouver Island took part in the first all-Indian talent
show ever held in the Brentwood area of Victoria.

TWENTY INDIAN GIRLS from St. Paul's school in North
Vancouver competed against 60
non-Indians in an Irish dancing
contest. Three of them carried off
first, second and third prizes.

TWENTY INDIANS from Alberta and the Northwest Terri-
tories have just finished a 10-
week course in carpentry at El-
dmonton. It was designed to help
them build new houses on their
reserves and to find jobs on
neighboring construction pro-
jects. After a similar course last
year, one man went back to his
reserve at Hobbema and was
mainly responsible for the con-
struction of 11 new homes
there.

MORE THAN 100 pictures from 18 painters were on display
at the second annual art show
of the Chewaka painters' group of
the Six Nations Agency near
Brantford, Ont. The exhibit
drew viewers from many parts
of southern Ontario.

TALENTED PUPILS from the Ermineskin Indian School in Al-
berta presented a program over
Red Deer's television station,
CHCA-TV, on March 23.

SERPENT RIVER Home-
makers' Club sponsored an ama-
teur show on the reserve in the
Sault Ste. Marie Agency with 26
participating. Later the show
visited other reserves.
A Visit to Shubenacadie

Part Two

I received a warm welcome from Father Collins, who conducted me on a tour of the building and told me much of the history of this interesting Mission. The School is one compact unit, consisting of classrooms, laundry, store-rooms and play-rooms (with television) occupying the basement floor. A corridor opposite the classrooms leads to the spacious and well-polished Chapel. On the second floor is the Convent for the Sisters of Charity of Halifax, who teach in the School, with the remainder of the space and all of the rooms divided into neat and airy Dormitories for the children.

Outside are the usual farm buildings for there is a farm of 145 acres on a strip of land purchased by the Good Sisters. A writer in the Indian Record of Mary Immaculate, Spring, 1959, refers to them as "Souriquois" and "Wabanaki" generations. I received a warm welcome from Father Collins, who conducted me on a tour of the building and told me much of the history of this interesting Mission. The School is one compact unit, consisting of classrooms, laundry, store-rooms and play-rooms (with television) occupying the basement floor. A corridor opposite the classrooms leads to the spacious and well-polished Chapel. On the second floor is the Convent for the Sisters of Charity of Halifax, who teach in the School, with the remainder of the space and all of the rooms divided into neat and airy Dormitories for the children.

The Residential School at Shubenacadie was built to serve the needs of the Indians in Canada's Maritime Provinces. These Indians are mostly Micmacs. The Micmacs, by race and language, are part of the Algonquin family. "Wabanaki" is the generic name for Algonquins of "eastern woodland culture" and includes six tribes, three of which are represented in Canada—Micmacs, Maliseet, and Abenakis, of which are now found in the eastern United States—Passamaquoddy, Penobscot, and Wovoneco. Early French Missionaries referred to them as "Souriquois" or "Gaspesiens". The Micmacs, own name for themselves is "Elnu", which mean "the people". The origin of the name Micmac is obscure. In 1888 records that they also named themselves "MEGUWA-WAACH", which may have been distorted to the present designation.

In the early days of European contact, the Micmacs lived on the tip of Gaspé in the Province of Quebec and throughout the Maritimes. There were also probably Micmacs in Newfoundland. Trading, fishing, hunting and warlike expeditions took them to the St. Lawrence River at Rivière du Gouff and Tadoussac, to Anticosti in the Gulf of St. Lawrence and to the northern shores of Labrador.

Micmacs today reside at Reserve No. 1, Elnu, on the Assiniboia High School, where 125 young Indian students are attending junior and senior high school courses to grade 11. On the occasion of a visit to Indian reserves and schools in Western Canada, Hon. Ellen Fairclough, minister of Citizenship and Immigration, called on the Assiniboia High School in Winnipeg, where 125 young Indian students are attending junior and senior high school courses to grade 11.

The above photo shows Mrs. Fairclough studying a painting made by Miss E. Lorat (left) and Rev. O. Robidoux, O.M.I., principal of the school and Indian Affairs director Col. H. M. Jones are to the right. Mrs. Fairclough visited the residential school located on Academy Road and was able to note the immediate need for an adequate recreation hall, a chapel and more classroom facilities.

Unlike other Oblate Schools, Shubenacadie had no Oblate Brothers on the staff, but I was assured by Fr. Collins that this was due to a shortage of Brothers at the present time. (Brother John MacDonald, O.M.I., is now stationed there.)

I left the School after a most pleasant visit, more than ever impressed by the wonderful work done in these institutions by the Oblates of Mary Immaculate and by all the Sisters who are their co-workers. "Shubenacadie" is now more than a melodious placename to me; it is a happy memory. Incidentally, the placename is also of interest: "segub'un ak'adue"—"the place where wild potatoes abound". "Segubun" was the native potato or ground nut. It is variously known as the wild potato or wild carrot. It grew in abundance here and was boiled and eaten as a vegetable.

Shubenacadie was always a centre for the Indians. As early as 1698 the Abbé Thury built a mission-centre in the vicinity. The best-known Missionaries of the Micmacs, — though not the last — were priests on the scene as early as 1629), — were Fr. Pierre Maillard and Fr. Jean Louis Le Loutre. The former, Capud Brer Whycomaco, in Cape Breton from 1735, visiting from there the Indians of Nova Scotia and Prince Edward Island. Fr. Le Loutre arrived in Louisbourg from France in August 1727. He spent a year's study with Fr. Maillard and, on September 30th, 1728, began his ministry to the Indians and the mainland of Nova Scotia exclusive of the Antigonish district, which Fr. Maillard retained. In 1741 Fr. Le Loutre handed over the Acadian parishes of Cobequid (present-day Truro) and the magouche to the care of Abbe Girard so that he himself could direct all his energies to Indian work. It was then he erected a Church and Rectory at "Chiboucanac", land adjoining the present School farm. There is no trace today of the old Church or Mission. A plaque in the Provincial Public Works' building in Shubenacadie commemorates its existence but not its exact site.

Fr. Le Loutre served the Mission until 1742, though his ministry was often interrupted during those troubled years. He retired in 1752 and was succeeded by Fr. Mauche, one of a list of many zealous Missionaries who have served the Indians to the present day.

There were 80 boys and 76 girls resident at the School when I visited it. The Sisters of Charity of Halifax teach the children and supervise them at work and play. I was greatly impressed by the happy demeanour and healthy appearance of the children. They showed real attachment to Fr. Collins and to the Sisters. There are 11 Sisters at the School and they are truly more than teachers to the children. To those whom misfortune has deprived of normal family life, the Sisters are indeed the kindly of parents. Some of the children were so young that one could only say that they were being "raised" by the good Sisters, rather than merely educated.
The old Indian way of life is almost completely a thing of the past for the new generation. By and by still more new things will be introduced into our way of thinking. Yet we are still very far away from a complete understanding of the English language...
Bishop O’Grady’s Silver Jubilee

Most Reverend Fergus J. O’Grady, O.M.I., was born in Markham, Ontario, on July 27, 1908. The family soon moved to Saskatchewan and so his early schooling was in the local schools of Allan, Saskatchewan. Having completed his High School studies at St. John’s Juniorate, Edmonton, he entered the Oblate Novitiate at St. Laurent, Manitoba, in August 1927. His course in philosophy was made at Lebret, Saskatchewan. He pronounced his Final Vows as an Oblate on September 8, 1931, at Holy Rosary Scholasticate, Ottawa, where he completed his studies in Theology. He is the first graduate of Holy Rosary to be raised to the episcopal dignity. Bishop O’Grady was ordained to the priesthood on June 29, 1934, in St. Paul’s Cathedral, Saskatoon, by Most Rev. G. McTavish, Bishop of Saskatoon. His First Obedience took him to St. Augustine’s Parish, Vancouver. His long career of service to the Indian missions and in the field of Indian Education began the following year when he was assigned to St. Mary’s Indian School, Mission City, B.C. In 1939, he was appointed Principal of the Indian Residential School at Kamloops, a post which he filled for the next thirteen years. In 1941, he became a member of the Provincial Council and served on that body for twelve years. In September 1952 he was appointed Superior and Principal of Cariboo Indian School, Williams Lake. In December of the same year he was elected as Delegate to the Oblate General Chapter held in Rome in 1953. Upon his return from Rome he was appointed Provincial of St. Peter’s Oblate Province with headquarters in Ottawa. It was while serving in this capacity that he was chosen by the Holy See, in December 1955, to be Vicar Apostolic of Rupert, by Most Rev. William D.D. Archbishop of Vancouver. Since that time he has given his missionary Vicariate the dynamic leadership so necessary to meet the challenges of its rapid development!

Glendale Hall

The official opening of their new School, Glendale Hall, was a proud day for the Blood Indians. The hall bears a name that is significant to the Blood Indians; it is architecturally attractive; and above all it will serve the reserve well as a community social and recreational centre. We congratulate the Bloods on this evidence of their progress.

About 800 Micmac Indians gathered on Indian Island near St. Peter’s for their annual mission, given this year by Rev. Father Anthony, O.S.A. Above is a group of chiefs including Grand Chief Gabriel Silleboy; Grand Captain Simon Denny; Captains, Donald Marshall, Mem-bertou; Sandy Marshall, Barra Head; William Silleboy, Richard Pierre, Myanetz; Chief Ben Christmas, Sydney and Captain Noel Marshall, Barra Head. At left is Grand Chief Big Bear, Gabriel Silleboy. (Photo Courtesy of ‘The Casket’)

700 Micmac Attend Mission

(The Casket)

The annual four-day Indian Mission held by Micmacs on Cape Breton Island was conducted this year by Rev. Father Anthony, O.S.A., of St. Augustine’s Monastery. Dozens of wigwams, tents and a few huts were erected on Indian Island in the Bras D’Or Lake to accommodate the family groups living on the island during the mission.

Annual Indian Pilgrimage to Ste. Anne de Beaupre

Ste. Anne de Beaupre, Que., — Descendants of the Indians who were among the first pilgrims to visit the little 1650 Ste Anne de Beaupre Shrine of Wonders made this annual visit to the shrine here on July 5. They assisted at Solemn High Mass, at Benediction of the Blessed Sacrament and veneration of the holy relics of Saint Anne in the afternoon. The evening before, those who were already at the Shrine took part in the candlelight procession.

Devotion to St. Anne was a distinct feature of the faith of the newly-converted Indians from the very beginning.

The Hurons were the first tribe to go to Beaupre on an organized pilgrimage. They had then settled on St. Michael’s Heights, now called Ste. Foy, close to Quebec City.

On a June morning in 1671, accompanied by their missionaries, Father Chaumonot, the Hurons embarked in their bark canoes on their way to Beaupre. Aided by the wind and the tide, they went quickly down the river singing hymns in honor of the Blessed Virgin and of her holy mother. On reaching the shrine, the chiefs of the nation presented the homage of their people to their sweet patroness, and offered her gifts. The mothers placed their children under her protection.

On the return journey they followed the example of the St. Michael Hurons. They came from the most distant missions: from beyond the Gulf of St. Lawrence, the banks of the Saguenay, Hudson Bay and from foreign islands. They had then the candlelight procession. They had then the candlelight procession. They had then the candlelight procession.

A group of Micmac Indians, it is told, were camped on the shore at L’Islet when Father Delage, pastor of the shrine, asked them to come to Beaupre. The remains of seventy-one Indians are still buried in the old cemetery, close to the Memorial Chapel.

The colorful procession of the statue of St. Anne, particularly reserved by the Micmacs, was held on Sunday, followed by talks by Father Anthony, Father Paul MacNeil of St. Peter’s, Father MacDougall, St. Peter’s, and Father G. MacAulay, Eskasoni. A lengthy address in Micmac was given by Grand Chief Big Bear, Gabriel Silleboy.

Monday, a Requiem High Mass was offered for the repose of the soul of the late Msgr. Donald MacPherson, a dear friend of the Micmacs. The choir of Indians sang a soul-stirring Gregorian Requiem in the Micmac tongue.

The mission concluded with the outdoor Stations of the Cross, with all prayers and hymns in Micmac, following which the papal blessing was given. A council meeting of Micmac leaders later proposed that microgroove recordings of the traditional sacred hymns and folksong tunes of the Micmacs be made for posterity. The chiefs expressed their gratitude to Father Anthony for his willingness to arrange this.

Present for the mission was Father Francis of Barra Head, oldest Micmac on Cape Breton. Indian Island, a mission of St. Peter’s is sometimes called Chapel Island, St. Anne Island, and by many of the Micmacs, Holy Island.

The Blood Band in Alberta contributed $500 to the Canadian Red Cross, bringing to $2,190 the amount given over the past five years.
Andy Paul Dies
Of Heart Ailment

By REV. H. I. BADER

Death stilled a native voice on July 28 that Canada will never forget. It was the voice of Andy Paul, whose classic battle with municipal, provincial, federal, and international governments will be forever recorded in the annals of Canada's Indian history. Andy Paul died at the age of 67 after years of illness caused by heart ailment. He fought for the right of his people to live on their land and to keep their culture alive. He was a champion of Indian rights, and his legacy will continue to inspire future generations.

Father Jacobs
(From page 1)

The day's celebration started off with a Mass of Thanksgiving at St. Boniface Church. The St. Regis School Glee Club sang the Mass and school children dressed in red, white, and blue attended. Following the Mass, the altar boys formed a guard of honor as the Indian representatives of the graduating class, the Lay Brothers, and the clergy went on to tell the young children and those responsible for their education that their hard work would lead to a brighter future. The day ended with a Solemn Requiem Mass at St. Mary's Church in Ticonderoga for Andy Paul.

Fairclough Sees Indian Act Changes

Calgary — Immigration Minister Ellen Fairclough said August 1959 that the Indian Act will likely result from her current tour of Western Canada reservations.

"Much of the housing is definitely poor. Without wishing to press the Indians faster than they wish to go, much can be done to help them in this field."

Indian Band Takes Control Own Revenues

Hon. Ellen Fairclough, minister of citizenship and immigration and superintendent general of Indian Affairs, has made the following announcement:

"The 1,850 Mohawks of the Bay of Quinte became Canada's first Indian band to assume control over their expenditure of their own revenue."

The Mohawks, who live on the 1,742-acre Tyendinaga reserve, formerly issue cheques from their own bank account to cover spending from fund banks. Formerly Tyendinaga accounts were paid by the federal treasury from government funds upon resolution from council.

The Indian Act of 1951 permits a band to assume control of its own expenditures. A council must submit to the minister of citizenship and immigration its annual budget for approval in advance. This year's budget of the Mohawks provides for repairs and insurance for band buildings, telephone accounts, salaries of band employees, fire protection, relief, medical and educational grants, and ploughing associations.

The policy of the Indian Affairs Branch is to turn over to Indians the management of their own affairs in progressive stages while maintaining a responsibility to individual Indians to safeguard their assets in band funds.

Mike O. Jacobs

Funeral for Mike Osiakete Jacobs, 90, a great-great grandfather of Indian descent, was held Wednesday day at the Caughnawaga Indian Reserve, seven miles south of Montreal.

Mr. Jacobs died May 17 at his home on the reserve. Requiem Mass was celebrated at St. Francis Xavier Mission on the reserve. The interment will be held on Monday, July 12, at the Caughnawaga Church. Survivors include two sisters and a brother, 23 grandchildren, and nine great-grandchildren.