Indian League Urges Vocational Schools

The Catholic Indian League of Alberta met August 5-6, 1959. This photo was taken in front of the Ermineskin R.C. Indian residential school. Centre group, l. to r.: Vice-pres. (South), Albert Manyfingers; Vice-pres. (North), Tommy Cardinal; Sec.-Treas., Mrs. Lillian Potts; Mrs. M. McDougall; President, Maurice McDougall; Director, Rev. Fr. G. M. Latour, O.M.I.; Chief Shot-On-Both-Sides.

Edmonton Journal

HOBBIEMA—The need for more vocational schools in the province and the urgent need for a central all-Indian trade school in Alberta was stressed recently at a convention here attended by 100 Catholic Indians from all parts of the province.

Although the meeting discussed a wide variety of problems facing Canadian Indians, most of the stress was placed upon education.

Chiefs, councillors and delegates from Saddle Lake, Beaver Lake, Legoff, Peigan, Blackfoot, Blood, Sarcee, Winnebago, Mescalero, Gold Fish Lake, Onion Lake, Bob Tail, Louis Bull, Ermineskin, and Samson reservations were present to express their views.

Ministries from all areas accompanied the delegates and discussed problems of mutual interest.

Education Theme

The keen interest of all present stirred discussions on higher education, vocational training and opportunities for the growing generation. The right and duties of parents in the education of their children were stated and it was maintained that Catholic parents have the duty and the right of educating and training their children in Catholic schools.

The opinion was unanimous that although great strides have been achieved to offer proper schooling opportunities to Indian children, in most areas there is a serious lack of facilities due to a rapid increase in population and that where schools were to be built they should be built adjacent to existing residential schools. It was said that where combined residential and day schools were in operation, i.e., St. Mary's at Cardston, Ermineskin at Hobbeina, and Crowfoot at Chummy, not only did this help education but also the economical and social development of the whole area was raised considerably.

Account in U.S. 'Congressional Record'

Senators Laud Indian Mission

PINE RIDGE, S. Dak.—A glowing account of what the American Indian can do if given a chance, as exemplified at Holy Rosary Mission, run by the Jesuit Fathers and the Franciscan Sisters, was inserted in the "Congressional Record" at the request of Sen. Karl E. Mundt of South Dakota.

The account, written by Minnesota Sen. John M. Zwach for Columbia magazine, gave high praise to the Church's activities on the great Ogala Reservation, the nation's largest.

Pointed out specifically was the fact that, of the students who are graduated from the high school, the number who go on to college or other higher learning such as nursing is twice the national average of all high school students.

"These are children," the article declares, "whose great-grandfathers were literally born in the stone age. How does Holy Rosary do it? What is their secret?"

"Part of the answer, of course," Senator Zwach comments, "lies in the children themselves and their wonderful eagerness and ability to learn. Part lies in the fact that the Jesuit Fathers and the Franciscan nuns recognize the great potential of these noble people and with infinite patience and understanding have learned how to develop it.

"Today," the article pointed out, "we find Sioux teachers training White pupils; Sioux nurses caring for White patients; Sioux officers commanding White troops. There are Sioux Franciscan Sisters and Sioux Notre Dame Sisters. One young Sioux recently entered the Jesuit novitiate. These are the great-grandchildren of Red Cloud, Crazy Horse, Black Elk, learning to live in this new world, learning to live as their reservation-born fathers and mothers were not permitted. All they need is a chance, and Holy Rosary, as best it can, is giving it to them."

Indian School Gets Painting

TOFINO—A painting of the Madonna of Mexico has been presented to Christie's Indian Residential School by the artist.

Augustin Castenada presented his painting of "Our Lady of Guadalupe" to the school during a visit here with his family.

The painting was brought from the shrine of Our Lady of Guadalupe in Mexico City.
A SIGNIFICANT MEETING

A vital meeting of the Catholic Indian League, held at Hobbema in August, will prove to have far-reaching consequences for Alberta's Catholic Indians.

Crucial problems in education, family life and integration were discussed by delegates, including Chiefs and Councillors from fifteen reserves throughout Alberta.

The present crises of enforced integration and inadequate educational facilities now rearing their enigmatic heads as never before, presented the most aggravating problems to the session.

The leaders present asserted their firm convictions to the right of educating their children as they saw fit and declared unanimously that integration was wholly unsatisfactory and served only to widen the breach between white and Indian claims.

The salient point in their opposition to integration was the obvious differences which existed in terms of health, social and economic demarcations as well as the inability and unwillingness on the part of white teachers in non-Indian schools to understand the Indian dilemma.

The glaring example of the Blue Quills school, where integration has proven to be an unsatisfactory and served only to widen the breach between white and Indian claims.

Since educational needs have reached such a critical stage at this time in Alberta, the delegates asked that immediate attention be given by the Department to these areas; the necessity of affording full High School status to Blue Quills, St. Mary's and Crowfoot Schools, presently handicapped by many shortcomings as to staff and facilities; the early construction of a combined residential and day school at Beaver Lake; the necessity of having day schools in the future erected near the existing residential school and church.

In addition, the delegates advocated that vocational training, an obvious adjunct to the residential school be inaugurated at the above schools.

Former requests, which have gone unheeded by the Indian Affairs Branch, were again affirmed and restated. These include: a Catholic Inspector, a centralized advanced training trade school and more adult classes.

It was argued that only a Catholic school inspector could possibly be able to evaluate the framework of the school. No Catholic League maintained this right along with other separate inspectors.

In preparation of possible changes in the Indian Act, Mr. Maurice McDougall of Brocket, and Mr. Tommy Cardinal of Saddle Lake, were presented to the Federal Joint Committee in order that this group will be fully aware of what remains to be accomplished.

A lack of prayer in Indian homes and consequent loss of vocations to the religious life and service were stressed as being the result of leaving all to the school. To remedy this, it was urged that boys be trained to serve Mass and insistence was given to the creation of a teaching atmosphere on religious matters in all Indian homes.

Pioneer of Oblate Arctic Missions Honored in Italy

BERGAMO, Italy (NC) - Eskimo and American Indian villages have been reconstructed here as part of an exhibition commemorating the 100th anniversary of the arrival of the Oblate Henry Grollier, O.M.I., in the Canadian Arctic.

Father Henry, a pioneer of the now-thriving Oblate mission to Eskimos and outcast Indians of the Canadian northland, was murdered by his Indians in 1826. He died in 1864 at Fort Good Hope, just south of the Arctic Circle on the Mackenzie River, after founding a mission station.

Andy Paul was a hero. He was a fighter, a showman, a sportsman, band leader, newspaperman, defense counselor. He was a man of great caring. He was a very warm and wonderful friend.

Andy was most widely known as the founder and President of the North American Indian Brotherhood. It was largely through his efforts in 1946 that the Government appointed a Commission to study Indian problems on a nation-wide scale and to recommend changes in the Indian Act.

Andy was famous for many things. He loved for many things. He will be missed. On Tuesday, July 28th, while the sun and commodation of the big city of Vancouver faded with the fading light of day, the life in the great man dimmed and children of the Blue Quills Indian School were mourning the death of their beloved Father.

The news burst upon Parliament like a bombshell! Their faces were red. Andy had made a point.

Father Hennessy went on to say, "His last will and testament to his people was simply all that he had said and done for and fought for all his life. Yes, this grand old Indian gentleman certainly put more into this world than he ever took out of it. Our country has lost a great citizen; the Church a loyal son; the Indian people an irreplacable leader. May his soul rest in peace."

17 Years A Chief

Gabriel KURTNESS begins his 17th year as Chief of the Pointe-Bleue Indian reserve, in the province of Quebec.

A 200-bed residential school was opened at Pointe Bleue by the Oblate Fathers. The Indians are Montagnais.
**EDITOR'S COMMENT**

A Saskatchewan reader takes exception to our September editorial on "Rights for Indians," in which we wrote that time had come for the Parliamentary Joint Committee to "end the pernicious discrimination inflicted upon Indians" and noted that "Indians were encouraged by law to remain on reservations, under conditions of segregation, with poor schools, poor housing and indifferent public service."

Three issues were raised: discrimination and segregation, poor schools and housing, public service.

The editorial, we confess, generalized too much; so does our correspondent. There are three categories of native inhabitants in Canada: one group, living mainly in the neighborhood of towns and cities in immediate contact with the non-Indians for 100 years or more, speaks fluent English or French, maintains a fair standard of living and has little difficulty in securing employment in all walks of life.

The second group, to which the majority of Indians belong, has been semi-sedentary and received education for more than half a century; it makes a living on farms and cattle ranches, in fishing and industry, although a good number are employed only seasonally.

The third group has had little education and lives in depressed areas, under difficult economic conditions. Our correspondent seems concerned with the second group only.

There is social discrimination against this group in hotels, resorts, theaters or public halls across Canada; legal discrimination is evident from the fact that they stand to lose many benefits (free education and hospitalization, exemption from income and property tax) should they leave their reserves for a certain length of time.

Encouraged to remain on their reserves for lack of better opportunities, these Indians are gradually being integrated through education, social contacts, technology and economic factors. The whole education program of the Indian Affairs branch tends to accelerate this integration as it opens more avenues to the Indian youth through higher education. What is lacking is fuller cooperation on the part of the Indian.

Schools and housing conditions on Indian reserves are gradually getting better. But Indian day schools will never achieve a peak of efficiency until education in the home prepares the pupils to the standard provincial curricula, until there are good roads to give access to these schools and until there is definite improvement in living conditions - physical - on most reserves. No matter how modern and well-equipped the school building is, the "school" will obtain poor results under these circumstances.

Public services have improved greatly in the last twenty years, yet due to low density of the Indian population, distances, a centralized administration and understaffing, public service for Indians is still relatively inadequate as compared to other public services.

It was asserted that this integration, to be successful, requires the four following conditions:

1. That it be desired by both Indians and non-Indians.
2. That non-Indian teachers be prepared and willing to help the Indian children.
3. That the rights of parents be respected at all times.
4. That the socio-economic status of these Indians be equal or very close to the level of the non-Indians.

The following provincial officers of the Catholic Indian League of Canada were elected: Maurice McDougall, Brackett, president; Msgr. Cardinal J. J. Suddie Lake, vice-president for the northern part of Alberta; Albert Brown, president, south; Mrs. Lillian Potts, Hobbema, secretary-treasurer.

The next provincial meeting will be held at Hobbema, the first Monday and Tuesday of August, 1960.

**TAGS ON NORTHERN MONARCHS**

Conservation officers work skillfully to put a special metal tag and a double yellow streamer on the ear of this barrow-ground caribou bull. The pilot tagging project was undertaken on the northern boundary of Manitoba as a co-operative venture between the province, the Canadian Wildlife Service and the Indian Affairs branch. The animals were caught as they swam across an open stretch of water on their migration route north. The tags and streamers will eventually produce information on where and how fast the caribou travel in the north. The five-man tagging crew marked 112 animals in a 10-day program. Two officials from the Manitoba game branch were instrumental in organizing the expedition. After the tag was attached the animals swam away from the canoe- unhurt, but highly indignant.

**Indian Guardian Of Saskatchewan's Timber**

North American forestry experts were told recently that the Saskatchewan Indian has become a respected guardian of the province's $10,000,000 timber stands.

"Natural ability of the Saskatchewan Indian makes him an ideal forest fire fighter," said A. O. Aschim, of the Saskatchewan Natural Resources Department, addressing 190 delegates to the third national forest fire prevention conference at Waskesiu.

"He knows and loves the outdoors and can make do with a minimum of comfort on the fire line," Mr. Aschim said. "He is capable and willing to shoulder responsibilities, once he knows what his duties are and how to execute them."

Saskatchewan forest fire control branch has produced 325 native forest fire fighters since its training program began in 1933.

A display of native fire-fighting skills was a highlight of the first day of the three-day convention in this resort town 60 miles north of Prince Albert.

There are 11,000 Indians in Northern Saskatchewan and the 325 now trained represent 22 per cent of the manpower potential. Much of Saskatchewan's 150,000 square miles of forested land lies in this area.

**Duck Lake Teacher Heads Indian Teachers' Ass'n.**

The Canadian Legion Hall, Saskatoon, October 8-9, was the scene of the Saskatchewan Indian Teachers' Convention. About 180 teachers were present. The session dealt with school matters and the election of officers of the 1959-60 year. The province has now been divided into two divisions, a northern and a southern. There is still an Indian Teachers' Association for the whole province, combining the two superintendency groups.

The following were elected as officers for the year: Mr. B. G. Brown, teacher of St. Michael's Indian Residential School, Duck Lake, president; two vice-presidents were elected for the two divisions, Mr. Herman French, of James Smith Indian Day School, Kindistino, for the north; Mr. A. P. Walde, Crooked Lake Agency, Broadview, Sask., for the south.
Chapter 14  Going Home

From a mountain slope near the Little Big Horn river, Winker and his wife felt their hearts pounding as they watched the great camp of their people at the distance far below. The size of the band told them that there was a reunion with another large band of their people. It was good to see their homelands and their beloved ones so near. They sat picturing the camp scene now in progress. There was feasting and dancing, laughter and play. And there in the middle of all the excitement and beauty, a couple could see proud warriors bedecked in feathers, talking of days of war with solemn faces.

Perhaps the annual Sun Dance had been about throughout the day. It was a time of great rejoicing. They had found all their war-vows to their god. There, beneath the sacred tree, they had tried to commit their stories to the earth.

"Tovtasunke maayku!" and all cried:

"Anpe-Wi, come ye seeing, renew ye and people and grant that we survive as a nation."

The Winker and his wife could gaze at some warriors hanging from the sacred tree by thongs attached to the flesh of their breasts, their hands concealed with blood, desperately trying to tear themselves free, while their relatives suffered in the heart of the earth, their brains being weakened under.

These devoted ones did, like the Eagles, prove to have a certan death. Some battle and had vowed to their god to hang from a tree at the very moment of death. When the Winker's mind came to this subject he recalled that he had forgotten his god at the time he had been facing death.

His whole mind and care had not been his own during the time he was for Hanwi-San. The thought amused him and made him conscious of the woman at his side. He had, for the moment, forgotten all about her. He turned to look at Hanwi, though he knew that she would have told him if she had made any vows, but as he saw her in deep concentration he did not disturb her.

The sight of their people out there had brought many things to their attention. There was the tribe of Hanwi's father and that of Eagle Bird's father. They no longer dwelled in huge white tents, but had been reduced to small smoky tents. The whole band was now home and the relatives were in mourning. Their hair was cropped and rags covered the sunburnt skin. The sweat stains of the scars of blood-mourning at this very moment.

And, back on the trails the couple noticed two gruesome scowl-faced gravediggers of relatives who, overcome with grief, had killed themselves. It was not pleasant to have such scenes of bloodshed, and though they strenuously sought to distract their minds from them at first, but their natural inclinations were too powerful and now their hearts were racked with pain.

The Winker tried to soothe his wife but she was too deeply affected by what she thought and he feared she would not be calmed. Fearing his wife's weeping might be heard by an enemy somewhere near, he turned and searched for danger. But all was quiet and peaceful.

Only a battle of wits, fought on a nearby hill, caught his attention: an eagle soared high in the heavens; a bighorn ewe had seen the eagle and she stood death-still. The Winker had always loved to watch and study the cunning of wild life. Having finished his lunch he lay back, the wind left him, a fluttering, bouncing about its watchful mother, leaping up and down on the boulders that scattered the grounds; but the eagle remained motionless, waiting for the right moment to swoop down.

The bighorn dug a pit with her sharp hoofs near a bank and buried her suckling, covering it with dirt so that it became completely concealed. The eagle, meanwhile, loved herself the effort to see what had become of the helpless lamb, but in vain. Anger at being outwitted the eagle soared up over the camp, hoping to find the lamb shielded under her. The bighorn met the attack fiercely with her hoofs, striking wildly at the eagle. The eagle flew off and perched on a nearby rock, its eyes searching the ground minutely for signs of meat.

This attack reminded the Winker of his recent experiences and the part the woman beside him had played so bravely. It was the same woman who had won; physical strength was not might but will was the power that overcame all. When the Winker and his wife stood surveying the camp of the people at twilight, it was easy for them to see that an other large band had joined their own. The noise of night-time increased and, from every indication, it was going to last all day came. Two semi-circles of tipis, so large that the far ends of each could not be seen, spread before them.

It was difficult for Eagle Bird to find which half of the camp his band occupied.

(To be concluded)
High Education Standard at Kamloops Indian School

By TONY ROBB

Students at Kamloops Indian Residential School are being educated to a higher standard of civilization than the white child may be prepared to accept.

The reason for this, according to Father G. P. Dunlop, O.M.I., principal at KIRS, is that, unlike white children, Indian students are taught to respect and accept authority. And, says Father Dunlop, the acceptance of authority is one of the basic tenets of civilization.

Modern man's concept of freedom exists merely because people in authority maintain that freedom. Without authority, there can be no true civilization. Authority is naturally handed down, first from God, the supreme authority, to parents, teachers and government, he says.

It is this principle which applies to the lay visitor to be the crux of KIRS' success as a scholastic establishment. Acceptance of authority, properly commonly and broadly termed as respect of one's elders, appears to be the main difference between the product of KIRS and the public schools.

Is it that the KIRS can accomplish what the state school apparently fails to do? Because, while academic education at both schools is on a par, education in Lifesmanship by means of the public school educated student goes home to tea.

Father Dunlop puts it: "Most Canadians are instructed — our students are educated. There is a subtle difference between the two."

"The Indian student is taught upon similar lines to those of a private school. He is involved in academic work — but he is also taught how to play, how to dress, how to talk, all the ingredients in fact which contribute to the collective appreciation of manners and behaviour.

In an attempt to refute these, the sceptic was taken to Kamloops' Magistrate's Court and say "These Indians may be taught properly, but when they leave school they invariably end up as no-good drunks."

In fact this is not so.

A fact not commonly realized is that it is only since 1948 that the KIRS curriculum has embraced the final three grades of high-school education. Prior to this time, the Indian Department would sanction only half a day's schooling on high school level. So the first graduates of KIRS, eight of them, only appeared in 1950 and 1951. Since then, graduation numbers have been increasing and products of the school are now scattered over the province as school teachers, stenographers, nurses and Indian agents.

Which also provides a problem — Will the Indian, working as a white man, be acceptable to white society?

Father Dunlop has a theory on this one too. "If we can have the opportunity of raising the Indians to a standard which is acceptable to the white man, the whole problem would solve itself," he says.

Rule adds, "the white man, on his part, must stop believing that to be considered an equal the Indian should cease to be an Indian. If this continent has any claim to greatness it is because of different cultures being brought here to be moulded into one. Let us give the Indian the chance to build his culture instead of denying them the opportunity."

"Many broad-minded people consider that, because they are broad-minded, they should be kind to the Indians. Kindness is not enough. You can be kind to your spaniel. The Indian must be accepted."

Another thought that Father Dunlop adds to his argument is that, considering their recent introduction man's conception of civilization, the Indian is probably ahead anyway.

Three generations ago, the Indian was considered a savage. Roll back history and look at our white ancestors three generations after civilization came here. Have we been so superior that it might well be in the Indian's favour.

Northern B.C. Urges Kamloops Brotherhood Meet This Year

Resignation of Native Brotherhood of British Columbia president Robert Clifton and legislative chairman Dr. Peter R. Kelly will be sought if the Brotherhood's annual convention is not held in Kamloops November 30 to December 4 as previously planned.

In a press release to The Daily News, Hubert Doolan, Nass River district vice-president said that "an alarming number" of village leaders of the Nass, Prince Rupert and Skeena River areas have expressed concern over "certain powers assumed by the president and legislative chairman."

Mr. Doolan, in a letter this week to Ed Nahane, secretary-business agent of the Native Brotherhood in Vancouver, stressed that there was "mounting protest respecting the cancellation and complete abandonment" of the 1959 Native Brotherhood annual convention as ordered by Mr. Nahane, Mr. Clifton and Dr. Kelly.

The northern membership firmly believed there were no valid reasons for cancelling the annual convention.

Reasons listed to the northern membership in a circular dated October 7 were the heavy cost of having Brotherhood representation at the Combines Act investigation or the hearings into the production, purchase and sale of raw fish in British Columbia before the Restrictive Trade Practices commission on February 8, 1959; the limited amount of money now in the Brotherhood treasury and the "uncertain amount of money expected from fees for the 1959 fishing season partially due to the strike and the poor run of salmon to date."

Mr. Doolan said the Combines Act investigation requires a convention for the purpose of "clarity, debate and preparation."

Other points, Mr. Doolan said, northern Brotherhood members wished fully discussed at the Kamloops convention were:

- Lack of funds which he said indicated "a lack of organization and lack of leadership otherwise we would not have faced this embarrassment, year after year."
- Winter relief for coast fishermen
- Native problems and requirements which can be laid before the Special Joint Committee of Parliament hearings in Ottawa.
- Expansion of the Native Brotherhood in the interior of the province.

"These and many more are reasons why we cannot go contrary to the Societies Act of B.C. which calls for an annual convention of a recognized organizations," Mr. Doolan concluded.

The northern membership stood firm that should Mr. Clifton and Dr. Kelly not fulfill their duties of managing the affairs of the B.C. Natives "and refuse to call the Kamloops convention, then we shall in the very near future, have no other choice but to request your resignations," Mr. Doolan concluded.

Dr. Clifton and Dr. Kelly were re-elected to their respective posts at the annual convention held in Prince Rupert in December 1958.

Indian Names

By AILEEN COLLINS

Sault Star Staff Writer

- Our history as we know it began with the settlement of the United Empire Loyalists, after the American revolution, and yet the whole record of the French and Indian drama before that time is shown by the geographical names on our Ontario maps.

- Brule, the first known white resident of Ontario, was in the Sault and Lake Superior before 1818. Charles of the French, on Champlain's map, was named "Grand Lac." On Brule's visit to Sault Ste. Marie, he named the rapids Sault de Gaston, in honor of the younger brother of Louis XIII of France.

- A close relationship existed between the Sault and the Hurons, of what is now Simcoe County, at that time. These latter had a name for our rapids—"Tooskon man" or "Skiao," for short, meaning "rapids there."

(More Indian Names on Page 7)
The old church steeple was used to house this shrine to St. Theresa of the Child Jesus, at BERENS RIVER, Man., where we see Mary-May and Clara Bittern smiling.

The "tekiongan" (traditional Saulteaux baby cradle) in which was a miniature church containing religious articles and pictures of Irma Baor, the baby in its cradle, Irma's mother.

NINE MORE MISSIONS

By D. D. MacDonald, O.M.I.
In Oblate Missions

The report was official! Yet, hearing about Duncan for the first time, it sounded like some mysterious atoll far out in the Pacific. But it is only forty miles north of Victoria—half way to Nanaimo. This thriving little town is the centre of many industries. Douglas fir is lumbered extensively in the area and there is considerable fishing, farming, and cattle raising. Tourists flock here because its year-round weather makes it one of the finest resorts in Canada.

Besides all this we find the Cowichan Indian Reserve adjacent to Duncan. In fact, Duncan has grown up around this three-five mile government reserve. Its some one thousand inhabitants plus the others in the area make this Indian Agency one of the largest in all of Canada.

Until now this forty-mile stretch of missions was in the capable hands of the priests of the Missionaries of the Company of Mary (Montfortians). They have been here for over fifty years and have received great praise for their work, particularly among the Indians. But their new missions in New Guinea have made a serious drain

The "tekiongan" (traditional Saulteaux baby cradle) in which was a miniature church containing religious articles and pictures of Irma Baor, the baby in its cradle, Irma's mother.

shortage of missionaries, Mass can be celebrated at these missions only once a month.

Along with these Indian missions, Duncan has become a centre for the Saulteaux people, and today is the largest Indian Agency in Western Canada. The old mission was opened in 1880 by Fr. Scheelen, S.M.M., a native of Vilnius, Lithuania, and has been under the direction of Oblate priests ever since.

In 1912, the first church was built near the mission, and in 1918, the second church was completed. The present church was built in 1926 and enlarged in 1938. It is the largest parish of St. Anne's, Tzhoualem. Dedicated in 1938, it is mainly for the seven hundred Catholic Indians in the area.

Ten miles north of Duncan we find St. George's Parish in Chemainus. This was built by Fr. Scheelen, S.M.M., in 1909 and has been under the direction of the Montfortian Fathers since then. About three miles closer to Duncan is Westholme where Father Lauzon, S.M.M., established the mission of St. Jude in 1929.

South of Duncan we find Mill Bay or, as some still call it, Cobble Hill. This small church, twenty miles south of Duncan, is under the patronage of St. Francis Xavier, "Apostle of the Indies." Scattered in and around this area are the missions of Shawnigan Lake, CAYCUSE Beach, Niniquit Beach, Measho Lake, and Youbou. Due to the
Indian Names
(From Page 5)

- Father Claude Allouez gave the name St. Marie to the river linking the two lakes, Huron and Superior, when he visited here in 1607. The river place was recorded as Sault Ste. Marie.

- The St. Mary's River rapids’ whitefish, famed even then, were called “Atikaming,” “Atik koka” meaning lots of caribou near.

- Mamainse, pronounced manner, is from nammeys, small mountains, from trout. Michipicoten, big mountains, from "Dina" at the end of a word is mountain or hill, mise, big. Thessalon is a corruption of Neash-ewin — “There is a point of land.”

- Champlain's map contains the first recorded name of Manitoulin Island. He spelled it "Kau-toka." Manitoulin on Bois Louis map of 1643 was Ekaentoty.” The Jesuit Relations (1673) gives it as 'Ekaentoty." Huron variations of the same word are based on the of locality, and The word without number there.

- It wasn't until 1673 that Manitoulin was used, the earliest since "Ekarontonton," which fosters dreams. Its English equivalent would be Munedooing. Also, which has an Ojibway origin. Its English equivalent was "Aronta," trees without number —(forest) was rendered antediluvian.

- Young men and women, do not hesitate to make your desire known to your parish priest, missionary or residential school principal. He will help you.

Mission Sunday At St. John’s Seminary

A visit of the Knights of Columbus to St. John’s Seminary, Fort Alexander, Manitoba, was held on Mission Sunday, October 18, at which Michael Tataryn, Grand Knight of the Pine Falls Council, presented the Seminary with a cheque for $200.

Five-Year-Old Saves Family

Wadena, Sask.—Five-year-old Wanda Agicouty saved her three younger brothers and a three-and-a-half-month-old sister when their home caught fire last month.

She freed her brothers out of the home and carried her sister to safety.

The four represented both Eastern and Western areas as well as the nickel mines along the Western shore of Hudson Bay.

“Tales may not be told tales of their fathers’ pipe.”

Noel Pinay, of Flie Hills, Sask., graduate of St. Paul's Indian High School, at Lebret, has recently been appointed assistant agent of Indians at Meadow Lake, Sask.
Grand Challenge Cup Awarded St. Michael’s School

B. C. Mission Lies Between Two Worlds

ALEXIS CREEK, B.C. — The Anahim Rancherie may look bedraggled and deserted in summer, with its shingled cabins and boarded windows. The Mother Superior of the Sisters of Christ the King may be seen watering her roses near the narrow, empty roads.

But for Father John Patterson, awaiting the return of 450 Chilcotin Indians from their summer work in neighboring valleys to their homes on the reserve, the Anahim Rancherie has a deeper meaning.

And when the workers return in the fall there’s a bustle of activity. Father Patterson foresees a modern British Columbia village growing on the site, 180 miles north of Vancouver.

Link With Past

The Anahim Rancherie stands between two worlds — between the old written history of the Chilcotins and the white man’s world of electric refrigerators, a modern hotel and irrigated gardens which Father Patterson sees as just a matter of time.

Father Patterson, a former pharmacist who joined the Oblate missionary order in 1926, first came to this area bordering the Chilcotin River in 1929.

James Bay Indian School Board Chairman

The first Indian school in Canada which will be administered by a school board is to be opened at Moose Factory Tuesday. Moose Factory is an island in the Moose River across from Moosonee.

The chairman of the school board is Gilbert Faries, an Indian from the Moose Factory Band. He is the first Indian to become a chairman of a school board.

The five-room school has an enrolment of 212 pupils, of whom 132 are Indian. The others are nearly all children of federal government employees residing on Crown land.

Under an unique arrangement with the province of Ontario, the Indian Affairs branch built the school for $186,000. The province will pay half the operating costs for the non-Indian pupils. A teachers’ residence costing $98,000 has also been built.

H. M. Jones, director of Indian affairs and R. F. Davey, chief of the education division, are two of the officials who were on hand for the school opening October 6.

The deadline for the December issue of the Indian Record is November 30. Thank you.