



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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Vote for Indian Bill Approved

No Loss of Rights

Ottawa — Parliament has given approval to bills that will add about 50,000 voters — Canada's Indians — to the lists for the next federal election.

The Commons approved bills March 10 amending the Election Act and the Indian Act to give a federal franchise to all of Canada's 175,000 Indians who are of voting age.

Approval was almost unanimous — Alexis Caron (MP—Hull), being the only member to go on record as opposed to the measures. He said the Indians should be asked for approval before their status is changed.

Guarantee Right

J. W. Pickersgill, MP, tried unsuccessfully to introduce amendments to state specifically that other Indian rights would not be changed by approval of the franchise. It was ruled out of order but Citizenship Minister Fairclough repeated assurances that these rights would not be affected.

Citizenship Minister Fairclough gave Canadian Indians a renewed government pledge March 9 that none of their ancient rights will be hurt by the right to vote.

J. W. Pickersgill, former citizenship minister, announced Liberal party support in principle for her bills extending the right to vote in federal elections to all Indians, whether or not they pay taxes.

No CCF spokesman took the floor before the Commons adjourned.

Mrs. Fairclough said that only 122 Indians living on reservations in Canada had waived their traditional tax exemptions in order to secure the right to vote.

Mr. Pickersgill said the new bills should contain clauses making it clear that Indians, whether they voted or not, would be free of taxes on income earned on their reservations.

Parliamentary Committee

Earlier on March 9, the Commons unanimously agreed to re-establish last year's special committee on Indian affairs. Liberal and CCF members urged the federal and provincial governments to join in welfare care for Indians who move off reservations and on to the fringes of mining and construction camps.



Three of the many Manitoba Indian leaders attending the sixth annual Indian Met's Conference in Winnipeg try on some rabbitskin mitts and a hood made by Indians in the Berens River area of Northern Manitoba. The model is Chief Alfred Cook, president of the Indian Brotherhood of Manitoba. Helping him with his hat is Chief Robert Sumner from Fairford, Man., and Chief George Beardy of Lake St. Martin, left, tries on one of the mittens. A large handicrafts display has been set up in the Broadway building, where sessions are being held. Full report on page 3. (Winnipeg Tribune Photo.)

The 1920 Dominion Elections Act disqualified Indians in federal elections. Under the new bills, forecast in this year's throne speech, all Indians will have the right to vote on the same basis as other Canadians, Mrs. Fairclough said.

She said the government move will demonstrate to the world that Canada is anxious to remove all color and race barriers to full citizenship.

Under existing law, Indian veterans and their wives living off reservations, Indians in the Yukon and the Northwest Territories where there are no reservations, can vote in addition to those living on the reservations who sign waivers of tax exemption on their reservation incomes.

About 50,000 or 60,000 of voting age will be enfranchised.

Liberal Party Support

In announcing Liberal party support for the move, Mr. Pickersgill said he was reversing the position of the previous Liberal government, which argued that voting rights should only go with the responsibility of paying taxes.

Has No Voice

Canada's 175,000 Indians live under a "dictatorship" in which they have inferior legal status to the average Canadian, Erik Nielsen, MP, (Yukon), said March 10.

"We pay lip service to the idea of accepting Indians as fellow citizens," he said in the

Commons, "but government at all levels, as far as my experience goes, has yet to recognize the Indians as citizens equal in all respects to their white counterparts."

Among the limitations mentioned by Mr. Nielsen: The In-

(Turn to Page 8)

Shoal River Reserve To Get Co-op Outlet

Federated Co-operatives Limited, of Winnipeg, agreed March 11 to set up a provisional co-operative store on the Shoal River Indian reserve, in Manitoba.

This will be the second co-operative store set up on an Indian reserve in Manitoba. The other store is at Norway House.

The firm will supply the reserve with \$2,000 worth of groceries until the break-up of ice, which is expected around Easter. The store will be run by Anglican missionary Roy Cooper until that time, when a representative of Federated Co-operatives will come into the reserve, to decide

whether business warrants setting up a permanent store.

The groceries are expected to be in the reserve within the next 10 days. The stores will be set up in the old school building.

Thirty Indian families have already bought shares in the co-operative, amounting to \$68. All profits from the stores will go back to Federated Co-operatives Ltd., until the \$2,000 loan has been paid off.

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Caring for Eskimos

The churches, Hudson's Bay Company and the Royal Canadian Mounted Police used to be the only ones concerned with the health and future of the Canadian Eskimos. Now, Hon. Alvin Hamilton, minister of northern affairs, says others are looking to the north and wondering what they can do to help these people.

The churches have been responsible for so much of the settlement and development of Canada. It was the early missionaries who opened up great tracts of the country. They were not interested in trade, but they did want to carry the Cross to the Indians.

It was the churches which organized schools and hospitals in far-off corners of Canada. No place was too remote to seek out and aid the people.

Missionaries had the zeal to penetrate the unexplored places. They had no fear of danger. There are still missionaries at work in the hinterlands of Canada. They endure hardship, but do so willingly because they are anxious to do their work.

(Windsor Star)

The Birchbark Letters

There were tears in Father Bonnard's eyes as he crumpled the birchbark letters and burned them carefully in the campfire . . .

It was the winter of 1887-8. A severe epidemic of measles had brought death to many Indians of the Saskatchewan tribes under his care. Fr. Bonnard, O.M.I., had come to Le Pas, in what is now Northern Manitoba, to meet young Father (afterward Bishop) Charlebois, O.M.I., and to take him to be assistant at Pelican Lake.

On account of the epidemic that was raging among the Indians, Father Bonnard decided to return alone to Pelican Lake and to send Father Charlebois to Cumberland Lake (both places in modern Saskatchewan) so that each of them could visit and help as many of the sick Indians as possible.

While on his way to Pelican Lake, Father Bonnard passed

Some time last summer I read an item in TIME magazine which stated that Eskimos don't take to the Catholic Church. I was going to comment on it at the time, but it seemed unreasonable — like singing Christmas carols in July. So I saved the Eskimos for a cold day with snow on the ground. I guess today will do.

According to this TIME report, Catholic missionaries have tough going up North. Not with the frost and the blubber, and the long, long night, but with the natives. They just don't respond to Catholic teachings. Other denominations have more success, the story says. The reporter guessed the reason as: "Eskimos just don't like being told what to do."

This is understandable. Indeed it would be strange if it were not so. The earliest known instance of rebellion against authority occurred before the creation of man. The rebel's name was Lucifer. Adam and Eve didn't like being told what to do, either, and they started the human race off on the same track. So the Eskimos aren't the only ones with this characteristic. We are all possessed of it; the everlasting struggle is not to be possessed by it.

The puzzling aspect of this report is not so much that Catholic missionaries aren't making much headway with the Eskimos, but that other Christian missionaries are meeting with success. If the Eskimos are really digging their heels in and refusing to accept any measure of authority, how does any missionary claim them

through the settlement of Pakitawagan. He found it deserted. Eleven bodies lay in the wigwams, victims of the epidemic. On four of the bodies were letters addressed: "For the Blackrobe Father only." They were written on birchbark, folded carefully and sewn up with thread. They were the confessions of fervent Catholics who had died before the priest could reach them. They had prayed together, reciting the Rosary before a picture of Our Lady which they had fastened to the central pole of their wigwam. Having no hope of actual Confession, they had written down what they would have confessed to the priest had he been there . . .

Father Bonnard read the birchbark letters through his tears, and prayed softly as the flames of his camp-fire destroyed the last evidence of such a simple faith . . .

Oblate Missions, March 1960

Mainly About Eskimos

as members of his church? There is first of all the matter of the Ten Commandments to be got around. Without these, there is no religion (barring Pagan cults).

Of all the codes of behaviour set down for human guidance, the Commandments are basic and most rigid. The so-called "authoritarian" pronouncements of the Church are off-shoots of these — corollaries to ensure their observance.

Of all the accusations directed at the Church, the charge of authoritarianism is most difficult to understand. We once lived in an apartment house, the upstairs flat of which was occupied by a family belonging to a comparatively uncommon sect. The rigid code of behaviour imposed on these people by their belief was apparent even in the most innocent pleasures of everyday living. They had no ash-trays in the house; smoking, to them, was a sin not permitted even to guests. Their son was regarded sorrowfully as a black sheep because he took his wife and child to their beach cottage on summer Sundays. When on one of these excursions the child was injured by a fall from the veranda, her grandparents looked upon it as just retribution for the sin of Sunday pleasure.

I have never heard this particular system called "authoritarian". It might even catch on with the Eskimos. They wouldn't be troubled, probably, by the injunction against Sundays at the beach.

The Church is labelled authoritarian because it imposes the Ten Commandments — in their totality — upon its members. The Church will not give an inch. Will not compromise: "You shall not kill an adult, but you may kill your unborn children." Will not modify the decree against adultery to: "As long as you get along well with your spouse you shall be faithful.

Payepot and His People

This is the story of the Cree Indians of Southern Saskatchewan who now live on the Piapot reserve near Craven, Sask. It was told to Blodwen Davies by Abel Watetch, a descendant of the great chief Payepot. The story traces the life of Payepot and also explains some of the tribal customs of this noble band of warriors and hunters.

\$1.00, Prairie Books
Western Producer,
Saskatoon, Sask.

When you become dissatisfied get another."

Authoritarian can be a good word or a nasty word according to its application. Policemen are authoritarian in enforcing the law of the land. The Church is authoritarian in enforcing the law of God. The unpleasant implications enter when the laws enforced are unnecessary or petty, or interfere with the God-given rights on human beings.

There are denominations whose members are permitted to put away their spouses for others, but not permitted to take a glass of beer or wine. There are those who allow the killing of unborn children but frown on Sunday baseball.

So if the Eskimos are keeping clear of the Catholic Church because they don't like being told what to do, they will logically avoid all religious affiliation that imposes the laws of God.

Unless it's just a matter of signing on the dotted line and going on as they were.

(The Casket, Antigonish, N.S.)

23,000 Indians In Saskatchewan

(Saskatchewan Community)

There are approximately 23,000 Indians in Saskatchewan; their population has increased 21% since 1956; there are nine Indian agencies in the province, 67 bands, 120 reserves.

Of 7,000 Indian school children, less than 300 attend integrated schools; there are 188 teachers of Indian schools. Four Indians are now attending University, four are enrolled in Normal School, six are talking nurses' training.

The average per capita total income of the Saskatchewan Indian is \$207.78, of which 40% is derived from transfer payments (including relief).

There are 1,205,670 acres of reserve lands, of which 200,204 acres are leased to non-Indians; oil and land leases account for 3% of the total income of Saskatchewan Indians.

In Memoriam

Your prayers are requested for the repose of the soul of Mrs. Frank Cote, mother of Fay Lorraine Shingoose, a grade eleven student at St. Paul's Indian High. Mrs. Cote passed away at her home on February 16.

Your prayers are requested for the repose of the soul of Mrs. James Tuckanow, mother of Ernest Tuckanow, grade X. Mrs. Tuckanow died at the Fort Qu'Appelle Indian Hospital after a brief illness. Rev. Father Dion, O.M.I., officiated at the burial held at File Hills, Feb. 20.

Manitoba Indian-Métis Conference

Higher Economic Standards Sought

Community Development Plans Slated For Two Major Centres

The 6th annual Indian and Metis Conference, sponsored by the Welfare Council of Greater Winnipeg, came to a close Feb. 27 when 33 resolutions were adopted by the 500 delegates who attended a three-day meeting in Winnipeg.

The resolutions were the outcome of three study sessions by fourteen groups which reviewed every phase of social development and every possible avenue of improvement in educational, employment, welfare and economic standards.

The Conference, sponsored by the Welfare Council of Greater Winnipeg, opened February 24, by a public meeting at which Archbishop Pocock, of Winnipeg, President of the City's Welfare Council, the Hon. Geo. Johnson, provincial Minister of Health, Hon. Senator James Gladstone, Chief James Cook, President of the Manitoba Indian Brotherhood, and Chairman Darwin Chase delivered messages of welcome.

Main speaker of the evening was Dr. Gilbert C. Monture, D.Sc., O.B.E., of Mohawk descent, appealed to his own people for a resurgence of pride of race, inviting them to show themselves "free men, not beggars."

In his word of welcome Archbishop Pocock stressed the part to be played by the education not only of Indians and Métis but that of the non-Indian majority "who needs to know better and understand the people of Indian ancestry." The Archbishop urged the establishment of a permanent conference which would meet several times a year.

Dr. Johnson noted that the provincial government had already established a Northern Health Service while Senator Gladstone urged the Indians to avail themselves of the right to vote in federal elections, which privilege would likely be accorded to them this year.

Reviewing the results of last year's Conference, Darwin Chase listed the grant of bursaries for Métis students, the creation of a chair of anthropology at the University of Manitoba, the appointment of Mr. J. Lagasse as advisor to the provincial government on Indian-Métis affairs, the furtherance of leadership courses and increased interest in the cooperative movement with the establishment of one unit at Norway House.

A full session of the conference was devoted to addresses from fifteen Indian chiefs or heads of delegations, representing over 12,000 people of Indian ancestry and coming from all parts of the province of Manitoba.

Great concern was manifested in higher education and raising of economic standards of the native population, which now numbers about 40,000 in Manitoba.

Fourteen discussion groups, directed by Rev. Fr. A. Renaud,

D.P.H., of the Oblate Welfare Commission, Ottawa, studied employment, farming, fishing, credit, co-operatives, housing, education and welfare, use of leisure time, local administration and the role of women in the community. Each group was assisted by resource personnel drafted from federal and provincial civil service staff as well as from the University of

Manitoba, the Red River Co-operative, and social agencies.

Some twenty Oblate missionaries accompanied the delegates, including Fr. L. Levasseur, founder of the Norway House Co-operative, and two Provincials, Fathers I. Tourigny and L. Poirier.

High school students from the Assiniboia Residential and from the Portage Indian schools took part in the study sessions.

Speaker at the second public meeting, February 26, was Dr. George Boyce, of Brigham City, Utah, who is a specialist in Indian education and the one who launched a radically new educational program for the Navahos at the 2,300 student Intermountain residential school.

Dr. Boyce voiced his opinion that formal education is not the only solution to the Indian problem; he pleaded for more technical assistance and for a program which would restore self-confidence to the Indian.

Thirty-three resolutions concerning employment, local administration, education, farming, fishing, housing, consumer co-operatives, credit, vocational training, and adult education, leadership courses, monopolies in certain isolated communities, health and welfare and recreation were adopted unanimously by the delegation. Practically every resolution has been inspired by the theme of the Conference: Teamwork in Community Development.

The resolutions are being forwarded to the federal and provincial governments, as well as to other agencies concerned with the general welfare of the native population of Manitoba.

The co-chairman of the 1960 Conference, Rev. G. Laviolette, O.M.I., has been appointed chairman of the 1961 Indian-Métis Conference, at the close of the sessions.

Includes Indians

JOINT SOCIAL ALLOWANCES PLAN FOR INDIANS STUDIED

Winnipeg — The Manitoba government is working with Ottawa on a plan to bring Indians on reservations and in remote areas under the new social allowance program, Health and Welfare Minister George Johnson told the legislature March 1.

Details haven't been worked out yet, Dr. Johnson announced, but arrangements will be made to ensure that Indians do not lack the basic necessities.

The province believes the federal government should pay the total cost in some areas, the minister said in a speech on the welfare department's \$11.9 million spending program for 1960-61.

The plan is "very definitely bound up with our community development program for people of native ancestry," he said. It has been discussed with federal Citizenship and Immigration Minister Ellen Fairclough.

Dr. Johnson reported federal regional officers have been authorized to work with the province to determine what share might be borne by the federal government.

The Social Allowances Act

makes provision for payments to Indians on reserves and in remote areas. This section was not proclaimed with other parts of the bill on Feb. 1.

It states the province may enter into an agreement with the federal government. Dr. Johnson said it is hoped Ottawa will pay the total cost of the plan.

Under the Unemployment Assistance Agreement, the province now receives a 50 per cent contribution from the federal government for social allowances to employable persons.

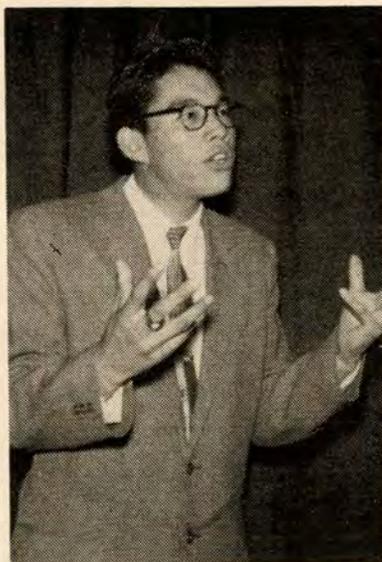
Indians living off reservations are presently eligible for allowances. "This means, for example, those people who have moved into our cities and towns and who are in need because of age or disability . . . are to be treated just as any other Manitoba citizen," Dr. Johnson said.



The Assiniboia Indian Residential School choir, (above), performed at one of the public sessions of the 1960 Manitoba Indian-Métis conference held in Winnipeg, February 24-27.



Local eliminations, Bryant Oratorical Contest: L. to R., front row: Bernice Stonechild, Doreen Johnstone (pep-talk), Constance Delorme. Back row: Hector Stevenson, Philip Ledoux (chairman), Raymond Sanderson, Louis Whiteman, and the winner Lawrence Chubb.



St. Paul High Wins Speaking Contest

The colors of St. Paul's Indian High, Lebre, Sask., were once again raised as Lawrence Chubb, Grade 11, won the District Public Speaking contest.

School eliminations had taken place in St. Paul's auditorium Feb. 10. Participants were Hector Stevenson, Constance Delorme and Louis Whiteman of grade XII, and Bernice Stonechild, Raymond Sanderson and Lawrence Chubb of grade XI. The latter was chosen to represent St. Paul's at the Indian Head Superintendency eliminations. Judges in Lebre were Mr. Zakreski, placement officer, from Saskatoon; Mr. Jutras, File-Hills-Qu'Appelle agency superintendent, and Mr. Saleski, teacher from File-Hills day school.

At Indian Head, Sask., Feb. 12, contestants were Miss Lynn Tubmann, Wolsely High School; Miss Hannah Fisher, Indian Head; Marjorie Robillard, Lebre Public School, and Geraldine FitzGerald from Grenfell High. Mr. Thacker, one of the adjudicators, gave the judges' verdict. Chubb was the winner.

On Feb. 19, the zone finals were held in Regina. The six students who had participated in the local eliminations heard the seven zone winners from various parts of Saskatchewan deliver their speeches. Lawrence Chubb gave a fine performance, but bowed out to Miss Yvette Burns of Sacred Heart College, Regina.

Hector Stevenson, gr. XII

Basketball

Yorkton's annual basketball tournament was held Feb. 20. Both top teams from Lebre Indian residential school, boys and girls, signed up. Seven other boys' teams and seven girls' teams entered the tournament.

St. Mary's Meteors (Lebre girls' team) defeated Moosomin 34 to 6. St. Mary's Meteors played their second game against Canora and came out on top by a score of 26 to 8. This victory put them in the finals against Yorkton Collegiate Girls — last year's champions. The Yorkton girls lost to St. Mary's Meteors by a score of 11 to 20.

This marked the second time within three seasons that St. Mary's Meteors of Lebre Indian School won the Basketball Tournament at Yorkton; their first victory was in 1958.

In the boys' division, St. Paul's Indian High boys' basketball team played their first game against Roblin, Manitoba, and won by a score of 49 to 10. Their second game was played against Yorkton's Senior Boys' team — last year's champions. At the end of three minutes of overtime Lebre won by a score of 42 to 41.

The final game was played against Dauphin, Manitoba. Lebre boys suffered their first defeat of the tournament as well as of the season: 40 to 54.

David Sparvier, gr. XI

Seek Help on Reserves

Indian Chieftains Oppose Integration

SPANISH, Ont.—Integration of the Indian, now being attempted, by the government, is a major issue in recent briefs prepared by the chiefs of various Ontario reserves for presentation to Ottawa early in 1960.

"Keep the Indian on the reserve till he can combat the problems arising from living as a white man." This comment was part of a statement by Chief Bill Meawasige of the Serpent River Reserve. The chief made this statement after reading an article in an issue of a North Shore newspaper.

In this article Doctor Jean Pigeon of Blind River commented on the conditions of the Indians living off the reserve. The chief agrees with Dr. Pigeon that the Indian must first be educated and learn to take care of himself before attempting to leave his reserve.

This much-travelled chieftain is emphatic in his desire to keep the reserve schools open, and especially schools like Garnier college, where he said "an Indian boy or girl may receive a higher education without discrimination."

At Garnier in Spanish is a boarding school for Indian students where up to a year ago Indian boys from various Ontario reserves received Grade one to Grade 12 schooling and then on to Loyola College, Montreal, or trade schools.

"If the government insists on integration," the chief said, "they must be prepared for more slum areas than the two mentioned.

"It is the Indian who decides to leave his reserve without enough capital to see him through his adjustment, that creates the problem. When he decides to leave he is given a lump sum of money, not enough to see him

By LOU POLLOCK

(Sault-Ste-Marie Star)

through, and getting no help from his reserve or government, he is left to fend for himself."

Chief Meawasige stressed he was not against any Indian who wishes to live as a white man, but he added "the government should give him ample time to adjust before wiping him off the slate."

"Then," he continued, "if he should find he cannot cope with his new life or should become ill, unable to take care of his family, he should be allowed to return to his reserve and receive the benefits provided there for him. In this way he will not be a burden or a sore thumb to the community in which he lives."

The Serpent River Band won its point two years ago, when the government attempted to have the Cutler children travel to Spanish to school. The Indians banded together and insisted on having their children go to school on their reserve, eliminating the problem of transportation to schools seven or more miles away.

The chief and his councillors were not informed officially of this move to have the children schooled at Spanish and travel daily by bus. Information reached the chief that a room was to be provided by the Indian Department as their contribution to having the Cutler children attend school there.

The chief and his councillors were concerned about the safety of their children travelling on Highway 17, where traffic is heavy and dangerous, and were prepared to do battle.

"If the government would stop insisting that the Indian become

a white man, there would be no great problem," the chief said. "An Indian is an Indian no matter where he lives, he is part of Canadian culture and the government should help build up reserves, build schools, and attempt to establish industry on the reserve."

Give them good working conditions, he said, let them take pride in their Canadian history and not treat them like poor relations, "hoping if they close their eyes long enough they will eventually fade away."

The fiery chieftain concluded, "If the government wants examples as to what education can do for the Indian, look to the graduates of Garnier College and St. Joseph's schools, nurses, teachers and, yes, a doctor."

Most homes on this reserve enjoy the comforts of the white man, such as running water, hydro and telephone.

In a previous article in the Sault Star, a former Garnier graduate, David Fox, now a youth program director of the American Indian Centre in Chicago was quoted as saying: "I believe we should build up our reserves; instead of taking the Indian off the reserve, we should bring industry in and help the Indians make a better life for themselves. . . . So far they have depended on the natural resources of their reserves and within the next ten years there will be little left."

This young Indian, the editor of an Indian magazine, the "Warrior," is gaining knowledge to bring back to Canada to help establish here a Canadian Indian Centre for Ontario. Only 24 years old, he has many plans for his people.

Toronto Star Weekly Reports on Hobbema School

Toronto's Star Weekly, with a circulation of nearly one million copies, devoted a full central spread in color March 5 to a report on the Ermineskin Indian Residential school, at Hobbema, Alta. Photos were by Ron Hayter.

Here is the comment published in the Star Weekly:

In 1887, Father Gabillon, O.M.I., using his home as a classroom, began the first Indian school on the Hobbema agency. He had four pupils. Today, 73 years later, the old house has been transformed into a modern 16-room school with a new three-storey residence, and the enrolment has ballooned to 548 Indian students.

The Hobbema agency, home of the Ermineskin, Samson, Louis Bull and Montana bands, is located some 50 miles south of Edmonton and has more people than any other agency in Alberta. Its school, known as the Ermineskin Indian Residential and Day School, was named after Chief Ermineskin who assisted and encouraged Father Gabillon.

Although the school stands on Ermineskin land, children from 21 other tribes throughout northern and central Alberta attend its classes, many living in residence.

This modern building — just completed at a cost of \$500,000 — houses the only Indian school in Canada which teaches from grade 5 to grade 13. Under the supervision of the Oblate Fathers, courses are offered in addition to matriculation.

There are special trade courses for male students, the most popular being a three-year one of practical training in mechanics, woodwork, welding, carpentry, agriculture and animal husbandry, as well as basic academic subjects.

For the girls the school offers a family institute course of four years dealing with baby care, feminine psychology, home decoration, nursing, cooking, sewing and needlework. In both instances students must be 14 years of age or over.

Principal of the school is Father George Latour, O.M.I., who has spent 26 years in Indian work since receiving his degree from the University of Ottawa.

In addition to classes, the students engage in many extra-curricular activities, including 4-H club, Boy Scouts and Cubs, Girl Guides and Brownies, and an army cadet corps. The school has fine athletic facilities and teaches students hockey, curling,

Indians Get Sask. Vote

REGINA, Sask. — Treaty Indians will be able to vote in the next Saskatchewan election, probably this spring, as a result of a bill which received third reading March 16. Previously the province's 30,000 treaty Indians were unable to vote unless they had served in the armed forces in either of the world wars.

badminton, baseball, football and gymnastics.

The new building was officially opened by Hon. Ellen Fairclough in November. She told the gathering the school was "a stepping stone to success" and urged students to attain the best education possible, saying, "What Canada needs more than anything else is bright, intelligent young men and women."

The dormitory was completed in 1956 and at present 220 students from widely scattered parts of the province live in residence.

Many of its day students are brought by bus. The school has a staff of 27 teachers. In the past three years total attendance has doubled; day school attendance and teaching staff trebled.

The Oblate Fathers operate 48 Indian and Eskimo schools in Canada which have an enrolment of some 41,000 pupils. A well-attended night school is run at Hobbema, teaching woodworking, mechanics and home economics to parents of the students.

U.S. Indian Catholics Increase 25% in 10 Years

Washington (NC) — The number of U.S. Indian Catholics has risen 25 per cent in the last decade. Indian Catholics total 124,154, compared with 99,200 in 1950, an increase of 24,954.

These figures are contained in the annual report of the Commission for Catholic Missions among the Colored People and the Indians, which has headquarters here. Father J. B. Tenny, S.S., is secretary of the commission.

Indian converts to Catholicism during the past decade numbered about 7,500, the report said. The figure for the past year was 911.

(The report pointed out, however, that the figures for Indian Catholics "for the most part" do not cover those who have moved off their reservations. In some cases, the report said, as many as half of the population of a reservation has moved away in recent years.)

The report declared that "the making of converts and of real Catholics" among the Indians "has been and is generally a difficult matter." This is because many Indians either belong to Protestant churches or "cling to their old beliefs and practices," it said.

At present, 416 Catholic churches and chapels are maintained for Indians, of which 34



First row: l. to r.: Kenneth Meekis, Saul Day, Wilfred Kejick, captain, Carl Kakegumic, and John Keewayassin; 2nd row: Rudy Leonard, coach, Dennis Hill, Charles Perreault, Salio Mamageesic, Charlie Perreault, Paul Hill and Fr. A. Massé, O.M.I.

McIntosh Wins Indian School Tournament

Seven young Indian lads received new wrist watches being outstanding in the five-school Indian Hockey Tournament that ended in Fort Frances, Ont., Jan. 19.

The McIntosh team, winners of four straight games, skated off with the title trophy named after Dr. Ferguson of Kenora. The Fort Frances team placed second with three wins, followed by Cecilia Jeffrey School (Kenora) with

two games for four points, St. Mary's of Kenora with two points, and Sioux Lookout which placed last.

Presentation of trophy and watches was made by Frank Lockhart, former Indian Affairs agent at Fort Frances who came from North Bay where he is assistant regional supervisor of Indian Affairs.

George Kakeeway of Kenora was outstanding player in tournament which started Monday, Jan. 18. Melvin Jourdain of Fort Frances was outstanding goalie. Top players on the competing teams were Melville Baxter of Sioux Lookout; Howard Brown for Fort Frances; Parliament Kakegumic of Cecilia Jeffrey; Robert Kakikekeskang of St. Mary's school; and Wilfred Kejick of the champion McIntosh squad.

The tournament was open to boys up to 15 years of age. There was close competition among the top three teams. Referees for the two-day event were Ralph Mainville and Morris Henry of Fort Frances.

Jesuit Missions Official Indian Tribe Member

St. Francis, S.D. (NC)—The secretary-general of the worldwide Jesuit missionaries and missions has a new name — "Brave Eagle."

Father Alphonsus Smetters, S.J., was given his new name when he visited the Jesuits' St. Francis Indian Mission here and was received into the Sioux tribe.

On behalf of the tribe, Lloyd One Star and his daughter, Anna Mae, gave the Jesuit official gifts of Sioux beadwork to take to Rome and present to His Holiness Pope John XXIII. In accepting the gifts, Father Smetters assured the Sioux of the Pope's continuing interest in the welfare of Indians.

were built in the last decade. The number of priests serving the Indians is 236, an increase of 16 in 10 years.

Most of the priests working among the Indians are members of religious communities, with the Franciscans, Jesuits, and Benedictines — in that order — supplying the largest number.

There are 58 mission schools with an enrollment of 8,730 students, the highest enrollment figure on record, according to the report.

Six U.S. dioceses have Indian Catholic populations of more than 7,000. They are: Gallup, N.M., 16,000; Rapid City, S.D., 14,090; Tucson, Ariz., 13,000; Santa Fe, N.M., 10,000; Fargo, N.D., 7,443; and Helena, Mont., 7,300.

The Commission for Catholic Missions among the Colored People and the Indians was established by the U.S. Bishops in 1884. Since then it has assisted practically every Indian and Negro mission in the U.S. with funds from a collection taken up in parishes on the first Sunday of Lent.



PROUD MOMENT—It was a proud moment for Walter Noel when he accepted the Tom Longboat Trophy as Canada's most outstanding Indian athlete in 1959. He beat out 28 other nominees from across Canada. Noel is shown accepting the trophy from Manitoba AAU chairman Frank Wray during the Metis and Indian Affairs convention in Winnipeg, February 26.

B.C. Indians United

HISTORICAL MEETING AT CHILLIWACK

Chilliwack Progress

Welfare and rights of 30,000 B.C. Indians were under discussion in Chilliwack February 5.

Executive of the Native Brotherhood of B.C. representing mainly the coast tribes, and members of the Aboriginal Native Right Regional committee of the Interior Tribes of B.C. met for talks at the Riding Club hall.

Main topic of discussion was the brief submitted by the Native Rights committee to the federal government.

The Interior tribes wanted the support of the Native Brotherhood in calling for a new deal for B.C. Indians.

Delegates included 10 members of the Native Brotherhood executive headed by Bob Clifton, Courtenay, president; Dr. R. P. Kelly, Nanaimo legislative chairman, and Guy Williams, Stevenson, labor relations representative.

The Native Rights Committee delegation, numbering 25, was headed by George Manuel of Kamloops, organizer for B.C.

Chairman of the meeting was William Scow of Alert Bay, member of the provincial Indian advisory committee.

In addition to discussing the brief, the two groups met to effect a closer relationship between the Interior and Coastal tribes.

MAKES HISTORY

The Chilliwack meeting marks the first time in history that Indian chiefs from all parts of B.C. have met for discussion of common problems.

The two organizations represent all the native people in B.C. except those in the far north.

George Manuel said it was hoped the round table conference would remove any friction between the Interior and Coast tribes and the organizations representing both would work together for the mutual advantage of all the native people.

There was no thought of amal-

gamation of the two organizations but a closer working agreement is looked for.

The Native Rights committee was originally organized to prepare the brief containing the grievances of the Interior native peoples. But Mr. Manuel indicated that it might become a permanent voice for these tribes.

SEPARATE BRIEFS

Native Rights committee and the Native Brotherhood have sent separate briefs to Ottawa which will be considered by a special joint committee of the federal government set up to hear grievances from the Native people.

The two briefs come before this committee this month.

George Manuel will be one of the Native delegates to the Ottawa hearings.

Briefs from the two organizations agree on most points except that of denominational schools. The Native Brotherhood feels the denominational schools have outlived their usefulness. The Native Rights committee wants them continued.

Mr. Manuel said the Native Rights committee brief contained the following additional submissions:

Extension of the federal vote to B.C. Indians, with retention of Native Aboriginal rights.

Exemption from income tax for Indians living on reserves. Continuation of Indian reserves in the province.

Better educational facilities and better teachers for Indian children.

Better health services for B.C. Indians.

Establishment of a separate Indian Act for British Columbia.

Extension of liquor rights for B.C. Indians.

Establishment of a separate Indian Department of the federal government, removed from the Department of Citizenship and Immigration.

Red Cloud, Sioux Chief Dies in South Dakota

Pine Ridge, S.D. (NC) — It wasn't the way the once lordly Sioux used to bury their dead — especially a chief.

The body wasn't wrapped in furs and skins, carried to the tribal burying ground while braves wailed a dirge to the beat of tom-toms, then placed high on a platform supported by four stout poles to keep it safe from prowling evil spirits.

James Red Cloud, 83, hereditary chief of the Oglala Sioux, once among the most feared of all Indian warriors, was given a paleface funeral. There was a Requiem Mass in the church of Holy Rosary Mission here, offered by Father Lawrence Edwards, S.J. Then the coffin was lowered into a grave at the mission cemetery while the Jesuit "blackrobe" intoned the burial service.

One of the few remaining links with the old Wild West, James Red Cloud was buried near the grave of his famous grandfather, also named Red Cloud, who was a warrior chieftain of the Oglala Sioux.

James Red Cloud was born at Fort Laramie, Wyo., in 1877, the year when the famed Sioux chieftain Crazy Horse was slain. Historians have said that Crazy Horse was killed in retribution for the Custer massacre. It was the Sioux chiefs Crazy Horse and Gall who led the Indians against the 7th Cavalry forces commanded by Gen. George Armstrong Custer.

The Custer massacre occurred on the banks of the Little Big Horn river in Montana, June 25, 1876. Resentful of white men moving into their lands seeking gold, the Sioux tribes were united by Sitting Bull. They went into battle against Custer and 276 troops of the 7th Cavalry. None of the bluecoats survived.

James Red Cloud was 13 when another massacre occurred. This was during Christmas week, 1890, at Wounded Knee, S.D. U.S. Cavalry troops swooped down upon a Sioux encampment and shot or sabered to death scores of Sioux braves, women and children. It was after the infamous massacre that the warrior chief Red Cloud prevailed upon the Sioux to surrender to the "white eyes" and make a lasting peace.

James Red Cloud spent his childhood among a Sore Back clan near Oglala on White Clay creek. His family moved to Pine Ridge in 1887, into a house built by the U.S. government for the old chief and his family on the edge of the prairie near the Indian school. At the school, James Red Cloud first came into contact with the white men's learning. He attended Holy Rosary Mission school and church, which his grandfather has invited the Jesuit "blackrobes" to found.

In 1911 James Red Cloud joined Buffalo Bill's Wild West show

and toured the country. Buffalo Bill was Col. William F. Cody, pony express rider, Indian fighter and Army scout who became a Catholic shortly before his death in 1917.

James Red Cloud was helping to load some show stock aboard a freight train when he fell and a switch locomotive ran over his left leg. It was amputated and Chief James Red Cloud spent the rest of his days in a wheel chair.

Like his grandfather, Chief James Red Cloud was a champion of education and preached its value to his people. Last year, when his grandson was graduated from the Holy Rosary Mission High School, the chief, wearing his great headdress of eagle feathers and his ceremonial costume, addressed the graduates from his wheelchair.

Repeatedly, he preached to his people that although they had lost to the white man, they need not continue as a defeated people. He counseled that through the white man's education they could rise again, to become honorable in the white man's world.

Chief James Red Cloud fought throughout his life for the rights of his people. He made 11 trips to Washington to confer with government officials on behalf of the Sioux — and usually got what he wanted.

Whenever he came to Pine Ridge, he would visit the mission church, pray aloud in the Sioux tongue and chant praises to God.

Old age and physical afflictions brought on the death of Chief James Red Cloud. He is survived by two sons, Edgar of Pine Ridge and Louis of Pueblo, Colo., and a daughter, Agnes, of Pine Ridge.

Request More Residential Schools

A federal joint committee on Indian affairs is studying a brief, submitted by George Manuel, organizer of the Aboriginal Native Rights Committee of Interior Tribes for B.C..

These are some of the requests:

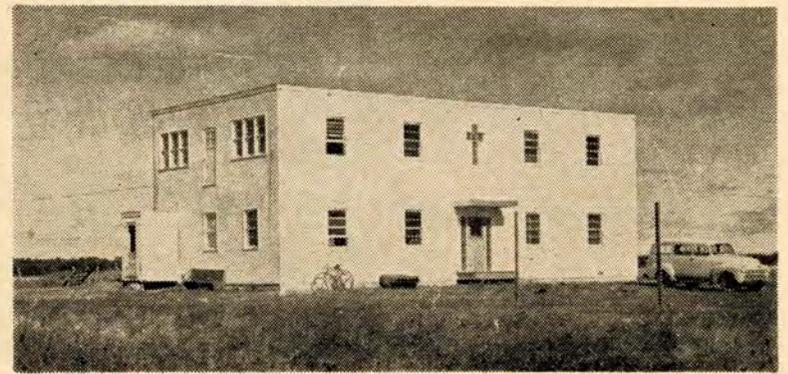
- Maintain and expand Indian schools, because the nomadic nature of the tribes makes integration with outside schools impractical.

- Prevent young Indians from drifting to cities by providing reserves with community planning, public services and recreation facilities.

- Solve the problem of unsafe and overcrowded housing on reserves by allowing Indians to borrow money for home construction and continuing system of free homes for the needy.

Vancouver Province

ST. JOHN'S INDIAN SEMINARY TRAINS NATIVE VOCATIONS



Top picture shows St. John's Indian Seminary, on the Fort Alexander reserve, north of Pine Falls, Manitoba.

Left: Fr. Apollinaire Plamondon, O.M.I., founder of St. Joseph's Preparatory Seminary, with some of the students.

The Indian Seminary of St. John is housed in an extremely modest building. Anyone who would judge this institution by its external appearance would have no idea of its real importance.

It is here, amid the direst poverty, that the Archdiocese is attempting to meet a challenge left unanswered by three centuries of missionary endeavour in Canada. This is the task of promoting native vocations to the clergy among the Indian youth.

This ambition is not new, but the methods followed are somewhat different. Instead of attempting to bring Indian boys to the Seminary, Fr. Apollinaire Plamondon, O.M.I., dreamed of bringing the Seminary to the Indians.

It was here, in their natural habitat and amid the circumstances of normal daily life, that he felt the most effective attempt could be made to tackle the distressing problem of the failure of Indian vocations.

Pope Pius XII was still Cardinal Pacelli when in August of 1935 he exhorted the Oblate Missionaries to build not only schools for the natives, but to launch a Seminary for the Indians and Metis.

These directives Fr. Plamondon could not forget and his firm conviction that his mission must eventually triumph carried him through every obstacle. Difficulties were never lacking: the devil himself seemed leagued against him.

Only the unflinching support and encouragement of Archbishop Maurice Baudoux made this venture possible. Today, the Minor Seminary of St. John is a reality. The visitor will find it in the heart of the Fort Alexander reserve, not far from the village of the same name, to the right of Highway No. 12. And for those who could benefit by a concrete example of what apostolic poverty can mean, it is well worth the visit.

Father Armand Plamondon, the brother of the founder; and

rector of the Seminary, will welcome you with open arms. And Fr. Paul Gagne, assistant-director and professor, or Fr. Leon Leroux, O.M.I., who also teaches there, will be happy to show you around.

The St. John the Evangelist Preparatory Seminary, as it is officially designated, dates back to January 29, 1953. The new building was erected in 1956 and officially dedicated by Archbishop Baudoux on October 21.

You may not be impressed by the number of students in attendance. Formalities are few, and it may be difficult to find a

dozen students present at any given time. This is partly due to the unstable life which most Indian families lead, and which reflects of necessity on the educational habits of the boys. The turnover is substantial, for this is not a boarding-house but a place of study meant only for the elite among Indian boys.

But numbers are not what matter in God's vineyard. The great hope of St. John's Seminary Staff and of our Archbishop is that some day of God's own choosing, a growing number of young men of Indian ancestry will ascend the steps of the altar and bring the strength

and comfort of the Sacraments to their own nation.

Too few people know of St. John's Seminary. We should be proud that our Archdiocese has launched this daring apostolic venture and is spending on it men and money. Support for this institution should become a favorite project of our Catholic organizations. The Knights of Columbus of Pine Falls Council have already taken it to heart, and are providing recreational facilities. Many other essentials are still lacking. Here is an opportunity to do something different for God's glory and the salvation of our Indian brethren!



Top left: Richard Kay is sacristan of the junior seminary chapel.

Top right: a friendly card game in the lounge; (l. to r.) Douglas Cook, Larry Houston and John François.

Bottom left: Lining up for an outing; (l. to r.) Fr. Paul Gagné, Larry Houston, Geo. Muroe, Paul McKenzie, Steve Spence, Richard Kay, John François, Douglas Cook, Henry Boubard and Fr. L. Leroux, O.M.I.

Bottom right: the hockey team; (l. to r.) Ermin Kennedy, Geo. Munroe, Henry Boubard, Richard Kay, John François, Larry Houston, Steve Spence, Paul McKenzie and Douglas Cook.

Vote for Indians

(from Page 1)

dian may not own reservation land, may lose the reservation land he occupies on the decision of the citizenship minister with not right to appeal, must accept the minister's decision on construction of reservation roads, schools and hospitals and on the division of lots and sections.

If an Indian's reservation land were taken over, the minister decided the amount to be paid for his house and other improvements. His widow could not stay on the land without the minister's approval. The Indian could not lease part of the reservation land he occupies without the minister's consent.

A tribe could not sell a reservation without the minister's consent. The minister could lease reservation land to white men for a year without the Indian's consent.

"The fact that the Indian must always be a tenant of the Crown discourages him from improving his land or taking pride in it," Mr. Nielsen said.

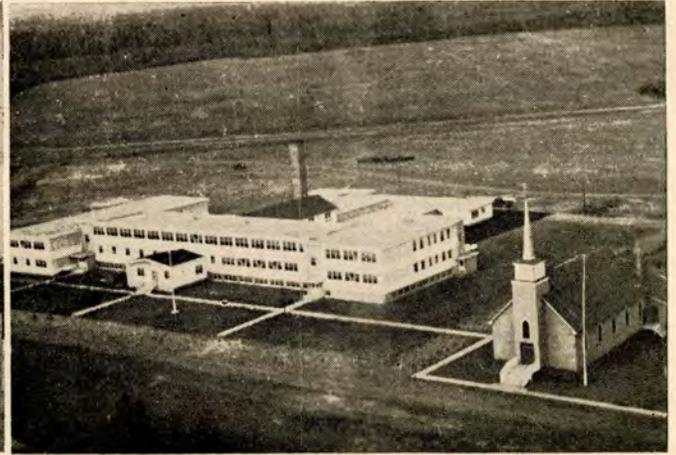
"Nearly every aspect of his life is subject to the discretion or consent of either the Indian affairs branch, the cabinet or the (citizenship) minister, and in neither case can he have a voice in their appointment or election at the present time.

This "dictatorship" imposed by the government was designed for the protection of the Indian but "the more advanced and better type Indian is being held back by not being allowed to handle his own affairs."

If the department acted truly in the Indian's best interests, no harm could come to him. But if it chose not to, "a great injustice can be done and at present the Indian can do nothing to protect himself from this injustice as there is no appeal from the minister's decision."

Mr. Nielsen was among a large number of MPs on both sides of the Commons expressing support for a government measure to give the vote to Indians in federal elections. The government has said it will not involve loss of any Indian rights, including exemption from income tax.

Frank Howard (CCF-Skeena) supported the suggestion made



"From a Stable to a Palace," such is the comment made by an eminent history writer from Alberta, the Rev. A. Philppot, O.M.I., when he described, in a French-language mission monthly, the strides made by Wabaska R.C. Indian residential school, in northern Alberta. Left is the second building (1939-59) replaced by the large structure seen to the right erected in 1959. (Philppot photos)

by J. W. Pickersgill (L—Bonavista-Twillington) that the government insert a provision in the legislation stating clearly that the right to vote in no way infringes the Indians' "aboriginal rights."

Rooted In Fear

Fear that these rights would be affected was at the root of expressions of opposition to the government's plan to give Indians the vote, despite assurances by Prime Minister Diefenbaker and Citizenship Minister Fairclough to the contrary.

At the night sitting, the Commons gave the government measures final approval and sent them to the Senate after Deputy Speaker Jacques Flynn ruled out Liberal attempts to have them state specifically that present Indian rights are not affected.

Marlene Brant Social Worker

By Sylvia Helston (in the Winnipeg Tribune)

Auburn hair and fair skin belie the proud Indian ancestry of Marlene Brant, young social worker with the Children's Aid Society in Winnipeg. Recently she talked frankly about her people and her personal mission to help them improve their lot. At the Indian-Metis conference she conducted a discussion group on education values.

"My theory is that Indians don't like being Indians," she said. From childhood, they build up a defensiveness, and feelings of inferiority about being Indian. Like a process of osmosis, they come to believe that white people don't like Indians, that white people will cheat them, or exploit them."

Marlene's own success in "the white man's world" was achieved only through determined self-examination and in coming to terms with the fact that she was Indian.

She was brought up on her home reserve of Tyendinaga, about 40 miles from Kingston, Ont., and went to white schools on the fringe of her community. One of ten children, she was "the shy, withdrawn one, sandwiched between two extrovert sisters," she recalled.

It was at Queen's University, after leaving the reserve, that she started thinking more about her Indian people, objectively, and aside from personal identity.

"I found that my being an Indian was simply another interesting fact to other university students," she said. "They would ask me if I spoke the language of, or knew the history of the Indians. It was quite a surprise to them when I told them we had always spoken English at home."

Marlene began serious study about her own people, the Iroquois, realizing that most of the young people were woefully ig-

norant about their own heritage and history.

"Being an Indian is an uncomfortable state," she said, "and there is no stimulus for young Indians to dig into their own culture."

While working with the Indian Affairs Branch in Ottawa, she became interested in social work as a career, and a return trip to her reserve home made her forget her original intention to become an English teacher. "When I saw so many of our young people wasting their lives, afraid to leave the security of the reserve, I felt I had to try to help," she said.

Marlene took her social work training at University of Toronto and came to Winnipeg to work because "there seemed to be so much concern and activity here about the Indians."

In Manitoba and Northern Ontario, the main problem of the reserve people is their economic poverty and isolation, she believes.

She has high praise for Winnipeg's Indian-Metis Friendship Centre and its attempts to build up the individual Indian's self-confidence through association and fellowship.

"It is so difficult for one person to strike out on his own and be at ease with white people," she said. "This is an area in which the centre is a great success. I'm often there at nights helping out with the recreation programs."



Left: Bro. A. Manernaluk, O.M.I., Garry Lake (N.W.T.) Eskimo, makes his first profession at St. Norbert, Man., December 8. Right is a group of 10 Eskimos who attended the ceremony. (Ami du Foyer photos)