



INDIAN RECORD

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CCC Brief To Parliamentary Committee Stresses Economic Development and Self-Government

Recommends Adult Education and Rehabilitation Program

OTTAWA (CCC) — Recommendations intended to give permanence to Indian communities and to the Indian culture in Canada are contained in a Canadian Catholic Conference brief submitted June 1 to the Joint Committee of the Senate and House of Commons on Indian Affairs.

The brief, presented by Very Rev. John A. Carley, secretary of the CCC, Rev. André Renaud, O.M.I., director of the Oblate Fathers' Indian and Eskimo Welfare Commission and Rev. James Mulvihill, O.M.I., principal of St. Eugene I.R. School in Cranbrook, B.C., stressed measures aimed at giving Indians independence and the ability to handle their own affairs.

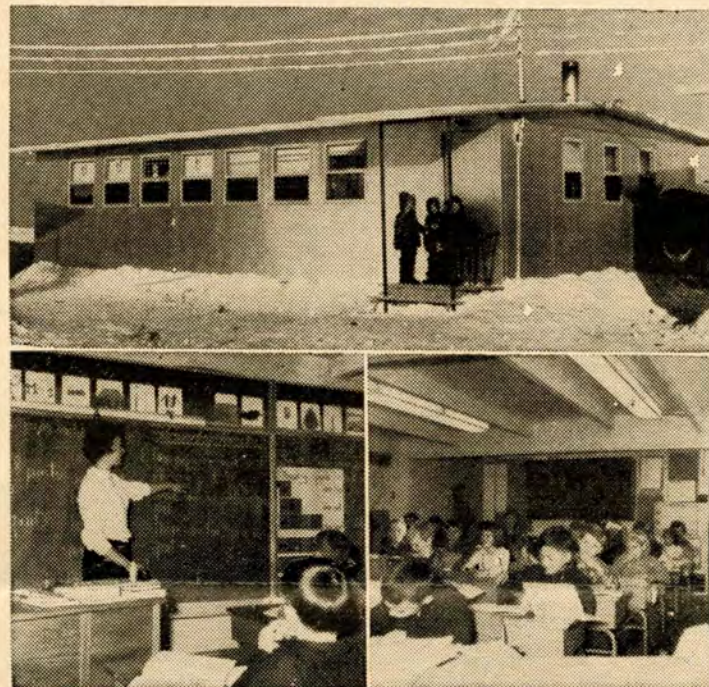
The brief further recommended a realistic program of economic development for Indian communities based on group participation and involving adult education, similar to United Nations rehabilitation programs in underdeveloped areas.

The full text of the brief is published in this issue of the INDIAN RECORD, beginning on page 3.

All Indians Get The Vote Come July 1

OTTAWA — The government will proclaim new legislation granting federal voting rights to all Indians on July 1, the citizenship department announced recently.

Bills amending the Indian Act and the Canada Election Act were passed by the House of Commons and Senate and given royal assent this session. Citizenship Minister Fairclough gave an undertaking that no Indian would be forced to accept the franchise.



A hundred Manitoba youngsters are helping the department of education test the use of portable, pre-fabricated classrooms in the northern port of Churchill. Three roomy, comfortable classrooms, built of styrofoam, plywood and aluminum are warm, sturdy and well ventilated.

Program Proposed for Indian Progress

OTTAWA — A broad program has been proposed to give Canada's 170,000 Indians equal status with their fellow Canadian citizens.

It would include both economic development of reserves by the residents themselves, helped by technical advisers and government capital funds, and education of both Indian and white school children in the contribution made by the first Canadians to their country.

Establishment of a national commission of highly qualified, full-time persons to undertake a five-year study of Indian legal status also was proposed in a submission from the Indian-Eskimo Association of Canada to the joint Commons-Senate committee on Indian affairs.

The brief called for a program of technical aid to reserves similar to the United Nations program for undeveloped countries.

The alternative would be "a

rapidly increasing population of paupers, overcrowding their homes on overcrowded reserves."

John Melling of Toronto, director of the association — formed this year and developed from a standing committee of the Canadian Association for Adult Education — said the program would cost less than the \$5,800,000 provided in the citizenship department's 1959-60 estimates for welfare payments to Indians.

Another member of the association delegation, Rev. André Renaud, O.M.I., of Ottawa, said the school history program is necessary because neither whites nor Indians are fully aware of Indian history and culture. Yet this knowledge was necessary if Indians were to receive respect instead of tolerance from white men.

Federal Government Gives New Native Welfare Deal

Two announcements were made in the House of Commons April 8, both of considerable importance to the Native population.

The Hon. Ellen Fairclough, Minister of Citizenship and Immigration, told the House that enfranchised Indian women and children forced to return to the reserves would be granted the same educational and welfare assistance as if they had full Indian status.

In addition, she said the federal government is prepared to negotiate welfare agreements with the provinces for Natives residing on reserves.

Text of Mrs. Fairclough's announcement follows:

"I should like to take this opportunity of announcing two policy decisions concerning the administration of Indian affairs.

"The first concerns women of Indian origin who have lost their Indian status through enfranchisement or marriage, and who have no alternative but to return to friends and relatives on the reserves for various reasons such as the death of their husbands or serious illness in the family.

"Up to the present there has been no satisfactory means

(Turn to Page 2)

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Historical Appointment

History was made not only in Saskatchewan but in western Canada when a full-blooded Indian was inducted into office as superintendent of the Touchwood Indian agency at Punnichy.

The incumbent is Mr. David Greyeyes. He becomes the first Indian to take over a superintendency in the west. This is not his first executive post in working with his people. A year ago he was appointed assistant to the Indian agent at the Assiniboine Indian reserve. So his elevation is a promotion in line with the federal government's policy of entrusting these positions to Indians who have the qualifications to handle them.

Mr. Greyeyes is a full-blooded Cree. He was born on the Muskeg reserve west of Prince Albert about four decades ago. He received his elementary and high school education up to grade 11 at Indian residential schools at Duck Lake and Lebret. During the war, he served with distinction with the Saskatoon Light Infantry, emerging with the rank of acting captain.

After the war, he returned to the Muskeg reserve where he prospered as an efficient farmer.

In his new post he will work with Indians of five bands on the Touchwood reserve numbering approximately 2,300 men, women and children. He will have a staff of three assistants and two clerks at the reserve office in Punnichy.

Mr. Greyeyes' proficiency as a farmer, and the advantage he will enjoy in working with his own people, are a happy augury of the creditable record he will achieve in his important post.

Needless to say, the people of Saskatchewan generally join in congratulating Mr. Greyeyes on his well-merited promotion and the trust which is being reposed in him. They will wish him every success in his new duties.

(Regina Leader Post)

Alta. Indian Association Asks Many Changes In Indian Act

Mrs. John Gorman Urges New Deal From Government

by Joy Zell

A constructive attempt on the part of Alberta's 18,525 treaty Indians to right what they consider to be inequities of the Indian Act is the essence of a comprehensive brief submitted recently to the Joint Committee of the Senate and the House of Commons on Indian Affairs, which sat in Ottawa.

The 58-page brief of the Indian Association of Alberta contains 57 recommendations dealing with treaty rights, self-government, education, health, welfare, employment, hunting, fishing, trapping and general items.

In broad terms, the brief asks for:

- The government to assist the Indians to become self-sufficient through broader education and employment policies.

- Protection of the Indians' treaty rights and removal of all sections from the Indian Act dealing with "enfranchisement" or loss of treaty.

- More say in their own affairs and less interference from the government.

- Protection against the danger that "an unscrupulous or thoughtless government might again betray us" through provisions that would make it impossible for the government to eliminate or to cut down the size of the reservations and to protect their status as treaty Indians.

PRESENTATION OF BRIEF

Mrs. John Gorman of Calgary, legal adviser to the Indian Association of Alberta, was in Ottawa to present the brief to the joint committee. With her were Howard Beebe of the Bloods at Cardston, president of the association, and John Samson of Hobbema.

The brief is the result of resolutions passed at a special general meeting of the association in November 1959, and during a special meeting of a committee named at that time to deal with unfinished business.

Most of the resolutions were also passed at previous general meetings of the association held during the past 16 years. The association was formed in 1944, and is the only such organization in the province.

Mrs. Gorman took with her to Ottawa a scrapbook of newspaper clippings supporting the informa-

tion contained in the brief. The scrapbook reveals the widespread public support for Indian rights and the public indignation that has arisen when these rights have been tampered with.

Unfortunate cases that have resulted among the Indians as the result of the present Indian legislation are also displayed in the book.

Among the major recommendations contained in the brief were:

- A request that a department of Indian affairs be established.

- Appointment of a royal commission to enquire into every phase of Indian affairs administration in Alberta.

- That sections in the present Act dealing with "enfranchisement" be deleted and replaced with provisions to permit an Indian residing off his reserve to have all the advantages and liabilities of non-Indians.

- That a simplified version of the Act be prepared and made available to Indians.

- That the Indians have the right to appeal to a judge of the Supreme Court in the province against any decision made by the minister or governor-in-council (at present they have no appeal).

- That a complete study be made of the present Indian educational system.

- That a royal commission

make particular studies into educational problems.

- Endorsation of the seven recommendations dealing with Indian education contained in the report of the Cameron Royal Commission on education, but with some reservations.

- New methods for attracting better teachers to Indian schools, as well as encouraging Indians to become teachers.

- Expansion of health and welfare services among Indians at least equal to that received by non-Indians.

- A study of employment for Indians, including human and natural resources of reserves, education and training for Indians, encouraging small industries on reserves and requiring firms leasing Indian land to hire Indian labor.

- Permission for Indians to hunt on unoccupied Crown lands that are under lease, and waiving of the migratory bird regulations on reserves, since there were no hunting restrictions included under the original treaties.

- That the whole question of hunting, trapping and fishing rights be studied.

- That any revisions or amendments to the Indian Act be sent to Indian bands and organizations before being introduced to the House of Commons.

(Calgary Herald)

New Welfare Deal

(From Page 1)

whereby essential welfare and educational help could be provided to these women and their children.

"It has been decided, therefore, on humanitarian grounds that educational and welfare assistance shall be granted to these people on reserves in the same manner and to the same extent as though they had Indian status.

"Second, I wish to announce that the federal government is prepared to negotiate agreements with the governments of the various provinces for the extension of normal provincial welfare services to persons residing on Indian reserves.

"The purpose is to avoid the development of exclusive welfare services on reserves which would tend to set Indians apart from other Canadians and duplicate provincial programs in adjacent

non-Indian communities.

"In negotiating these agreements, the federal government is prepared to pay a reasonable share of the costs of the benefits, over and above the federal contribution under existing federal-provincial agreements, such as the Unemployment Assistance Act; and to share with the provinces reasonable costs of additional staff and administration required for the application of such programs.

"Moreover, my department will be prepared to enter into agreements to enable Indian bands to assume responsibilities for welfare programs normally administered by municipalities under provincial legislation," she concluded.

J. W. Pickersgill for the Liberal Party and Frank Howard for the CCF Party, rose to offer their congratulations and support for the policy announced by Mrs. Fairclough.

CCC Brief on Indian Welfare and Education

The Roman Catholic Church, proud of its record as the institution with the oldest and longest uninterrupted association with Canada's pre-European populations, wishes to draw the attention of this Committee to the following observations and recommendations.

INTRODUCTION

Four sociological facts must dominate consideration of any attempt to relieve our Indian-status fellow-citizens of their present difficulties.

The **first** is the permanency of most Indian communities scattered throughout Canada. No matter how many of these settlements through marriage or in search of better opportunities, and no matter the extent of racial mixture or the degree of cultural assimilation to the majority group, practically 90% of the Indian communities in existence fifty years ago still survive as Indian communities. Only the smallest ones have disappeared. In a few cases only the older couples remain on reserves; nevertheless they carry on a nuclear community life to which young individuals and families can and do return. New communities, though not legally recognized, are emerging here and there as an increasing number of Indians migrate to urban centres in search of employment. Generally speaking, most Indian communities not only reproduce themselves but actually experience a dramatic increase in population.

The **second** fact, which follows from the first, is the perseverance among these communities, of Indian cultural identification. Culture is the accumulated wisdom and way of life of the forefathers, and it is only natural for persevering Indian communities to raise their children in the human tradition they know best. This tradition may be exteriorly quite modified from what it was before Columbus and reflect our majority culture in various degrees. Substantially however, and as far as the communities themselves are concerned, the marrow of traditional culture has been preserved as a spiritual and psychological heritage characterizing almost all people of Indian status and background. The characteristics may vary from group to group and with each individual. But practically all Indian people share them to a certain extent and are justly proud of them as a common bond among themselves and their common link with the past.

The **third** sociological fact, and the most evident because the most distressing, is the inadequacy of Indian communities to provide for their basic economic needs at a level comparable to that of other Canadian groups. With the settlement and indus-

trialization of their home-country by Europeans, the economic traditions and activities of Indian people have slowly been rendered useless. New and more remunerative habits and skills have not yet been mastered by the majority, nor have appropriate consumer's practices been acquired as part of their modified culture. This, together with a population expanding almost twice as fast as that of any other ethnic group in the country, explains why, with a few illustrious exceptions, most Indians exist at an economic level not only lower than that of the average non-Indian Canadian of today but, relatively speaking, less satisfactory than their original livelihood before the European invasion.

The **fourth** fact is that within the Canadian nation and in comparison with other citizens and ethnic groups: (1) Indians have only restricted control over their capital assets and corporate management at the local level, with only sporadic and consultative participation in the administration of their own affairs at the regional and national level; (2) they have not yet been recognized as an ethnic minority meriting existence. They are neither expected nor encouraged to express their "Indian-ness" as a contribution to our evolving Canadian culture; on the contrary, it is their common impression that Canada does not desire their cultural survival.

These four facts are basic. In studying the evolution of our Indian populations over the last fifty years and in comparing it with that of other ethnic groups in Canada as well as with that of non-European populations elsewhere, we have concluded that any solution which does not focus directly on these fundamentals is almost certainly doomed to failure. The legal status of Indians, the system of land tenure on the reserves, in fact, none of the other factors provides the proper perspective through which the whole problem can be understood in all its frustrating complexities and ramifications. None offers as sound a lead and inspiration toward a permanent solution.

It is our considered opinion that it is essential to acknowledge the permanency of Indian communities. As much as possible, all administrative, economic and educational provisions must aim at enabling these communities to function successfully as social, economic and political entities. Through them, Indians must be helped to preserve their cultural heritage and to share it with their fellow-Canadians. At the same time they must be enabled to take part in the economic and political life of our common country. In other words, Canada must reinforce and reorient Indian culture and community life so as to prepare the

coming generations to live and work as Indians as well as Canadians. Further cultural adjustments Indians can look after by themselves.

It is precisely in this way that the peoples of the world have agreed to help one another under the banner of United Nations, through Technical Assistance and Fundamental Education Programs.

In practice, this involves six main objectives:

1) arranging for the heads of Indian families, particularly those with young children, to earn a decent living, preferably on the reserves or nearby, but also in urban communities; provided people of Indian background are encouraged and helped to group themselves in the manner of other ethnic minorities. (Comments on this point are grouped under the heading of ECONOMIC REHABILITATION.)

2) preparing the present generation of school children effectively, economically and socially, for life as Canadians; the process must start in school but has implications after they have left school. (EDUCATION.)

3) providing for the next generation on the reserves to grow up in a physical and cultural environment more closely resembling that of the average Canadian. (HOME LIVING CONDITIONS FOR INDIANS.)

4) turning over to Indian councils, at the local, regional and federal level, the responsibility for looking after the affairs of their people, and decentralizing the administration so as to respect regional differences and foster integration of activities and services with provincial and municipal agencies (both governmental and otherwise). (EXTENSION OF SELF-ADMINISTRATION.)

5) assisting people of Indian background to learn about their past and present conditions objectively, and inviting them to plan their future within the Canadian commonwealth so as to contribute the best of their cultural heritage to the common society of Canada. (RECOGNITION OF INDIAN CULTURE.)

6) informing Canadians about the Indians' past and present development, thereby promoting countrywide interest in their contributions to Canada's political, economic and cultural growth, past, present and future. (CULTURAL INTEGRATION.)

I — ECONOMIC REHABILITATION

Heads of Indian families do not earn enough to support themselves and their dependents. Through the development of Canada, the restricted life on the

reserves and the passing of free economy, Indians have lost control over their own individual and collective destiny. Except in the southern parts of the provinces, particularly in Quebec, Ontario and along the coast of British Columbia, most adult Indians have not yet learned the technical and managerial skills necessary for economic integration into Canada's economy. Neither have there been enough opportunities provided on or near the reserves to acquire and practice those skills and thereby achieve self-support. Educational and administrative policies have apparently fallen short of what should have been, and still should remain, the most urgent objective. Relief and welfare measures, intended as remedies, have only compounded the problem by creating a false sense of security, stifling initiative and increasing unproductive population.

We are convinced that commendable and praiseworthy though they be, the present Placement programs initiated by the Indian Affairs Branch four years ago will never solve the economic difficulties of most Indians, and will not stop the perpetuation of the situation presently existing on most reserves. The recommendations we are about to make imply a radical reorientation of existing policies and practices or at least a strong shift of emphasis, particularly in the recruiting and training of personnel and in the disbursement of funds.

We recommend that:

1) a bold, vigorous and realistic program of economic development based on group participation and involving various forms of appropriate adult education and training be adopted. There are numberless instances of successful group-centered economic rehabilitation in the Technical Assistance projects of United Nations and their Specialized Agencies as well as in the Community Development programs of various countries. Canada should recognize that the situation of her Indian communities is similar to that of populations in under-developed areas of the world and that much practical information now is available about this type of activity;

2) this group-centered program be focused as close as possible to the location of each Indian community since the Reserve has become the home from which most Indians prefer to operate or to which they hope to retire;

3) when, due to geographical circumstances it is found that such program cannot be implemented locally, serious consideration be given to trans-

planting the younger families as a group into new areas of economic development, particularly where their traditional skills would prove a positive mutual asset;

4) where necessary and advisable to induce Indians to leave their communities and find employment elsewhere, they should be helped in every way possible to establish a permanent footing in the community of their choice;

5) experts and organizations competent in the fields of economics, applied anthropology and allied disciplines should guide the implementation of such programs.

II — EDUCATION

It is often repeated that Education is the key to Indian rehabilitation. This is true only if Education as an integrated process is fully understood, and is not identified solely with Schooling. The 1959 Manitoba Royal Commission on Education states (Page 126, Paragraph 9) that education "requires and warrants cultivating ability to think, training for a vocation, transmitting cultural heritage, and inculcating moral concepts in each child."

The educational process starts with birth and, for social purposes, more or less ends when the grown-up child is capable of supporting himself and of raising a family of his own. It actively involves such institutions as the family—immediate and extended—the local, regional and national community, and the schools. In Canada, education is an integrated process with each institution or factor cooperating harmoniously until the objective is reached and the process starts again with the next generation. The home prepares the child for the elementary school which prepares him for the high school, which prepares him for university or for technical or vocational school, which prepares him to start a home of his own. Each step is interlocked with the next and when one breaks down, remedial measures have to be taken: foster homes, auxiliary classes, perhaps the reform school. Whenever the number of children with the same handicap or special talent warrants it, specialized classrooms, or courses, or schools are established to deal with this common handicap or talent. Hence, there are classes for retarded or gifted children, terminal courses, schools for musically-inclined children, for deaf and mute, or blind or cripple, etc. No one argues about these remedial measures, at least in principle, nor questions the right of these children to a schooling commensurate with their particular needs, nor does any one refer to these institutions as "segregated" and not integrated.

When the situation of present-day Indian adults under fifty is analyzed, it is realized that too many of them are without regular income and unable to raise

families the way other Canadians do, precisely because, in their formative years, they were not trained to transfer from the economic activities of their forefathers to occupations that would have integrated them securely in the national economy. This is why extensive re-training is essential to end the present relief-and-welfare economy on most reserves.

When speaking of preparing Indian children for further integration into Canadian economic society, it should be in terms of the majority rather than of exceptions, and be realistically objective instead of superficially sentimental. Canada cannot be satisfied with the fact that an increasing number of boys and girls are now in High School and will presumably have better chances of securing employment or earning a living on or off the reserve. If 80% of the pupils in low-income Indian communities are unable, for one reason or another, to complete even a Grade 10, so as to be admitted to some form of occupational training or apprenticeship, that same 80% will later need welfare, rations and crash rehabilitation programs. Unless they are given the opportunity right now, before leaving school, to learn the means whereby to earn a decent living, they too, jobless and penniless, will raise children in poverty and ignorance. The cycle will not have been broken.

Unfortunately, we believe that this opportunity is lacking in too many places. In Southern Ontario and Southern Quebec, longer exposure to non-Indian society and more generations of schooling have brought Indian communities to a closer degree of similarity with the Canadian way of life, so that the Indian home does prepare its children more or less adequately for the standard school. In coastal British Columbia, the traditional economic activity of the Indians, namely sea-fishing, had already produced a sedentary mode of life. With minor modifications, these Indians were capable of permanent integration into Canada's national economy. Hence, in those three areas, the standard schooling processes operate more successfully though not without some weaknesses and need of adaptation. Everywhere else, with few exceptions, the Indian home does not prepare the child adequately for the schooling processes designed to meet the needs of non-Indian Canadians. As a result, most Indian boys and girls cannot and do not profit from the preparation-for-life pattern offered to them. Most of them leave school before they reach even a Grade 8 level, let alone Grade 10 and entrance qualifications to technical or vocational schools.

We therefore recommend that:

6) a thorough and scientific evaluation of the true educational needs of Indian pupils throughout the country be carried out, in relation to a realistic appraisal of their after-school opportunities and responsibilities;

7) a similarly objective analysis of the after-school achievements of pupils from various areas and in different types of schools and school situations, in order to identify the best ways of meeting those needs according to home and community background;

8) immediate steps to provide adequate school facilities and courses of studies to meet those needs, particularly terminal classes for all pupils unable to complete Grade 10 and carry on with vocational training of one kind or another;*

9) specialized courses, methods and facilities to the local and regional cultural background and true occupational future for Indian pupils;

10) special emphasis be placed on the choice of teachers so as to select those capable of imparting not only knowledge but also character formation;

11) the salaries of teachers in Indian schools be adjusted to compete with local salary scales in order to attract personnel qualified to cope with the special needs of Indian pupils.**

*We emphatically disapprove the use of the term "segregated" with reference to such schools or any other school provided for Indians. To most people, the word signifies enforced separation on the basis of racial differences. In the present case, no physical or legal enforcement is implied. Segregation is deemed better due to cultural transmission and background and is limited to such needs, regardless of biological factors. Furthermore, such schools or programs, when provided under separate auspices, should be opened to any non-Indian in need of similar remedial schooling. For the above reasons, together with what will be stated below on education and the home-living conditions of our Indians, we do not endorse the present policy of immediate, universal and unqualified enrolment of Indians in non-Indian schools. While we acknowledge the principle that Indians, like all other citizens, integrate to some extent within the fabric of the nation and eventually into our schools, we are convinced that most non-Indian schools as presently organized are neither ready nor willing to meet the objective educational needs of the majority of Indian pupils. Unless non-Indian school authorities and personnel are correctly informed about the Indians' cultural background, and agree to provide adequate educational services in terms of ethnic — though not racial — and vocational differences, we prefer the provision of special or specialized schools for Indians.

**In his report to the Minister of Citizenship and Immigration, made in 1955 on the Indians of B.C., Mr. H. B. Hawthorn and his colleagues have this to say, in Chap. XXV, speaking of teachers in Indian schools: "The qualifications we set out for teachers in Indian schools are high. The task is a hard and exacting one. In order to obtain teachers of the required ability, special inducement must be offered. (Yet) essentially the main inducement should be a greatly raised salary scale, one starting higher than at present and rising far beyond the present maximum. It is our considered opinion that this is the best inducement and would be at once reflected in increased applications for teaching positions and in greater length of stay on the job."

III — HOME-LIVING CONDITIONS FOR INDIANS

The average Indian child in most areas of Canada is unable to profit fully from the school opportunities offered to the average non-Indian Canadian. The first and foremost reason for this fact is the enormous difference between him home background and that of the non-Indian child. The occupation opportunities and schooling processes recommended above must be supplemented with a community development program designed to provide Indian homes with material and cultural facilities and experiences similar to those of other Canadians. Otherwise, the next generation of school children will still be greatly handicapped in preparing itself to take its rightful place in our Canadian nation.

It is unrealistic to expect the school, particularly if it is not geared to this specific need, to modify the cultural transmission, at work in Indian communities, substantially enough to solve by itself all the social and economic problems pertaining to these communities. Experiments designed to hasten adaptation of non-European populations to twentieth-century industrial civilization have reached this conclusion throughout the world.

In all societies, the parents are the first teachers of the next generation. Not only must they be given, in terminal courses or through adult education activities, the information and skills to train their children in a way different from the home up-bringing that they themselves received. They must also be helped to retain this information and these skills and pass them on to their children. If the results of the last 50 years of schooling among Indians are not more satisfactory, it is simply because this law of human society has too seldom been taken into consideration. Too often, young Indian boys and girls graduating from school have gone back to live in environments where the new information and skills could not be put into practice. As a result, the young parents forgot what they had learned in school and had to go back to the ways of their own fathers and mothers when the time came to raise their children.

While we heartily commend the progress that has been made in housing throughout the country, we nevertheless regret that the process has been slow and too often priority has been given to older couples with grown-up children in preference to the young. The result has been that the married children were left to raise the third generation in the old cabins, where it was impossible to apply the skills learned in school. The new houses for growing families have been too small and maintained the moral problems ensuing from overcrowded sleeping space.

We therefore recommend that:

12) the present housing program initiated by Indian Affairs Branch be accelerated

and incorporated into the Community Development program suggested above, and particularly that young couples with small children be given top priority in receiving new houses;

13) the houses for growing families provide at least three bedrooms;

14) Indian girls who will miss the life-preparation courses of the upper High School Grades be given, in their last two years of school, intensive training in home-making and child-care in order to provide future generations with a cultural environment more amenable to the standard school program;

15) special guidance and extension services be provided for young Indian mothers and home-makers to assist them in applying what they have learned in school;

16) the community development programs include the provision to Indian homes and communities of facilities—particularly electricity and libraries—and of activities which will increase the familiarity of the next generation with Canadian ways of life and sources of general information.

IV — EXTENSION OF SELF-ADMINISTRATION

In the long run, individually and collectively, though not without technical assistance and help from others, only the Indians can solve permanently the problems that beset them. Not even the most devoted civil servant of non-Indian background or the best informed Member of Parliament could be expected to feel about these problems as Indians do or to consecrate every waking hour to their solution. As more and more Indians achieve a higher degree of academic education and professional training, it stands to reason that the socio-logical responsibility for policy-making and problem-solving at all levels should gradually be turned over to them.

A certain amount of self-government has already been promoted on the reserves throughout the country. This was a step in the right direction, even though it was not preceded or accompanied by a realistic program of training for either the Indian communities or the administrative personnel involved. Further steps should be taken at once. As long as major decisions of band councils have to be ratified by upper echelon non-Indian administrators, and as long as the major areas of Indian affairs are left to the decision of non-Indians, it is impossible for the Indians to feel they are masters of their own destiny. Consequently, they will not maintain a deep interest even in matters concerning themselves, nor will they acquire the appropriate skills to solve their major problems.

The administration of Indians' affairs would be greatly reduced if most matters pertaining to them were left to regional councils of educated Indians, aided, in matters too technical, by consultant services. Chairmen of these councils could meet at the national level to form an overall national council directly responsible to Parliament. The affairs of Indians are first and foremost of an economic nature, their reserves being the main object of the Indian Act. Hence a regional and national organization would be very little different from a large industrial or commercial enterprise and would not amount to a state within a state. We leave it to political economists and other specialists to study how such an agency could be set up. There are undoubtedly complex legal and administrative problems involved, but most are the products of non-Indian preoccupation with protecting the Indian against exploitation by the White Man.

We therefore recommend that:

17) immediate consideration be given to concrete ways and means of gradually giving back to Indians control over their own affairs at all levels;

18) educated and competent Indians be encouraged to join the Administration of the Indian Affairs Branch.

V — RECOGNITION OF INDIAN CULTURE

To our knowledge, Indians in general are proud of being Indians, that is, of descending from the oldest residents of this country. They are also proud of their respective cultural traditions, of the socio-psychological traits and of the philosophy of life they have acquired in growing up in an Indian home and community. These they cherish as a spiritual legacy, partly because, comparing them with those of other Canadians, they appreciate their undeniable human value. Yet, they are seldom given the chance to learn about their culture objectively nor are they encouraged to share it with fellow Canadians. Members of other ethnic groups in Canada, beginning with the English and the French, learn about their forefathers' culture and historical development right in school. They can read all they care to read on any past or present aspect of their ethnic group life. They can form cultural societies and can use all the media of communications and artistic creation to express their cultural tradition and personality. Not so with Indians. The few references to them in Canadian history text-books are shockingly incomplete and frequently biased, describing them as "savages" for instance, and calling "massacres" the few victories they won over the European invaders.

Consequently, it is hard for most of them to accept the evolving Canadian culture and way of life unconditionally and to believe in the sincerity of those ad-

vocating "integration." It is our considered opinion that the Indians have every right to learn about their particular cultural background, historical development and present socio-economic conditions objectively, and that they should be encouraged to study their problems collectively, not only on each reserve but regionally and nationally. Indeed we are now convinced that it will be only when they know who they are and what they can become as a respectable and respected ethnic minority, that they will truly feel at home in Canada, the common country of all Canadians, on an equal footing with fellow-citizens of other cultural backgrounds.

We therefore recommend that:

19) every effort be made to complete the collection of scientific data on the origin and evolution of the various Indian groups throughout Canada, particularly their historical contributions to the development of the Canadian nation and state;

20) in and out of school and in various ways, this information be made available to all Indians in Canada, together with appropriate and relatively complete materials concerning their present socio-economic conditions, legal status and political organization within the Canadian state;

21) in and out of school, in urban centres as well as on reserves, Indians be encouraged and helped to study and discuss the assets and liabilities of their common ethnic background, in study-groups and organizations of their own, similar to those of other ethnic minorities.

VI — CULTURAL INTEGRATION

As the years go by, it is increasingly evident that the social and economic hardships of these Indian fellow-citizens cannot be solved without some form of in-

tegration. In contrast to the racial problem south of the border whence the term has been imported, integration of Indians in Canada is not merely the physical process of allowing people of different pigmentation but identical culture to be present in the same room, it is first and foremost a two-way process of cultural exchange. As recalled above, Indian communities and individuals born into them, have to integrate in their cultural transmission a specific sector of our own culture, in order to survive and thrive economically. On the other hand, if mutually enriching forms of further social and physical integration are to follow, non-Indians have to make room in their own culture, and therefore in their own minds and hearts, for the Indian not only as a fellow-citizen but as an Indian.

This should be relatively easy since Canadian society is multi-cultural in most respects. Yet, this fact has seldom been clearly and officially acknowledged or acted upon. Most people think the Indian is sorry to be an Indian, assuming that all that his forebears left him is childish and valueless primitivism. In other words, from sheer ignorance and misinformation, the average non-Indian does not recognize or appreciate the cultural differences of which most Indians are so proud. Under such conditions, social integration is hardly possible in any serious degree. Unless action is taken to familiarize the Canadian people with true Indian culture and its human achievements, free integration will never take place on any large scale, and Canada will be the poorer in many ways.

We therefore recommend that:

22) in order to create a more favourable climate around the Indians, objective and reliable information be disseminated among the Canadian people, particularly through the schools and the mass media of communication, on their past and present social development in Canada together with their historical contributions to Canada's political and economic growth as a nation.

Lakota and Blood Meet in Peace

WOOD MOUNTAIN, Sask. — On May 29 two Indians, a Lakota (Sioux) and a Blood, met in historical Wood Mountain, not as enemies but as long separated brothers. The occasion was a P.C. political rally.

John Okute-Sica (Hard-to-Shoot-At), spokesman for a small band of Lakotas, addressed Hon. Senator Gladstone (Many-Guns) on the question of the Indian vote. "We Indians," he said, welcome the franchise, if and when unreasonable obstacles are removed from the present Indian Act. We will cast our vote for any democratic party, but not for socialists."

Senator Gladstone promised changes in the Indian Act before the next federal election thus removing any obstacle to the exercise of the franchise by Indians. The Senator addressed his audience with the traditional "How!" and ended in his native Blood language.

John Okute presented the Senator with a Sioux stone war club to which a message was attached: "May this war club remind you of your status before the Great Spirit. It is by His Will that you, a member of the great Council Lodge of Canada, not as a dictator but as a servant of the Indians, as the chiefs of long ago were the humble, yet brave and dutiful servants of their people."

Hollywood Nuns Join Front Line In B.C.'s Toughest Missions

by Kay Cronin
in
'Oblate News'

A sister in a holy habit is the last person in the world one would normally expect to find on the business end of a paddle in a dug-out canoe, battling gigantic breakers along a storm-lashed, reef-ridden, fog-bound shoreline off Canada's west coast — yet this mode of travel is all in the day's work for the Sisters of the Immaculate Heart of Mary from Hollywood, Cal., who recently volunteered for front line duty in part of B.C.'s toughest missionary territory.

Centered at Christie Indian Residential School, Kakawis, on the west coast of Vancouver Island, the "Hollywood Nuns," as they are called, are in the process of taking over from their sister-American community, the Benedictine Sisters of Portland, Ore., who are leaving the school after 60 years' heroic and dedicated service.

In addition to assuming teach-duties at the residential school, the Hollywood community has marked up a missionary "first" for the west coast by volunteering to staff the Indian day school on the Opitsat reserve, regarded by the Oblate Fathers as one of the most challenging missions on their 400-mile coastline beat.

* * *

This extra-curricular missionary endeavour entails two sisters having to forego daily Mass from Monday to Friday each week, during which time they live alone on the Opitsat reserve. It also entails the weekly round trip from Kakawis to Opitsat — either by dug-out canoe and missionary boat, or over a mile-long bulldozer trail which has been cut through the coastal wilderness between the two points and is so rough that any form of transport, even a Jeep, is out of the question, and "walking" often means scrambling on hands and knees. Torrential rains, a

frequent occurrence on the west coast, render this road impassable, at which times there is no alternative but to head for the dug-out canoe, the missionary boat, and the open sea in order to circumvent the rugged peninsula separating Opitsat from Kakawis.

Father Tom Lobsinger, O.M.I., youthful veteran of the west coast missions who includes Opitsat among the four far-flung missions which he serves, says that having the sisters in residence on the reserve is producing results that are little short of miraculous.

Father Michael Kearney, O.M.I., principal of Christie School and Superior of the Oblates on the west coast, had occasion to officiate at a funeral in Opitsat recently. "I was amazed, just amazed, to see even the smallest kiddies instinctively join their little hands together and bow their heads in prayer," he said.

* * *

Missionary Extraordinary whose zeal and spirit of sacrifice have made all this possible is Mother Regina, Mother General of the Sisters of the Immaculate Heart of Mary. "She's an amazing woman," declared Sister Peter Damian, Director of their small community at Kakawis.

In the change-over of congregations last September it was arranged that three Benedictine Sisters would stay on at the school for the first year while Mother Regina sent the first three sisters of an eventual six to learn the ropes. These were Sister Peter Damian, Sister Ruth Anne and Sister Juan Diego (formerly Marie Cooper of Saanich, B.C. and the Hollywood Nuns' first Indian vocation).

Visting Christie school soon after her little pioneer community was established, Mother Regina learned of the desperate need of teachers on the Opitsat reserve and immediately offered to send another sister from Los Angeles. Commenting on their Mother General's wonderful spirit of generosity, Sister Peter Damian said: "Mother has always maintained that since the work of our Congregation in the States has been singularly blessed, we must make special sacrifices for the missions."

The fourth Hollywood nun — Sister Laura — then teaching in California, was given 24 hours' notice to pack her bags, catch the first plane north, and assume charge of the Opitsat school.

Father Kearney arranged for a lay teacher to take over Sister Juan Diego's class at Christie and, in November, the two sisters began their work on the reserve.

* * *

During a recent visit to the west coast mission I spent a whole day at Opitsat getting a front-line view of these Hollywood Nuns in action. It was a Friday. This meant that I could be taken over to the reserve in the early morning, stay with the nuns all day, then return with them to Kakawis that evening. It also meant that the sisters would get an unexpected morning Mass, because it was Father Tom Lobsinger, O.M.I., who took me to Opitsat.

A grade 8 Indian boy, Douglas, accompanied us. He had a dentist's appointment in Tofino, the nearest town to Kakawis. Opitsat is half way between the two, so the lad put in stalwart service en route as first mate on the boats and altar boy at the Mass.

We left Kakawis at 6 a.m. It was a cold, grey morning with dark, thunderous clouds foreboding stormy weather ahead. But the sea was calm enough as we went through the procedure that everyone goes through every time they want to go anywhere from Kakawis.

First, the dug-out canoe, beached on high ground away from the clutches of stormy seas that are apt to creep up in the night, was hitched to a tractor and hauled to the water's edge. Both Father Lobsinger and Douglas wore Christie School's "regulation" footgear — hip waders. They strode into the water and steadied the canoe as I jumped into it from the back of the tractor. With both of them at the paddles, we headed out towards the missionary boat "Kateri," moored a quarter of a mile or so away at the entrance to the bay. Next, another jump — this time an upwards one — from the low-slung canoe onto the deck of the "Kateri."

As Douglas hauled me over the side I congratulated myself that I hadn't fallen overboard anywhere along the line (a fairly common occurrence, especially among first-time visitors). My clothes were still reasonably dry. But it didn't take much imagination to realize what this trip must be like for those two sisters at times when there's a high wind, drenching rains and stormy seas.

At the door of the tiny church

at Opitsat I met the two sisters with whom I was to spend the day. Both are still in their twenties. Sister Laura was born in the heart of the city of Los Angeles, and until she came to Opitsat had spent all her religious life teaching in city schools. She had never flown, or been to Canada, before. She can't swim. Yet she has taken to the rough, tough life of a missionary on the west coast like the proverbial duck to water, and loves every minute of it.

Sister Juan Diego was born on the Saanich Indian Reserve, educated at Tsartlip Indian school by sisters of the congregation to which she now belongs. Then she graduated from Sidney High School and the Sprott Shaw business school in Victoria before joining the novitiate of the Sisters of the Immaculate Heart of Mary at Santa Barbara.

In the United States a non-white religious is no rarity. But in B.C. an Indian Sister is all but unique. So Sister Juan Diego has a double pioneer role to fill—as a missionary, and as an Indian. I found her handling both roles in a manner which brings nothing but the highest credit to her congregation and to her people.

The Sisters lived at the school, in quarters next to the classrooms. The building, which follows the standard plan of most Indian day schools with residences attached, is fairly new. But this one was built without any lights; and the only running water is at the kitchen sink. As for furniture and household items, the sisters have to make do with just the basic necessities — and even many of those are missing.

After breakfast, Father Lobsinger and Douglas set off for Tofino. The Sisters seemed pleased to have a "city" visitor for the day — especially a woman. Since they were teaching school all day, we didn't have much time to visit. But, woman-like, we chattered sixteen to the dozen through coffee break and lunch.

There are 65 children attending the school. Sister Juan Diego takes Grades 1 to 4, while Sister Laura teaches Grades 5 to 8. Most of the children were way behind in their grades when the Sisters first came. During the past two years the school was often without teachers. And those who came seldom stayed long. One only lasted overnight.

How did the Clayquot Indians on the reserve react to the Holly-

Indian Girl Receives Habit Of Child Jesus Sisters

A 20-year-old Indian girl, first vocation from the Sechelt Missions, received the holy habit of the Sisters of the Child Jesus, and the name Sister Bernard Marie, at an impressive ceremony held at the novitiate in Sherbrooke, P.Q., April 30.

She was formerly Jean Galligos of Sliammon Indian Reserve and a graduate of both Sechelt and Mission Indian Residential schools.

Hollywood Nuns . . .

wood Nuns when they first saw them? "Sister Peter Damian and I came over a couple of times, but they weren't friendly at all," said Sister Juan Diego. "Then, when we came to open the school, it was different. They have been friendly ever since."

At first the people didn't know quite what to make of Sister Juan Diego. "It was the religious habit," she explained. "They couldn't believe I was one of them and they were suspicious." It wasn't until her father and brother came from Saanich on a visit, and the people could see she was indeed a member of a B.C. Indian family, that this barrier was broken down.

* The Indian way of life is completely new to Sister Laura, yet as she goes about her work on the reserve and in the classroom she gives the impression that she has been an Indian missionary all her life. "I have found the people very friendly," she said. "They come and visit us now, and bring us food — beautiful salmon and cod and, something I had never tasted before, herring eggs on sticks."

* * *

Quite unwittingly, Sister Laura was responsible for the only cessation of classes since the Sisters started teaching at Opitsat last November. She and Sister Juan Diego give nursing care to the people in the village as well as the school children. "Two babies were sick in one of the homes here," she explained. "So I went in to look after them. I bathed and dried and powdered them. They smelt so fresh and sweet afterwards, I was really pleased with the job I had done. But a couple of days later — I was covered in spots. I'd caught chicken pox! So we couldn't have school for a week after that."

Some of the men on the reserve have taken it upon themselves to look after the heavy work around the school. They keep the coal furnace stoked and haul the stove oil barrels up from the beach. They also go over to Christie School once a week for the Sisters' food supplies.

I visited the children in the school. They were very poorly dressed, but bright-eyed and friendly and quite obviously infatuated with their new Sister-teachers. I walked around the village and everyone to whom I spoke had a great big smile for the very mention of the Sisters' names.

* * *

Since I was anxious to experience both modes of travel used

by the Sisters to get to and from Kakawis, we had planned to walk back over the bulldozer trail. But early in the afternoon it started to rain. Gently at first, then working itself up to an utter deluge by the end of the afternoon. "We'll never make it along the road," declared Sister Laura as we prepared for the homeward journey. "In rains like this the ground turns into a sea of mud and we'd never get to the edge of the reserve, let alone along that road." So she decided to phone Father Kearney to see if he could send a boat over to pick us up.

While she was phoning I looked out of the window. A high wind had risen and was whipping the sea into a mass of white caps, driving the rain horizontally across the long stretch of open beach which we would have to cross before we got to the water. Either way, I decided, we are bound to run into trouble.

But we didn't. We got soaked to the very skin, of course. This happened just in the time it took to run from the schoolhouse across the beach to the water's edge. After that it didn't seem to matter much, because we couldn't have got any wetter.

Brother Philip Osborne, O.M.I., another seasoned west coast missionary from Kakawis, had come for us in the school boat "Ave Maria." A young Indian employee at the school, acting as first mate, came ashore in the dug-out canoe. And as we headed out to the boat we were re-drenched from all directions — the waves, the rain, and the water which was already swirling around in the bottom of the canoe.

I started to wring some of the water out of my slacks. Sister Juan Diego nudged me. "It's really not worth it," she chuckled. "You'll get just as wet again when we go ashore at Christie."

I looked up to see both Sisters grinning at me, their habits saturated, rivulets of rain streaming down their faces, each looking as happy as a child does when it splashes through a puddle on a city street. And that moment my admiration for the Hollywood Nuns knew no bounds.

Earlier, Sister Peter Damian had told me that their Mother General hopes to send more of her Sisters to teach in the Indian day schools along the west coast. Well, I thought, if Mother Regina sends us any more like THESE, she'll not only be helping the Oblate Missions of the west coast in an unprecedented fashion, she'll be marking up an all-time high in Canadian-American international relationships.

Cassiar, B.C.

Danny Johnny,
Lower Post I.R.S.

Cassiar is located about 86 miles from Lower Post, but not as the crow flies. One has to travel 30 miles west on the Alaska highway, then the Cassiar road branches off going in a southerly direction, crossing the B.C.-Yukon border twice.

The discovery of asbestos took place five years ago. Cassiar's aspect as a town is not very impressive. However, it is growing bigger and bigger as years go by. The 500 inhabitants are now most comfortably housed in company's barracks and private dwellings. It is a typical mining town where everyone tries to make money fast and go out.

The Indian population is about 200. Our people do not live in the mining town itself but are scattered along the last 30 miles of road which lead to it. Others have established themselves along the new Stewart Road which is now being built. Most of them are employed in "slashing", that is cutting trees and brush for the road to come through.

Indians are mining at Cassiar, on the mountain or at the mill. Others are hired as carpenters, building quarters for the men. The majority spend most of their time cutting firewood for the Company. It is a work our people like and it provides them with a decent means of living. They like to work at cutting wood because they are not tied down at so many hours a day, but are left free to go hunting at times, mostly for moose. But our hunters very often bring home caribou, bear, sheep or goat meat. For those who live close to town, recreation facilities are provided: hockey, baseball, movies.

Father Huybers, O.M.I., is the missionary who stays at Cassiar. There he has a big church in construction; the basement is large enough to accommodate 100 people. Two services are held on Sundays, one in the morning, and the other in the evening. Father Huybers travels along the Cassiar and Stewart Roads on weekdays, to bring Holy Mass and the Sacraments to the Indians who live at these various places. Father Huybers does many favours to our people besides saying Mass for them. He often transports them or their baggage or both from place to place, always stops to ask whether they are in need of anything when he goes to the store, brings their mail, etc. We ask God to keep him with us for many years to come.

Our people are happy at Cassiar because there they find enough work to keep them busy all year around and not in a slavish way, but in a free way giving them time for hunting and fishing. All this provides the families with enough food and good spirit. I think that these are as many reasons to thank God.

Can A Totem Pole Be Read?

A totem pole, the term commonly applied to the carved wooden posts formerly erected by the Indians of the Northwest Coast from Alaska to the state of Washington, consisted of a number of independent figures, one above the other, each referring to some incident in the past of the chief for whom it was erected.

The figures were shown according to a series of accepted stylisms. For example, the raven had a long straight beak, the owl a curved one, and the beaver had a cross-hatched tail and a stick in its mouth.

A totem pole could thus be "read," that is, the individual figures were recognizable, but the implication of each was entirely different since each depended upon some incident connected with the ancestral records of the family.

Actually, therefore, the full meaning of a totem pole could be understood only when the figures upon it were correlated with the incidents of the relevant myth or myths. The peak of totem pole construction was from 1860 to 1880. During that period some poles were erected that were more than 90 feet in height.

New Church for Shalalth Reserve

Bishop M. A. Harrington of Kamloops will officiate at the blessing of the new Sacred Heart church on the Shalalth Indian Reserve, Wednesday, June 15.

Built entirely by Indian labor, the new church replaces the one which burned down in 1948. Father Vernon Campbell, O.M.I., is the missionary who serves Shalalth and under whose direction the new church was built.

Dictionary of the American Indian

by John L. Stoutenburgh, Jr.

A comprehensive source book for the individual or student who wants a clear unbiased picture of the American Indian. Based on years of research, travel and interviewing, the author has clarified many terms which have often been used incorrectly and presents facts without prejudice.

Combining information from earliest sources and present-day writings covering local tribes or areas — this book is a dependable source of Indian History and Lore. (\$10.00)

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Indians Give Up Easily In Competing For Work

OTTAWA — Indians lack courage when they compete with white men for jobs, the Commons-Senate Indian affairs committee was told recently.

Mrs. Genevieve Mussell of Chilliwack, B.C., council chief of the Skwah band, made the statement in a plea for special consideration for Indian applicants for positions with the Indian affairs branch.

She was commenting on a brief to the parliamentary committee from the Aboriginal Native Rights Regional Committee, representing most bands in interior British Columbia.

Often Discouraged

"It takes a lot of courage for an Indian to ask for a position," added George Manuel of Kamloops, president of the Aboriginal Rights Committee. "When he is turned down, he seldom asks again."

The brief asked for loans and technical training to help the Indians of Interior B.C. build tourist cabins and stores and go into business as tourist guides.

It also asked for expansion of some reserves where there was not sufficient land for agriculture and for grazing lands.

The Indians feared crown lands near the reserves would be taken

up by big interests and the Indians would lose them as grazing lands.

The brief further requested expansion and modernization of residential schools. They were needed because interior Indians in many places travel with the seasons, taking their children with them, and integrated day schools were useless to them.

Also requested were a special fund for loans for housing on the principle of little or no down payment with monthly payments as low as \$20 or \$30 because of Indians' low earnings.

The brief asked: How many Indian houses in interior B.C. would pass a building or safety inspection under white man's municipal laws?



Blackfoot Students Hear of Indian Seminary

CROWFOOT SCHOOL, Cluny, Alta. — Father Leroux is shown speaking to a group of students at Crowfoot Residential School. His much appreciated talks to the junior and high school students vividly described the purpose and future of St. John's Indian Junior Seminary in Manitoba. Father Leroux's visit here ended a month-long lecture-tour of the prairie Indian residential schools.

Crowfoot Girls Victorious

On April 9th, the Wheatland School Division held its annual basketball tournament at Standard, Alberta. Participating were the boys and girls teams from Crowfoot, Standard, Strathmore and Cluny.

The boys lost out to Cluny during the morning. The girls beat Strathmore in the semi-finals and won against Cluny in the final game, thus making it twice that the Crowfoot Girls win the tournament. The girls were also champions of the League. So for the coming year they will be the proud owners of two trophies.

With the presentation of the trophies at the tournament, all-star crests were presented to Angelina Cutter, Georgina Leather, Marie Rabbit Carrier, and to Leonard Good Eagle, Clement Doore and Edward Wolf Child.



We, the players, were very proud in seeing Angelina Cutter honored, for she was our top scorer and played an outstanding game. We are sincerely and deeply thankful to Miss Irene Chmielewski, our coach, for her advice and encouragement throughout the year.

Marie Rabbit Carrier, Gr. 11

Appointed Manager

Jack Chubb, a young Indian born in remote God's Lake in northern Manitoba, has been appointed branch manager of the C. S. Hook and Sons Ltd. jewelry store at Fort St. John, B.C.

Jack went to Cross Lake Residential School up to grade five, fell ill with tuberculosis and spent six years in the Assiniboine Sanatorium in Brandon, there working steadily away at his studies to finish grades six, seven and eight. After discharge, he finished high school and in 1956, under the rehabilitation service of the Manitoba Sanatorium Board and the Indian Affairs Branch, enrolled in Manitoba Tech to study watch repairing.

He graduated a year later and joined the firm of C. S. Cook as

Indian, Eskimo Affairs Are Seminar Topic

A research seminar on Indian and Eskimo affairs has been planned for June in Kingston, Ont., by the Indian-Eskimo Association of Canada.

The association, incorporated last December for the advancement of Canadians of Indian and Eskimo background, is also appealing for members. It hopes to raise \$50,000 this year.

In a brief to the parliamentary committee on Indian affairs, the association recommends that a national commission be set up to study, in particular, the "status" of the Indian.

The brief says the Canadian Indian needs technical, administrative and financial assistance just as others in under-developed countries have needed and received this kind of help.

Departure Ceremonies For Benedictine Sisters

After 60 years of heroic and dedicated service at Christie Indian School on the west coast of Vancouver Island, the Benedictine Sisters are returning to their motherhouse at Portland, Oregon. Their place is being taken by the Sisters of the Immaculate Heart of Mary from Hollywood, Cal.

Two-day ceremonies honouring the departing sisters will be held at the school June 26 and 27. Preacher at the solemn high Mass will be Father James P. Mulvihill, O.M.I., principal of Cranbrook Indian Residential School, who was formerly a principal at Christie.

K.I.R.S. Dancers Score Top Marks in Festival

Kamloops Indian Residential School dancers scored top marks in the opening day session of the Yale-Cariboo Musical Festival early in May. In their four entries in the Folk Dancing Competition, the girls captured the Melva Dwyer Cup for their Ukrainian kerchief dance as well as top marks for one Swiss and two Irish dances.

The young dancers are trained by Sister Leonita, S.S.A., whose entries in the festival invariably meet with top-mark success and highest praise from the adjudicators.

Principal of the Kamloops school is Father Gerald Dunlop, O.M.I.

a junior watchmaker. In 1959 he was appointed assistant manager of the firm's store at Grande Prairie, Alberta, and has now moved up again to be manager at Fort St. John.

Veteran Missionaries Honoured in Alberta

STURGEON LAKE, Alta. — Three missionary priests born in France were honoured here on May 19 on the occasion of 60th, 50th and 25th jubilees respectively.

Rev. Arsene Alac, born in 1877, joined the Oblate Fathers in 1900 and came to Alberta in 1904; having spent 57 years of his life in Indian mission work, he celebrated his diamond jubilee as an Oblate.

Rev. Jean Serrand, born in 1885, was ordained a priest in 1910 and the following year he came to Alberta as missionary.

Rev. Nicolas Roué, born in 1909, joined the Oblates in 1929, was ordained in 1935 and has spent a quarter of a century among northern Alberta's Indians.

The three priests, all of the Vicariate Apostolic of Grouard, were honoured by His Exc. Bishop Routhier, O.M.I., who celebrated a Pontifical Mass at Sturgeon Lake in the presence of numerous priests and friends.

Our next issue will be published in September. Deadline August 25.