



INDIAN RECORD

A National Publication for Indians of Canada

L.J.C. et M.I.

Single Copies 10 cents

Vol. XXIV, No. 2

WINNIPEG, CANADA

FEBRUARY 1961

Indian-Metis Conference Feat. Native Leaders

Winnipeg—Frank E. Calder, provincial MLA for Atlin, B.C., and Joseph Hill, superintendent of schools for the Six-Nations reserve in Ontario, are scheduled to address the seventh annual Indian-Metis Conference sponsored by the Winnipeg Welfare Council to be held at Young United Church, February 21-24.

Mr. Hill's address on "Indian Education Today" will be given Wednesday evening, February 22, at a general meeting open to the public, while Mr. Calder's address is slated for the opening general meeting of the Conference, Tuesday, February 21.

Young United Church (Broadway at Furby) has been reserved for the conference which, in former years, was held in provincial government buildings now being torn down.

Missionaries to Meet

On Sunday, February 19 and Monday, February 20, priests in charge of Indian and Metis missions in Manitoba and the neighbouring provinces of Ontario and Saskatchewan, will meet at St. Norbert's Villa Maria, for a two-day seminar presided over by Rev. G. Laviolette, O.M.I.

Speakers at the seminar will include Revs. J. Brachet, G. de Bretagne, G. Paris and R. Bernardin; also Rev. Andre Renaud, O.M.I., director of the Indian and Eskimo Welfare Commission in Ottawa and Sr. A. Walsh, S.O.S., of Winnipeg.

Church of England clergy engaged in Indian and Metis work have also convened a two-day

conference previous to the Welfare Council meet.

Program

As in the past years, the program includes a report on the action taken on resolutions adopted at the previous conference, a session at which delegates will speak, discussion groups on the various social, economic and educational aspects of community life.

The theme of Community Development is again emphasized this year with special reference to local effort and organization in community life.

Main purpose of the conference is to encourage better relations and understanding between people of Indian origin and those of non-Indian descent, and to work together towards the solving of mutual problems.



His Excellency Bishop Paul Piché, O.M.I., Vicar Apostolic of Mackenzie (NWT) is shown above with two Eskimo Catholics at Tutuyaktuk. (See story on Aklavik, page 6.)

Important Legislation Passed in United States

Some very important Indian legislation was passed during the closing session of the 86th Congress, reports Galan R. Weaver,

in the October 1960 issue of the Indian Affairs Bulletin.

Mr. Weaver states that the funds were expanded for Indian health services, that \$49,800,000 was authorized for the fiscal year 1960-61.

Since Indians had worked very hard to get the Indian Trespass Law passed, this law has now become Public Law 86-634.

Now because trespass and destruction of Indian Reservation boundary markers, hunting, trapping or fishing without authorization are federal offenses, the Indian people will presumably have some protection against non-Indians who previously ignored with impunity the rights of Indians. State officials could not or would not take legal action against such trespassers.

Federal officials are required to do so under the new legislation.

Among the failures reported was the expansion of the revolving loan fund from \$10,000,000 to \$25,000,000. Future of the Indian community development was hopefully based on this modest increase and hope continued for the move by the 87th Congress to increase such loan funds.

Indian Act Revision Explained

Ottawa — Indian individuals and bands in future will have to make formal application to be exempted from the Indian Act and treated like ordinary individuals and municipalities, Citizenship Minister Fairclough revealed in the Commons recently.

She introduced an amendment to the Indian Act, recommended by last session's Senate-Commons committee on Indian affairs, which would remove the compulsion features of Section 112.

Under Section 112 as it now stands, an Indian band which has shown evidence of being able to operate as a normal municipality, can be exempted from the Indian Act by compulsory action after investigation by a committee. The power has never been used.

Under the amendment introduced and given first reading in the Commons, this action would be taken only after an application is made by the Indian band to have its band funds disbursed and its reserve lands distributed among the Indians.

Indians Ask Army Rights

Vancouver — British Columbia Indian chiefs recently counselled their youth to go on the warpath because of unemployment.

The executive conference of the Native Brotherhood here decided to approach the federal military authorities for wider acceptance of Indian youth in the services.

The chief counsellors will return to their villages to promote enlistment by 3,500 Indian boys and girls now in high school.

President Guy Williams and the youth have little future with 90 percent of Coast Indians now unemployed.

He said he did not favor separate Indian units.

"We fully support integration," he said.

Mr. Williams said the brotherhood has heard reports of discrimination against Indians by service recruiting units. He said he plans to investigate this while promoting the service training.



Miss Kay Cronin, author of "Cross in the Wilderness" (Mitchell Press, Vancouver, \$4.95.)

INDIAN RECORD

A National Publication for the
Indians of Canada
Founded 1938

Published 10 times a year by the
Oblates of Mary Immaculate

Indian & Eskimo Welfare
Commission

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

All correspondence is to be sent to:

INDIAN RECORD
207 Cadomin Bldg.
276 Main St.
Winnipeg 1, Man.

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd.
Winnipeg, Man.

Authorized as Second Class Matter
Post Office Dept., Ottawa, Canada

Assistance for Indians

Under the direction of Hon. Ellen Fairclough, minister of citizenship and immigration, the government is doing what it can to improve the lot of Indians in Canada. At the present time Indian bands are making application for federal funds under the government's Winter Works Incentive program to help alleviate unemployment on the reserves. In addition, the Indian Affairs Branch is making money available for further projects as well as stepping up its capital works and repair jobs.

Altogether the projects will be worth nearly \$2,000,000 and should result in a substantial saving in relief costs. Under this Winter Works Incentive program Indian bands having funds of their own can qualify like any other municipality for a 50 per cent rebate on payroll costs for projects such as brushing and road clearing, parks and playgrounds works, sewers, stockpiling of sand and gravel, forestry work and demolition of condemned buildings.

Indian bands who do not have funds in their capital accounts are unable to qualify under this program, but to meet this situation a sum of \$250,000 is being set aside by the Indian Affairs Branch for emergency help.

Mrs. Fairclough explains that the Branch is also rescheduling and accelerating construction and repair jobs costing \$804,000 for schools, welfare houses, water supply systems and other works.

All this is designed to ease the hardships and provide employment for Indians during the coming winter.

(Port Arthur News Chronicle)

Eskimo Art Exhibit

PRAGUE — An exhibit of 200 words of Canadian Eskimo art, sponsored by the Canadian Foreign Ministry, has opened in the Czech town of Bratislava, the official Czech news agency CTK reports.

A Difficult Lot

Brockville Recorder-Times

What is the Canadian Indian like? Is he shiftless, alcoholic, lazy, impervious to change and indifferent to the white man's civilization?

There are many who could be labelled thus. Yet it is easy to understand how civilization has passed by the descendants of the first inhabitants of this country. By tradition a proud people; by necessity and temperament, nomadic (although today many live on the reserves); by physical appearance, different from the white man; at one time warlike, but now largely forgotten and ignored except by the government's Indian Affairs department and the Church.

They come to the cities from their reserves — just as the Bantus in Africa flock to Johannesburg — seeking work. But the city is a harsh place, noisy and arrogant, and peopled by white men, whose way of life is very different to theirs. Some of the whites are ignorant people, who wonder why the Indians don't carry tomahawks and look like Cochise. Some Indians quickly find city life is not for them and return to the reserves. And some, finding themselves not accepted in the white man's world, take to drink. Hence the high proportion of Indians in city jails close to the reserves, giving rise to their reputation for drunkenness, laziness and so on.

All these things were brought out in a television program about the Canadian Indian on CBC's "Closeup" recently. The pro-

gram, written and directed by George Ronald, also showed how many Indians are making a go of it in the white man's world — for example, the handsome young pianist pursuing his studies under a university scholarship; the young woman with classical features and modern hair-styling married to a white man in Winnipeg, who felt she was now more or less integrated but foresaw problems for her children when they went to school, because of their mixed ancestry.

But still others — and the Indian population is growing — probably the majority, are hungry, ill-housed, cold in the winter, neglected and lacking in education and this world's goods. Education is what the Indian needs and desires. It is the key to his future.

Despite a poor education a number of the older Indians interviewed on the program spoke English quite well (with what sounded like an Irish brogue), and sometimes eloquently, as in the case of one elderly man, and showed they were people of integrity and above all, God-fearing.

The program dealt with the Indians of Manitoba, on the reserves or living in Winnipeg. One Indian agent observed: "These people ask for understanding by non-Indians — they are people like you and I who want an education and a chance to work." And again: "They (the white people) may be wiser than we are, but very few Indians have grey hair, and I don't know of any with ulcers."

Historical Articles, Artifacts

Priest Starts North Museum

By CLINT BUEHLER
(The Edmonton Journal)

Yellowknife, N.W.T.—A Catholic priest, Rev. Francis Ebner, O.M.I., has turned a handful of coins and stamps into an unusual and interesting museum here.

Shortly after Father Ebner arrived in this northern gold mining community — after spending several years at Coppermine on the Arctic Coast — he decided to start a small museum featuring historical items and artifacts common to the north. The first exhibits were his own small collection of stamps and coins.

As word of the venture spread, Father Ebner was besieged with offers of articles from persons throughout the Northwest Territories. These ranged from interesting rocks picked by small children to rare Eskimo articles.

Uses Entire Room

The number of exhibits has grown so fast that the museum now occupies an entire room in St. Patrick's Separate School.

Some of the exhibits have an amusing story behind them. An example are the horns of "the moose that came to town." Two

moose has been seen on the outskirts of Yellowknife. A sustained chase followed, with the animals being pursued around and through the town. Finally, a town nimrod was able to bring down one of the unusual visitors.

Also on exhibit is a set of locked caribou antlers, found in the Barrens. The animals had probably been battling during the mating season and their antlers locked together.

Waterproof Purses

There are waterproof purses in which fire-making supplies were carried in bygone days, and other rare exhibits. One was made by sewing together the skin from the necks of four loons, and the other was made from a swan's foot. In addition to being useful, the purses are quite attractive.

A large seal oil lamp, used by Eskimos for cooking, lighting and heating, measures one foot wide by 2½ feet long and weighs almost 50 pounds. It is fashioned from soapstone, the same material from which the popular Eskimo carvings are made.

There is also a cooking pot made entirely from deposits of free copper. An intriguing piece of workmanship is a patch on a

musk-ox horn dipper. The caribou horn patch was fastened by means of rivets made from copper mined by the natives.

Hunting, Fishing Gear

A wide range of knives, spears and other hunting and fishing equipment attest to the ingenuity and inventive ability of the Eskimo. These weapons, made from every type of material available to them, prove that nothing is ever wasted by these rugged Arctic dwellers.

All the exhibits have been labelled with information about their use and origin. Father Ebner is attempting to gather a comprehensive geological display. He feels that many of the children in Yellowknife, although they live in a mining community, are not sharing the interest and knowledge in geology that he thinks they should.

Many persons believe Father Ebner's museum is doing a worthwhile service by preserving relics and other historical objects. Judging from the interest shown by town students, it is also bringing them an increasing awareness of the drama and history of Canada's northland.

Teepees Are Setting**Brocket Couple 60 Years Wed**

By IRENE McCAUGHERTY

Brocket, Alta. — Indian teepee poles decorated the blue sky, at the home of Mr. and Mrs. Omar English, of Brocket on the Peigan Indian Reservation, when two teepees were set up in one unit, housing dinner guests honoring Mr. and Mrs. John English of Brocket, on their 60th wedding anniversary.

Four of their five generations were present. Seventy adults sat down to dinner, while children brought the total guest count to one hundred.

The honored guests' table was decorated with flowers and a three-tier wedding cake. A toast was proposed by Cal Richardson, and Mr. English requested Chief Charlie Crow Eagle to express his thanks. In Peigan he conveyed his message, "My children didn't have to do this, but we're happy they found it in their hearts to do it."

Of this marriage there are three sons, and three daughters, Mrs. Rose Pace of the Blood Reservation, Mrs. Bertha Grover of Lethbridge, Mrs. Irene David of Brocket. Sons, Julius, Omar, and John, farm and ranch on the Peigan. There are also thirty-nine grandchildren, and thirty great grandchildren.

Born in Reserves

Mrs. English was born in 1882 on the Blood Reservation, and Mr. English in 1880, on the Peigan. Both attended school at Dumbow Industrial School near Okotoks, and were married in



(Photo Irene McCaugherty)

Mr. and Mrs. Omar English

1900 in the Catholic Church by Rev. Father A. Naessens, O.M.I. After leaving school, Mr. English acted as interpreter on the Blood Reservation for the Mounted Police. He returned to the Peigan reserve and took up farming and ranching.

In 1907 Mr. English plowed his land and soon had eighty acres under cultivation by way of the walking plow. He later farmed the quarter section, and raised cattle.

One son, Minor Chief Julius English, was in West Coast Army service from 1942 to 1946.

Ask For Industry Study

Eskasoni, N.S. — Immigration Minister Fairclough met four Indian chiefs here Jan. 10 and heard one band's plea for a new industry study for the reserve.

Canada's Indians Soon More Than In Cartier's Days

Peterborough, Ont. — Citizenship Minister Fairclough said last month Canada's Indian population is growing "so fast that in about another 10 years there will be more Indians in Canada than were here when Jacques Cartier stepped ashore at Gaspé in 1535."

Mrs. Fairclough told a service club 40,000 of Canada's 180,000 Indians were born in the last 10 years. But the economic and social position of the Indian, she said, has failed to keep pace with the population growth.

"The Indian has found himself to be unwanted, segregated and discriminated against in many different ways," she said.

Chief Charles H. Francis of this Mic Mac reserve on the Bras d'Or Lakes, 26 miles west of Sydney, urged in a brief that independent business men be sent to explore possibilities of establishing a secondary industry here.

Most of the 200 families here rely on seasonal employment such as blueberry and potato harvesting and lumbering.

Chief Francis said "this is the first time in the history of the Mic Macs that a member of Parliament with such a high position in the government has visited an Indian reserve in the Atlantic provinces. Under her leadership she has brought about a better understanding of Indians and their problems."

During her tour of the reserve, the Indians made personal pleas for further financial assistance for sewage and housing.

Mrs. Fairclough presented scholarships totalling \$4,000.

Residential Schools Give Superior Education Says Rev. H. Dunlop, OMI

Victoria, B.C. (CCC) — The record of the Indian residential schools of this province over the past several years has been consistently superior to that of the public schools, says Rev. H. Dunlop, O.M.I., principal of the Indian residential school at Kuper Island; he offered statistics to support his claim when he addressed the Saanich Holy Name Society last December.

There were seven Indian graduates from public schools in the province in a period that saw 120 grads from residential schools, he said.

"If any establishment has achieved its purpose, it is the Indian residential school," he asserted.

The principal of Kuper school recalled that a parallel was to be found among his own students. Of seven who entered high school from Kuper to undertake further courses in public schools, only one is still attending and he is likely to drop out before the year's close.

Of the 13 who graduated into a residential high school at the same time, 12 are still attending.

He cautioned his audience that his was not a scientific survey. Nevertheless, he added, the error was certainly no more than two per cent. This preliminary survey had proved so informative, he told his audience, that he is now planning a factual, accurate survey of the relation between public school and residential schools.

In assessing the graduation figures, Father Dunlop was not considering the students who donned a graduation garb, went through all the ceremonies to later discover that he had not, in fact, graduated. These figures dealt only with those who genuinely graduated, he stated.

Referring to the end product, the final graduates, Father Dunlop explained that every Indian who elected to enter the teaching profession could be placed immediately upon his completion of the course. Already there are five Indians teaching in such schools as his own and there is still a need for more.

In reply to a question from Chief Edwin Underwood, of the Tsaout Reserve, Fr. Dunlop did not agree that all posts in Indian day schools of the province were filled. On the west coast there is a priest teaching school, he explained, for lack of a qualified teacher.

The speaker then presented slides of the residential life of the students and the nature of their studies; school day commences at 9 a.m., when the students have already eaten breakfast and cleaned up. Uniform dress is demanded in class and the students may then change clothes for recreation

periods. The classes end at 12 and commence again at 1.30 p.m. At 3.30 p.m. classes finish and manual art classes are offered. Supper and recreation periods are followed by a supervised study period from 7.30 until 8.30 for all students above grade four.

School is not an attractive pursuit for youngsters, he admitted, but the spirit to be found in his own and similar schools is evidenced by the number of graduates who make a point of visiting their former school at every opportunity.

No matter what the critics may have to say on the subject of Indian education, the residential school has served a vital purpose and is continuing to do so, said the principal. It is still one of the major factors in the education of Indian youngsters of the province.

Missioners Inspire Movie Industry

Rome (NC) — The missionary world can offer a wealth of inspiration to the movie industry, the head of the Church's worldwide missionary effort told leaders of the film industry here.

Gregorio Pietro XV Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, presided over the presenting of the prizes for movies produced by missionaries at a ceremony held here on Missionary Day, January 13.

He stressed the advantages which movies can bring to the missionary effort and also the contribution commercial movie producers can make to the spreading of the Gospel in missionary lands.

"It is the men of the movie world, particularly competent in this complex field and who owe their experience to special gifts and studies, who have the suitable organizations and adequate means," he said. "It is these men who must go to the missionary because it is on this road that treasures of unknown interest can be found and discovered."

Present at the ceremony were Alberto Folchi, Italian Minister of Tourism and Entertainment, and representatives of the Italian film industry.

The missionary Oblates of Mary Immaculate were awarded the cup donated by the Italian Ministry of Public Instruction for a French-language documentary, "The Law of the Yukon." The cup, donated by the Ministry of Tourism and Entertainment, was won by the Verona missionaries for their movie "Father Roberto."

No awards were made to English-language films.



WOMEN MEMBERS of the committee planning the banquet and pow-wow during the Indian and Metis Conference in Winnipeg February 21 to 24 are (from left) Mrs. Ronald Meadmore, Mrs. Ronald Robinson, Miss Gladys Bear and Mrs. Elmer Betz. Eight men are also on the committee which is composed of members of the public speaking class at the Indian and Metis Friendship Centre in Winnipeg.

(Winnipeg Free Press Photo)

Indian Workers Get Back-Pay Cheques

An official of the Indian Affairs Branch in Winnipeg delivered close to \$2,000 in back pay cheques to Indians at Moose Lake, 40 miles east of The Pas, Man.

Ben Baitch said the cheques were back pay from last November for clearing work at the Grand Rapids project. He said the payments came about following an enquiry into conditions at the construction site by Dr. Steward Martin of Winnipeg.

Dr. Martin was appointed by Premier Duff Roblin to look into working conditions following a walkout of about 150 bush workers.

First Issued

Mr. Baitch reports the cheques for the Moose Lake Indians were the first to be issued since the enquiry. He expected further payments would be made to Indians from other areas who were working at the site and had filed complaints.

Some of the cheques, he explained, will have to go to the owners at Grand Rapids who had returned to the project. However there were those who had gone

for Christmas and did not return to the clearing job. It was to those people he had delivered the cheques.

Offered Course In Prospecting

Indians and Eskimos of the Northwest Territories are being taught prospecting so they can share in the development of the mining industry in the mineral-rich territories.

A report tabled at the Territories Council winter session in Ottawa shows that courses have been held at Rankin Inlet and Yellowknife. Twenty-four Eskimos attended the most recent course where they learned compass and map reading and how to use aerial photographs.

"A new and more advanced prospecting course at Rankin Inlet is already in the planning stage."

Pow-Wow Will Follow Indians' Dance Display

Sioux and Saulteaux Indians, in full dress, from Portage la Prairie, Long Plains and Griswold will come to Winnipeg February 23, but their mission will be a peaceful one. Thirty Indians will perform the social dances of their tribes at a banquet planned in conjunction with the Indian and Metis Conference in Winnipeg, February 21 to 24.

Mrs. Ronald Meadmore, chairman of the special events committee, explained she hoped for an audience of 200 to hear the native drums and songs which accompany the dances.

To contrast the old and the new, the 20 male voices from the Birtle Indian school will sing and a pow-wow or social dance will follow for anyone who cares to join in.

To be held at the Native Sons' Hall, St. Boniface, the banquet speaker will be Rev. Adam Cuthand of the John Smith Indian Reserve, Davis, Sask. He is an expert on Indian songs and dances.

As well as showing the native dances to non-Indians who attend the banquet, Mrs. Meadmore explained not all Indians continue the custom, especially in northern areas. But on some southern reserves the tradition is continued.

Registration forms for the conference proper, which will take place in Young United Church, are available at the Welfare Council office and the Indian and Metis Centre. Tickets for the banquet itself may be obtained at the Indian Centre, 376 Donald St., Winnipeg (Phone WHitehall 2-1914).

We ask for photos, press clippings, reports on local events concerning Indians from every province of Canada for publication in the INDIAN RECORD.

All local copy should be typewritten, double-spaced, on one side of the page only.

Send your copy, etc., to:

**The EDITOR,
Indian Record,
207 Cadomin Bldg.,
276 Main St.,
WINNIPEG 1, Manitoba**

Book Review

The Assiniboines

By CHRIS VICKERS

(Winnipeg Free Press)

I am always happy when I get a new book on the Assiniboine Indians. The latest arrival is **The Assiniboines** (Burns and MacEachern, Toronto). The volume is the work of James Larpentour Long (First Boy) an Indian who recorded the ancient lore of his tribe. The book is published by the University of Oklahoma Press and is one of its valuable Civilization of the American Indian Series. The editor is Michael Stephen Kennedy, a director of the Historical Society of Montana and the editor of Montana, the Magazine of Western History.

Most of the Assiniboines left in the United States live on two lonely reservations in Montana, and I welcome Mr. Kennedy's interest in them. I have never found much interest in the Assiniboines among the citizens of Manitoba. The fact that they were once the dominant tribe in the southern part of the province and constructed most of the burial mounds in the area seems to count for little. They had left Manitoba before the arrival of the Red River Settlers, and Manitoba historians, professional and amateur, have been content to forget them.

The Assiniboines, as a tribe, merit more than this neglect. I doubt if I would go as far as Mr. Kennedy, who says: the Assiniboines were: "... one of the largest, boldest, handsomest, most able buffalo hunting, gregarious, picturesque, peripatetic and most individualistic and iron-willed of all the northern Great Plains Indian tribes..." I enjoyed reading Mr. Kennedy's introduction. In it he attempts to survey what little is known of the wanderings of the prehistoric and early historic Assiniboine. He has made good use of existing documentation in reconstructing the tribe's history, but if he had delved into archaeological research in Minnesota and Manitoba, he would have understood the tribe's wanderings prior to 1650 A.D. a little better.

I doubt if the Assiniboines ever lived in the extreme north of Manitoba, as the map on page xxv suggests. It is true they traded with the Hudson's Bay Company at its northern forts, but the land south and west of York Factory was the home of the Cree, through which the Assiniboines passed to reach the northern fur posts. Mr. Kennedy is also confused about the Chipewya, eastern neighbors of the Assiniboine. This woodland tribe did not live in the area around Great Slave Lake of Lake Athabaska; what he should have said was that it was the home range of the Chipewyan. These, however, are minor errors. The volume serves a good purpose, and on another occasion I will return to the Assiniboine Indian background presented by Mr. Long.

Blueprint Drawn Up

Indian, Metis Meet Called a Success

By VAL WERIER

(The Winnipeg Tribune)

The Pas—A detailed blueprint aimed at solving the problems of Metis and Indians in The Pas district was adopted by a community conference here January 30. It also outlined moves aimed at combatting discrimination.

A packed session of Indians and whites at Guy Hall endorsed the program, which included the establishment of a community friendship council to promote integration.

The meeting, the first of its kind in The Pas, was called a success by Rev. M. Thompson, chairman, who will head a steering committee to deal with the recommendations.

It was the first time Indians and whites gathered in public discussion to plan aid for the minority group. It aroused great interest among Indians and 40 of them participated with 60 whites at workshops during the day.

The meeting asked citizens to assist in documenting any evidence for prosecutions under the Fair Accommodation Practices Act, which forbids discrimination in public places.

The conference was told that "in at least one large hotel in The Pas and in others in the vicinity" there was evidence of discrimination.

The press, radio and TV were asked to refrain from identifying the racial origin of a person charged with any criminal offences.

Local organizations, such as service clubs were asked to invite Indians to become members as they felt "they were not wanted."

It was urged that Indians be integrated into public schools from Grade 1 rather than be sent to Indian residential schools. A vocational school, to train those with low academic standings, was urged for The Pas, including such courses as guiding, forestry and conservation to meet the needs of the area.

It recommended that the government organize a handicrafts industry; that it establish a registry of skilled labor; that it include a clause in all contracting jobs that priority be given to local persons.

Children Donate Gifts

Saskatoon—Boys and girls of St. Francis Xavier parish in south Nutana have donated more than 300 Christmas presents for Indian children in the Beauval district of northern Saskatchewan.

The gifts were donated at a colorful ceremony held in St. Francis Catholic church. The several hundred children present placed their gifts on the altar as an offering to the Christ Child.

Rev. B. Dunn, pastor, and Rev. L. Morand, assistant, presided at the Christmas Crib Party, assisted by young Knights of the Altar.

The gifts, which ranged in size from tiny parcels to a huge stuffed donkey, went to 120 Indian boys and girls in Beauval residential school.

Welfare Aid Doesn't Bring Them Respect

(The Winnipeg Tribune)

White men will do the right thing for the wrong reason — they will help the Indian to be self reliant because being dependent is too great a financial burden.

So said Canon E. R. Scott, social service diocesan director of the Anglican church in Winnipeg, at a Cosmopolitan Club luncheon, January 24.

As a sample of the tax load carried now, he cited the Fisher River area where the 1,557 Indians got \$31,800 in direct relief alone in the high employment period, June to September.

"The money keeps them alive. But it does not build dignity or respect. They can't become responsible, self-reliant people

alone — they must have our help," Canon Scott urged.

They were increasing in number, more of them were getting Grade 10 education, and consequently more were able to enter Manitoba Technical Institute for skilled training.

"It was an Indian lad who got the highest mark in shop theory given at MTI. And they say Indians are good at practical things, not theoretical. His average was 82. His only failure was English composition.

Unskilled laborers were hardest hit by unemployment, the social service director reminded the service club. To get out of this category young Indians were seeking training at MTI and "the majority there are in the top 20 percent of their class."

Medical Care Wanted For B.C. Indians

Vancouver—The Native Brotherhood of British Columbia plans to ask the federal government for a commitment on federal care for B.C. Indians, legislative counsellor Dr. Peter Kelly of Nanaimo said recently.

He said the brotherhood executive conference here earlier was told by Ottawa authorities that the federal government is not committed to general medical treatment of Indians any more than to any other citizen.

Dr. Kelly said this was the first time the brotherhood had been told this by someone in authority.

The brotherhood claimed the government was obliged to provide medical treatment to B.C. Indians under the 13th article of the terms of union by which B.C. joined the Confederation.

The article, he said, stated that the province would provide the land necessary for the use and benefit of the Indians in B.C. while the federal government would take over their care.

The Indians interpreted the word care as including medical, educational and welfare care.

Dr. Kelly said the brotherhood will submit a brief to the parliamentary committee on Indian affairs and will seek a commitment from the government on the matter.

Receive \$75,000 Bonus

Cardston, Alta. — Indians on the Blood Indian Reserve received a \$75,000 Christmas gift last December.

Every man, woman and child on the reserve received a \$25 bonus from Blood band funds.

An interesting sidelight is that Chief Jim Shot On Both Sides has the largest family. He has 15 children, three of whom are married.

The money was distributed to 3,000 Indians at the reserve's community hall.

Scholarship

Sylvia Eaglechild has received a \$250 nursing scholarship to take second year training at the Holy Cross Hospital of Nursing in Calgary.

She attended St. Mary's Residential School on the Blood Reserve for 10 years and later spent two years at St. Mary's High School in Calgary.

'Joseph Brant' Hospital

Hamilton — Joseph Brant Memorial Hospital, built at a cost of \$3,900,000, was officially opened January 14 by Ontario Health Minister Dymond.

The first person to enter the completed hospital was Louis Brant of Hamilton, 84, great-grandson of Chief Joseph Brant, principal leader of the Indian confederacy on whose tract of land part of the hospital stands.



NORTH VANCOUVER, B.C. — St. Paul's Indian School dancing troupe. These children danced recently in Palm Springs, California.

For Her People

Indian Urges Higher Studies

By LOUISE MCKAY

A tall, dignified woman from South Dakota, now living in Vancouver, believes more North American Indians should be encouraged to go to university.

The wife of the newly-appointed anthropologist at Vancouver City Museum started her educational career in Wakpala, a village in the Standing Rock reservation. She then went on to teacher training after graduating from high school, won a scholarship and a fellowship and obtained her MA in sociology and anthropology at Michigan State University.

But she knows that some Indians get no farther than high school and many get channelled into vocational training.

"More encouragement should be given to students to go to university rather than to vocational school," she said here in the Point Grey home where their little three-year-old Clarence was busy playing with a toy truck.

More Discrimination

"Vocational training limits Indian students to a field where they find more discrimination when looking for jobs," she said.

Instead of training as nurses' aids at vocational school, Indian girls should train to become graduate, registered nurses, in her opinion. The boys should take academic education instead of vocational training as carpenters, radio technicians, and so on.

"Counselling in high school would help the bright students to know what they are suited for," she suggested. "Aspirations could be higher."

Mrs. Garner thinks American Indians are more highly educated than Canadian Indians. The little village school which she attended has produced more registered nurses and teachers than any other Indian school in the U.S., she said.

Tribal Background

Integration of Indians into Canadian life is coming, Mrs. Garner is convinced. But she would like to see Indians integrated without losing their individuality.

"They should be encouraged to hold onto their tribal background," she said.

She herself has a strong tradition of native lore and thinks that ethnic groups should keep their heirlooms. She treasures the beaded dress which has been in her family for four generations. American Indian art is also something to be valued.

Mrs. Garner is working for her doctorate and is writing on the urbanization of American Indians. Her husband also is working towards his doctorate.

She wrote her thesis for her MA on the Ute Indians' dietary change. She and her husband were married on a field trip to the Ute Indians in Utah. They worked with the plain Indian

Taking Look At Old Indian Cancer Secret

Saskatoon—Dr. R. W. Begg, director of the Saskatchewan Cancer and Medical Institute, said last month he plans to study a centuries-old Indian treatment for cancer.

The formula, concocted from herbs and roots, was turned over to the institute by Joe Littlelent of the Poorman Indian reserve 100 miles southeast of here. Mr. Littlelent said it has been a family secret since the days before the white man came to the Prairies.

Dr. Begg, also professor of cancer research at the University of Saskatchewan, said he plans to use the formula sample in animal experiments. His results won't be known for several months.

Mr. Littlelent will not reveal the ingredients.

groups, the Sioux and related tribes in North and South Dakota and Montana. They also did field work in New Mexico.

Stereotyped Ideas

People get stereotyped ideas about Indians, she has found. Indians are not all silent, taciturn people. Every tribe is different and has its traditional customs and dietary habits and ways of training children.

Before coming here from Seattle, Mrs. Garner was on a teaching and research fellowship at University of Washington. She still lectures to public health nurses in Seattle for the Child Health Division of Department of Health of Washington State.

Grey Nuns Close Aklavik Convent After 36 Years

Inuvik, N.W.T. — After 36 years of serving the families of traders, trappers and Eskimos of Aklavik and surrounding communities, the Immaculate Conception convent at the fur-trading town 30 miles northwest of here officially closed its doors Jan. 28.

With Inuvik now the centre of expansion on the McKenzie River delta, most businesses, schools and hospital facilities have been transferred from Aklavik during the last five years.

Due to the depleted population at Aklavik, the Grey Nuns of Montreal, operators of the convent, decided to close the doors on the premises which started with three sisters and a log cabin.

It was in June 1925, when Sister Superior McQuillan and Sisters St. Adelard and Firmin arrived by boat and set up classes in a one-room cabin. There were 21 students from Aklavik and surrounding areas the first year.

Cowboys and Caskets

Cochabamba, Bolivia, (NC) — A U.S. missionary here tells of a novel way to break up a range war.

"Recently two groups of Quechua Indians here were warring with each other," Father Ray Bonner, M.M., explained. "A truck delivering a casket had to pass through the troubled area. Along the way the driver picked up a tired Indian hitchhiker. Later it began to rain and the Quechua, seeking cover, climbed into the casket and fell fast asleep.

"Meanwhile, a band of hostile Indians with rifles commandeered the truck and ordered the driver to take them to a rendezvous point.

"About five miles later the Indian in the casket awoke. Pushing up the lid of the coffin, he sat up straight and asked if it had stopped raining. Frightened speechless, the warriors leaped off the truck — leaving behind their arsenal, which the driver turned over to the police."

When You Send Us Photos

Photos should be clear and contrasted; the lines explaining a photo should be typewritten double-space and should give 1) date and location of the event, 2) names and initials of the persons on the photo, from left to right. NEVER give this information on the back of the photo.

OUR NEW ADDRESS

207 Cadomin Bldg.,
276 Main Street,
Winnipeg 1, Man.

'Lily of the Mohawks' On Way to Sainthood

Montreal—A humble Mohawk maiden for whom the course of the mighty St. Lawrence Seaway was altered may become the first native saint of North America.

Kateri Tekakwitha, the "lily of the Mohawks," was a full-blooded North American Indian who lived in the 17th century.

The second stage of the slow process of canonization was reached when advocates recently placed Kateri's cause before Pope John XXIII in Rome and asked that the title "blessed" be conferred upon her.

Rev. Henri Bechard, a Jesuit priest gathering the Canadian background on Kateri, said this step indicates the two miracles necessary for beatification probably have been accepted.

Three more miracles would have to be proved before Kateri could be canonized and known as a Roman Catholic saint. She passed the first stage toward sainthood in 1943, when the title "venerable" was bestowed upon her.

Start Own Pulp Job

A group of Kenora (Ontario) Indian youths are at present cutting pulpwood on Crown Lands on their own operations.

The idea of Indians commencing their own pulpwood operations originated with the Band Chiefs and other leading citizens connected with and interested in the welfare of local Indians. The group is to set up logging camps, small camps to begin with. They are to have their own pulpwood contract with the paper mills and the Crown Land cutting authorities to remove timber from Crown Lands will be in their own name.

Under supervision of Department of Lands and Forests personnel they will have their own camp boss, a man with previous bush experience, who will supervise the operations.

He will keep check on the whole group's work to see that cutting is conducted according to conditions of their cutting authority.

"It is hoped that the group will do a good job of their logging operation and perhaps it will lead a few of the young lads to a new life away from the Reserves, and who knows perhaps somebody of this group someday will have his own timber contracting business in the future," commented F. E. Sider, district forester. "That is the way many of the present timber contractors first go into business — first cutting pulpwood, then advancing to small logging jobs, and finally acquiring their own timber limits."

Kateri has long been regarded as a saint by Indians on the predominantly - Mohawk reserve at nearby Caughnawaga. She died there in 1680, not quite 24 and in good health.

Though church spokesmen will not divulge the two miracles put up for her beatification, the Caughnawagas tell of many. Among them are the cure of a crippled man who prayed at Kateri's tomb in the mission church and the disappearance of cancer in a woman who prayed over a piece of cloth that had touched Kateri's bones.

Some regard it as a miracle that hardheaded businessmen bent over backwards to see that the \$180,000,000 seaway did not disturb Kateri's revered burial place at Cote Ste. Catherine, a tranquil spot across the river from Montreal and a few miles from the Caughnawaga reserve.

Kateri's mother was a Christian Algonquin enslaved by a Mohawk chief in a raid on Trois-Rivieres, Que., and later married by him.

Kateri was born in 1656 at a Mohawk Camp near Albany, N.Y. When she was four, smallpox decimated the tribe and left her a scarred orphan with weak eyes and a delicate body.

She was adopted by an uncle and brought up in a tribe that often spread terror along the St. Lawrence, raiding British, French and Indian camps and killing stray settlers.

Jesuits also roamed the region and were having success in spreading Christianity by the time Kateri was 11. That year, three Jesuits stayed at her uncle's lodge and interested her in their faith.

Ten years later, she spurned her uncle's proposals of marriage and defied him by being baptized a Catholic. The Mohawks turned upon Kateri, threatening her with torture of death.

Ironically, it was Louis Garonhiague — an Oneida chief linked with the Jesuit massacre of 1649 — who helped her flee to Caughnawaga in 1678.

That winter, records say, she walked barefoot and in chains through the snow to prove her devotion. She attended Mass daily at 4 a.m. and became the first Indian Maiden to take a vow of chastity.

In the spring of 1680, Kateri predicted she would die during Holy Week and she passed away on Easter Sunday. A Jesuit records that "a great change took place in her appearance after death." Her scars disappeared and her face "became almost instantly very beautiful and fair."

Her skull and the bones of her upper skeleton were carried off in 1756 by Indians from a mission near Cornwall, Ont. The rest of her bones are guarded in a glass-topped casket at the Catholic mission church in Caughnawaga.

IN BOLIVIA

"Schools of Christ" Bring Skills to Indians

(N.C.W.C. News Service)

La Paz, Bolivia — Thirteen thousand young Indians of Bolivia are learning their ABC's in more than 300 schools in a half-century-old experiment in Church-State co-operation.

The schools are owned by the government, which pays the teachers and sets the educational standards. They are supervised by priests of six missionary orders: Augustinians, Franciscans, Jesuits, Maryknollers, Oblates of Mary Immaculate and Oblates of St. Joseph.

Most of the schools have thatched roofs, dirt floors, mud walls and a minimum of windows. But they are a vast improvement over the shanties their students call home. And for Indian youths they are a gate to a better life.

Founder of these "Schools of Christ" was an Italian Franciscan, Father Joseph Zampa, O.F.M., who opened four schools in 1907.

Specific aims of the schools are:

- The cultural and Christian formation of Indian children AND ADULTS in rural areas.
- The social and economic advancement of the peasant class

by the creation of small industries such as carpentry and weaving.

— The education of Indian women in management of the home.

— Community education in hygiene and sanitation.

— Training of youth and adults in the use of leisure time — part of a long-range program against the abuse of alcohol.

Priest-directors regularly visit the schools under their charge. In the remote villages their visits may be the occasion for one or two-day missions. They witness marriages, baptize children and adults and give the last sacraments to the dying.

In 1960, the Bolivian government brought the total of "Schools of Christ" to over 300 assigning 51 more government-owned schools to the Catholic organization. These schools were placed under the supervision of American Franciscans.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

Copyright, 1960, N.C.W.C. News Service



IT IS SAID THAT THE SANCTUARY LAMP WHICH STILL BURNS IN THE CARMELITE CONVENT AT LANHERNE, ENGLAND, WAS NEVER EXTINGUISHED AT THE REFORMATION.



A WIDE RANGE OF BYZANTINE ARCHITECTURE IS REPRESENTED IN THE GREEK CITY OF KASTORIA, WHICH HAS NO LESS THAN 72 CHURCHES IN THIS STYLE.

THE CROWNING OF A STATUE OF THE BLESSED VIRGIN IS A RITE WHICH MAY BE CARRIED OUT ONLY BY SPECIAL PERMISSION OF THE BISHOP.

IN ITS EARLIEST FORMS, THE CONFITEOR WAS ADDRESSED TO ALMIGHTY GOD ALONE.

The names of Our Lady & the Saints were added later.

Closed retreat for Peigan Indians

Brocket, Alta. — A closed retreat was held at Sacred Heart Indian School here for the Peigan Indian couples, January 13-15.

Twenty couples followed the exercises of the retreat in silence from Friday evening till Sunday after dinner. The retreatants expressed their gratitude for this retreat by Rev. Fr. A. Duhaime, O.M.I.

On January 14 there was a discussion period. During meals and rest periods, the retreatants heard tape recordings in Black-Foot and in English.

Before the closing of the retreat each couple renewed, in front of the altar, the promises of their marriage made for the first time 15, 20 or 35 years ago.

The retreatants feel that similar religious exercises should be held for Indians once a year and that complete silence be kept all through the retreat. "In this world of coldness, grudge, untrustfulness, says a retreatant, a retreat like this brings us close together and will help us to stick more together and work together for the good of our families and the realization of our ideals of Christian parents."

A similar retreat was held in Saint Mary's School, Cardston, the following weekend where between 35 and 40 couples attended the retreat.

(Fr. Paul-A. Hudon, O.M.I.)

Joins Grey Nuns

St. Boniface, Man. — On Sunday, February 5, Madeleine Watetch, granddaughter of Abel Watetch of Piapot I.R. (Craven, Sask.), a grade 12 high school student at St. Paul's, Lebrét, began her postulancy at the Grey Nuns novitiate here. Rt. Rev. Msgr. Z. Robert, P.D., Vicar General for St. Boniface, gave her and three other postulants the holy habit; Rev. A. Bilodeau, O.M.I., principal of Qu'Appelle IRS, Lebrét, gave the sermons in English and French.

X-Ray Technician

Erma Delorme, another grade 12 student at St. Paul's High, from Cowesses I.R., Marieval, Sask., began her studies for Registered Nursing at St. Boniface Hospital, January 16; her sister Dolores, also a grade 12 student of St. Paul's, graduated as X-Ray technician Feb. 4, at the U. of Manitoba Medical College; she had trained at St. Boniface Hospital.

Mary-Louise Sinclair, of Pukatawagan, Man., a grade 10 student at Assiniboia High in Winnipeg, joined the St. Boniface school for practical nurses.

NEXT MONTH: A feature on Art Obey, of St. Paul's Indian High School, Saskatchewan, who received the Tom Longboat trophy last year.



Group of Indians who attended the closed retreat at Sacred Heart Indian residential school, Brocket, Alta., with retreat master Rev. Charles Duhaime, O.M.I., of Edmonton. (Hudon Photo)

A Lesson

Peterborough Examiner

A lesson for Canadian voters was offered by example at the Alderville Indian Reserve, hard by the south shore of Rice Lake. Every voter turned out to cast a ballot for the Chief and Council. The fact that there are only 80 voters on the reserve does not render the achievement any the less significant. It is worth noting that some of Canada's first citizens (historically, at least) are very much interested in their local government.

Perhaps there is no great significance in the fact, but there is much that is heartening in it. Too often we hear Indians derided as people all too unwilling to shoulder the responsibility that goes with a measure of self-government. The vote at Alderville should temper this unwarranted derision.

We can do better than repeat the remarks of the Indian Agent for the reserve, Mr. Ward Leroy: "This should be used as an example for all Canadians." Peterborough's record of voting in municipal elections is not a shining example; perhaps we can learn a lesson from the Alderville voters.

U.S. Missioners' Radio School For Indians in Andes to Expand

Penas, Bolivia (NC)—The growing Maryknoll radio school of the Andes Mountains will soon reach into 300 more remote Indian villages, thanks to the cooperation of the United Nations and CARE officials here.

To participate in the Maryknoll radio school setup—the only one of its kind in the area—the U.N. and CARE donated 300 transistor radios.

In return, the Maryknoll Fathers agreed to broadcast the agencies' health programs to the

'Give Us Fish Rights Or Sell Back Saanich'

Victoria, B.C. — A Saanich Indian chief, on the warpath about fishing rights, says the government should either live up to its treaty obligations or return North Saanich to the Indians.

Chief Edwin Underwood of the Tsaout Band said January 14 he will bring out his dusty old copy of an agreement between the Indians and Sir James Douglas in his fight to regain the right for Indians to indulge in reef fishing in the Gulf Islands.

All Open Land

He said the Indians were guaranteed four reserves, all open land for hunting and all fishing rights they had enjoyed prior to arrival of the white man, in a sale of North Saanich to the white man for £40, 13s, 4d (at today's exchange about \$115).

But the privileges of reef fishing were outlawed during the First World War and never restored, he said.

Original Price

Chief Underwood says he will take his cause to representatives of both the provincial and fed-

eral governments this spring, seeking either fishing rights or return of North Saanich to the Indians for the original purchase price.

Indian Eskimo Association Executive Meeting Feb. 24

The Indian-Eskimo Association of Canada will have its first meeting of the board of directors for 1961 here February 24, immediately following the Winnipeg Indian-Metis Conference.

Among the voluntary organizations represented at the 1960 Indian-Eskimo Association conference in Ottawa were the Canadian Citizenship Council, Canadian Tuberculosis Association, Canadian Welfare Council, Canadian Handicrafts Guild, Co-operative Union of Canada, Imperial Order Daughters of the Empire, Federated Women's Institutes of Canada, Boy Scouts Association, Canadian Association for Adult Education, Canadian Home and School and Parent-Teacher Federation, and the Anglican, Baptist, Presbyterian, United, and Roman Catholic churches, the Society of Friends and the Baha'i National Assembly.

Most Wonderful Cow

(Steinbach "Carillon News", Feb. 3)

SPECIAL NOTICE

Wilbur Seal has bought a cow and can now supply his customers with milk, butter and eggs.