



# INDIA RECORD

A National Publication for the Indians of Canada

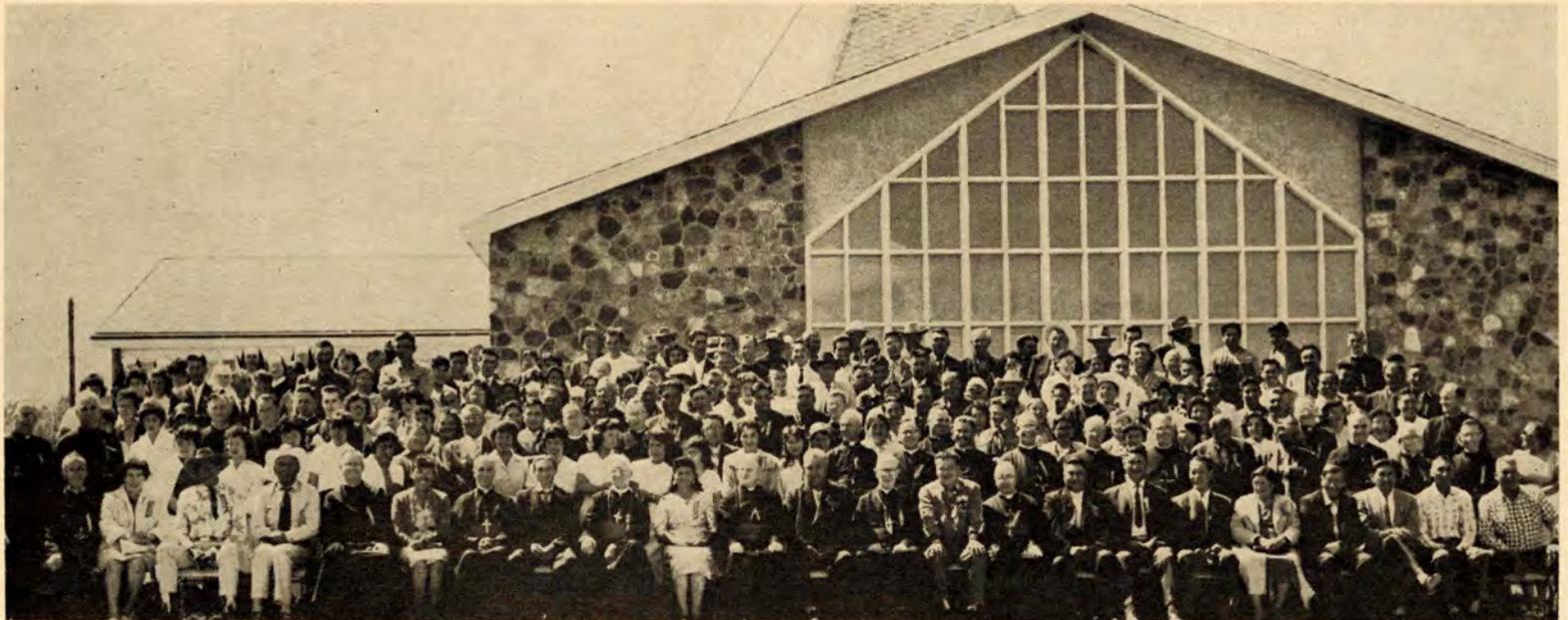
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One archbishop and five bishops, twenty Oblate missionaries, and nearly 200 Catholic Indians from Alberta and northern Saskatchewan were present at the 5th annual congress of the Catholic Indian League of Alberta, July 31-August 1, at Hobbema, Alta. (Stories on this page, also on pages 3 and 7.)

## Catholic Education of Children Right and Duty of Every Indian

Hobbema, Alta. (CCC) — Catholic Indians or reserves have the right to give their children a Catholic education, but they must never take that right for granted, Most Rev. F. P. Carroll, Bishop of Calgary, has warned.

ment at the fifth annual congress of the Catholic Indian League here. He took issue with critics who accuse Catholic parents striving for Catholic schools of mixing religion with politics or trespassing on state rights. Bishop Carroll said such parents are engaged in a religious enterprise that is demanded by their conscience.

Bishop Carroll said both the natural law and divine revelation clearly show that the edu-

cation of children is their parents' responsibility.

If a state provides schools, makes school laws or administers education, it does so only to help parents exercise their natural right.

He pointed out that it follows from this that the state must honor the rights of parents by providing the kind of education demanded by their consciences. However, not all non-Catholics follow this reasoning, the Bishop said.

### No Separation

There are some who consider education to be only a secular matter and would relegate religion to the church and the home. Bishop Carroll indicated that Catholics cannot agree to any such false separation.

He said the notion they can be separated ignores the obvious truth that man's spiritual life permeates all his earthly existence and it is his earthly existence that determines his eternal destiny with God in eternity.

The very idea they can be separated is of comparatively His Excellency made the state-

recent origin, Bishop Carroll said. He showed that the secular sciences were developed under the eyes of the Church and have their proper place in a whole education. But secular science, divorced from its grounding in divine truth, inevitably veers away from that truth, he warned.

He said that in many schools nowadays, science is taught which does not recognize God as the creator; history is taught which denies historical truth; political systems are advocated which ignore God; and social studies are made without reference to moral law.

### Denounces Falsehood

Bishop Carroll denounced such false teachings as resulting at best in the education of only half a man and that half merely his earthly half. Such education, he said, is itself an illusion since it ignores the most important truths and is often a hindrance to the end for which God created man.

To show that it is not only Catholics who have this attitude Bishop Carroll quoted a non-Catholic professor who stated that "when the school ignores religion it conveys the impression that religion is without truth or value. It becomes a

(Concluded on page 3)

## Archbishop Asks Vocations From Indian People

Vancouver (CCC) — Archbishop W. M. Duke of Vancouver has called on the Indian people for vocations to the religious life.

Speaking in Holy Rosary Cathedral, the Archbishop said "God wants the Indian people to help Him in His divine mission of saving souls among them by giving some of their boys and girls to the priesthood and brotherhood and sisterhood."

His sermon was a report on a recent pastoral visit to interior British Columbia.

"At the present time there are 40,000 Indians in B.C., 25,000 Catholics and 15,000 non-Catholics," Archbishop Duke noted.

"In the schools there are 10,472, and pre-school age children total 7,417. The break-down of how the children go to school is: in day schools, 3,626; in residential schools, 2,686; in integrated schools, 3,588; in hospitals, part-time instruction, 572; making a total of 10,472.

"Now that there are greater opportunities for higher education on the high school and convent and college and university levels, many Indian children will be able to qualify and be

(Turn to page 4)

### Indian Record Now Six Times a Year

The Indian Record will be published every two months, beginning with this issue, following a decision of the Oblate Fathers' Indian and Eskimo Commission made at its annual meeting September 6.

A wider distribution of the Indian Record is being sought by the Commission members under whose auspices it is published.

Founded in 1938, the Indian Record is now completing its 24th year of publication.

# INDIAN RECORD

A National Publication for the Indians of Canada  
Founded 1938  
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Indian & Eskimo Welfare Commission

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## - Guest Editorial -

Contributed by John Pascal

It is difficult for Indians to change their ways — but it has been proven that it can be done. We can't just sit and wait for things to happen; we can't keep looking back to the days when we roamed the prairies, for those days are past.

When we sit idle, we do not help, but hurt ourselves. We hinder and slow up the progress of our whole people. If we cooperate in efforts that are made to help us, we can accomplish something and soon will become independent.

Education for our people is most important, but too many of us have not been interested in it. Some have even resented it. Our parents did not realize the importance of it and that has handicapped those of us who tried to better ourselves, for we were not encouraged to go on for higher education and to take advantage of every opportunity offered. Each one of us can further our education and bring our homes to a higher standard of living if we truly try. If we do try, we will benefit ourselves and our children.

It was difficult for those who were the first to attempt to step out from the reservation life. We were often discriminated against, we were often discouraged, lonely and disheartened. If we had had the understanding of the older people it would have been much easier, for everything was new to us. We had to start from the bottom and work up.

So let us each accomplish as much as we can and then we will be in a position to help those of this generation when they look to us for encouragement.

John Pascal, a Kutchin Indian, is a clerk and bookkeeper in Inuvik, Northwest Territories.

## Next Issue . . .

Copy deadline is Tuesday, October 31. Your co-operation will be appreciated in sending news and photos for that date. (Ed.)

## 25 Years of Apostolic Toil

# BISHOP COUDERT'S JUBILEE

By A. Drea, O.M.I., in Oblate World

His Excellency Bishop J. Coudert, O.M.I., Vicar Apostolic for the Vicariate of Whitehorse in the Yukon Territory, has marked the 25th anniversary of his consecration. June 7th of this year was the day.

In the Bible, a holy man is often referred to as a just man. This makes sense for a virtuous man is necessarily one who uses his right reason in all things and primarily, gives to everyone his due. Such fundamental justice both in the natural and in the supernatural order is the daily diet of Bishop Coudert's life. It has been fostered by his apostolic ministry in the vast Yukon Territory. The Bishop has rooted his virtue deep into his daily life by the official worship of the Mass and the Divine Office as well as numerous private contacts with his Master, the Host of the Tabernacle.

If His Excellency were to list the price of his mission ministry here in Whitehorse or to relate the sufferings endured and accepted for the salvation of souls, he might not express it as St. Paul, in terms of prison or chains, but rather call it in many sleepless nights. Sleepless nights due to strain and fatigue of travel, sleepless nights due either to the sting of mosquitos or the bite of the cold, sleepless nights due to the pressure of normal worries of "a good shepherd" at the sight of the manifest works of the enemy forever attempting to oversow cockle among the good seeds.

The Vicariate of Whitehorse includes some 300,000 square miles. There stands in its vastness, 16 mission foundations caring for both white and Indian populations. 26 priests together with 4 brothers labor for the souls in this area under the direction of Bishop Coudert. Indeed, to them, His Excellency in his humility gives full glory for the actual missionary accomplishments in Whitehorse. To his co-workers, the Oblates of Mary Immaculate, the Sisters of St. Ann, the Sisters of Providence and the Sisters of St. Joseph, together with the staff workers of Conbermer, he rather freely passes the tribute of success.

The Apostolate in Whitehorse has today many of the same perils experienced by missionaries from the beginning of the heroic work in the Far North.

There are perils on the rivers: Our fast-flowing and treacherous rivers have sent many death certificates to the Registrar of Vital Statistics and have registered numerous other mishaps more or less colorful, ranging from broken shear-pins to foul motors and raging storms. The most miserable hours one may live on the rivers is to be victim of a sudden storm in a small skiff . . . fighting the current and the wind, soaked to the bones, shivering with cold, without the sight of a decent camp

in the saturated muskogs and often satisfied to grab a meager night's rest in a dirty abandoned shack claimed by rodents. (After the storm, though, the atmosphere displays a clearer blue, a brighter and a warmer sun. You can reach the next mission in a better mood.)

**Perils in the air:** This down-to-earth life is indeed filled with miseries! Our modern world has designed a splendid machine to leave everything behind, to cut distances, economize time and hardships, etc.; all this may be included in a polished propaganda speech, but the dry reality of our northern flight may rattle a different tune and the tales of our hardy bush pilots may confirm many a hair-raising event. Really, you have to know the wild North to imagine the dangers . . . when the least mechanical trouble could leave you alone in the middle of nowhere, at the mercy of the elements. Bishop Coudert experienced many perilous take-offs or landings and has lived through the emotions of rough flights. The accident-prone region of Telegraph Creek served him many savory storms when the experienced pilot had to invoke the last resource of his ability to find his way through raging blizzard, to select the right pass through the numerous peaks. Often to avoid a treetop or a

cliff, he had to tip the craft from side to side. What if something would go wrong in these risky moments?

Bishop Coudert revealed that he was continuously saying his Act of Contrition to ready himself for the final jump into eternity specially when this ordeal lasted several minutes without hope of an opening.

It is, therefore, not exaggerating to speak of perils on the trails, perils on the highways, perils on the rivers, perils in the wilderness and perils in the air in the missionary life of our Bishop . . . He could add with the Apostle: "Besides these outer things there is my daily pressing anxiety, the care of all the churches!"

One veteran missionary of this area has said of the Bishop, "His love of the poor highlights the description of his missionary life." Another remarks, "Anyone who has approached him felt the charm of his deeply religious personality." And perhaps these observations give some indications for the reason of the Church's advancement in this challenging corner of the Apostolate. May the Almighty grant him good health during this his jubilee year as well as many other years to serve as the good shepherd of the Whitehorse Vicariate . . . the glory of Christ, His Church and His Mother.

## STRANGE BUT TRUE Little-Known Facts for Catholics



**ST. JOSEPH OF CUPERTINO**  
WAS FAMOUS FOR HIS HABIT OF RISING SEVERAL FEET IN THE AIR DURING HIS CONTEMPLATIVE TRANCES.



This BEAUTIFUL MADONNA DOLL

IS THE WORK OF TRAPPISTINE NUNS IN JAPAN.



THIS LITTLE WOODEN CHURCH AT MOLDE, NORWAY IS DEDICATED TO ST SUNNIVA, A 9TH CENTURY IRISH PRINCESS, WHO WENT THERE AS A MISSIONARY.



THE TOWN OF LA ESTRELLA, COLOMBIA, HAS RECENTLY NAMED OUR LADY AS "MAYOR" FOR EVER "10

# “Get Up and Go”

Hobbema, Alta. (CCC) — Catholic Indians in Alberta have got the word from their leaders that they themselves, to a great extent, will determine their own future.

The nearly 200 Indian delegates here for the fifth annual congress of the Catholic Indian League were told it is up to them to act in a responsible manner if they are to be treated as responsible citizens of Canada.

Most Rev. Anthony Jordan, O.M.I., Coadjutor Archbishop of Edmonton, summed up the present situation with the phrase: “God helps those who help themselves.”

He indicated he thinks the time has come for Catholic Indians in this province to put this maxim into practice.

The Archbishop said that Indians, closely governed as they are by the federal government, can easily slip into the habit of looking on the government as “a Santa Claus that supplies their needs and is to be blamed for their deficiencies.”

He said he “absolutely refuses” to accept the notion that is sometimes spread by newspaper articles that Indians are treated as second-class citizens. He insisted this is not the case.

Archbishop Jordan warned the Indians against any tendency to “take what the government gives you and then ask for more.” He said it is essential for Indians “to go beyond this attitude and develop a sense of personal responsibility.”

The Archbishop pointed out that it is not only Indians who should develop a sense of responsibility — it is something lacking in the community in general. But it is particularly important for the Indians to be conscious of this need in view of their being so closely supervised by the government.

In particular, Archbishop Jordan appealed to the Catholic Indians to be more conscious of what they can and should do for the Church.

Prefacing his remarks by saying, “I know what I am talking about,” he stated: “There are Indians who are as well able financially to support their parish as any white people and they don’t do it.”

## Appeal for Vocations

Archbishop Jordan said the Church has spoiled all her children, both white and Indian, by “doing everything for them.”

## Informal Ceremonies

Hobbema, Alta. (CCC) — Indian officials brought their own brand of informality to the proceedings of the fifth annual congress of the Alberta Catholic Indian League here.

One chairman, introducing the next speaker, carefully began by saying, “Your Grace, Your Excellencies, Reverend Fathers,” and then turned to the speaker and gave him the nod by saying, “O.K., Bishop.”

The time has come for this to change, and chiefs should encourage their people to support the Church, not only financially but also by recruiting for the religious life.

Archbishop Jordan reminded the Indians that they have been dependent for their spiritual and to a great extent temporal welfare on Sisters and Priests “from the outside.” The archbishop said there is no reason for this to continue if Indian parents would encourage vocations among their children.

He then outlined several cases he knows which illustrates what Indians can do when they accept some responsibility.

He pointed out that in Quebec there is an Indian magistrate who judges white men; in Ontario white are administered to by an Indian doctor; and in Kamloops, during the time he lived there, the sole Indian girl from the local high school was the only one of four student nurses who finished their course, and she graduated first in her class.

The Archbishop assured his audience that Indians will take their rightful place in society when they become conscious of their responsibilities to God, to themselves and to society, and live up to them.

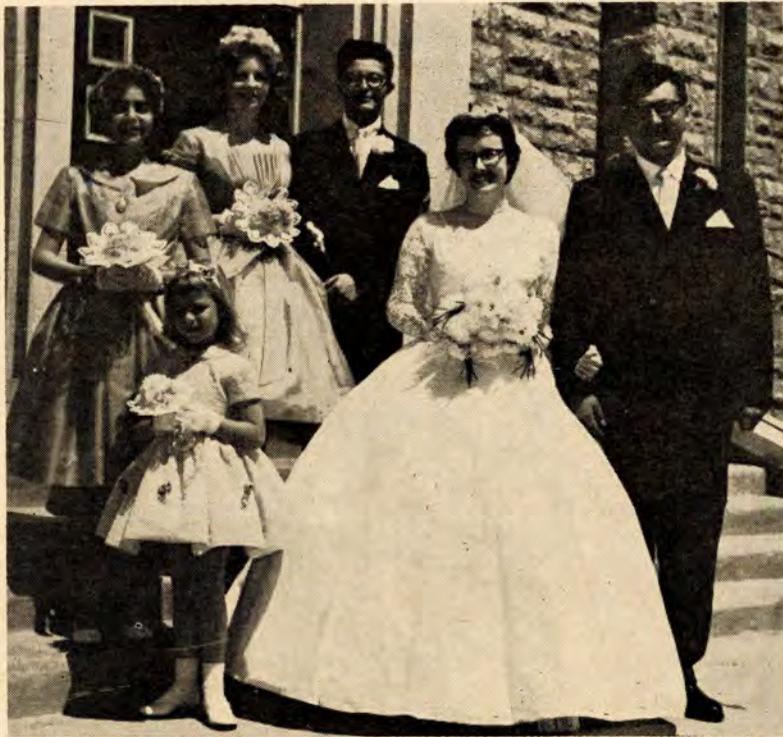
Prominent in the preparations for the congress were Rev. G. M. Latour, O.M.I., superior and principal of the Ermineskin Indian residential school at Hobbema and Rev. A. Allard, O.M.I., assistant and missionary at the school.

The Congress was promoted and conducted by the Indians themselves with Father Latour and Father Allard on hand at all times to give guidance and advice. They both expressed satisfaction with the progress being made by the League for the spiritual and cultural advancement of the Indians in Alberta.

President of the League, Maurice McDougall from the Peigan reserve at Brocket, extended greetings to Most Rev. J. H. MacDonald, Archbishop of Edmonton. Also present were Most Rev. F. P. Carroll, Bishop of Calgary, Most Rev. H. Routhier, O.M.I., Vicar Apostolic of Grouard, Most Rev. P. Lussier, C.Ss.R., Bishop of St. Paul, and Most Rev. P. Piché, O.M.I., Vicar Apostolic of Mackenzie.

Delegates elected a new executive headed by Thomas Cardinal, president. Other officers are: vice-president, northern region, Stanley Redcrow; vice-president, southern region, Ernest Blackrabbitt and re-elected secretary is Mrs. Lillian Potts.

Almost every reserve in Alberta was represented. A number of delegates also attended from Saskatchewan and are scheduled to report back to their provincial officials on the Alberta organization.



The marriage of Mr. and Mrs. Isaac Beaulieu was celebrated May 27, at St. Pie X Church, Ottawa. Pictured here are Silvie Letellier (Ottawa), flower girl; Miss Claire Lalonde (Toronto), junior bridesmaid; Miss Gail Vadneau (Ottawa), bridesmaid; Mr. Guy Yuzicapi, best man. The bride was the former Miss Huguette Plante of Ottawa; the groom, Isaac Beaulieu, of Sandy Bay, Manitoba.

## Bishops Deny Indians Lazy

Hobbema, Alta. (CCC) — Are Canadian Indians lazy? No more so than anyone else, according to two Catholic prelates attending the fifth annual congress of the Alberta Catholic Indian League here.

Most Rev. Anthony Jordan, O.M.I., Coadjutor Archbishop of Edmonton, said that just about anyone will be as lazy as they can get away with it.

Most Rev. Henri Routhier, O.M.I., Vicar Apostolic of Grouard, added that Indian children will be as lazy as their parents let them be.

He pointed out that there probably wasn’t a priest at the conference who would have kept up his studies beyond the age of 12 if his parents hadn’t forced him to do so.

He advised Indian parents to apply the same pressure to their offspring.

Bishop Routhier said a lot of whites could learn from the way in which Indians refuse to become too attached to worldly goods.

He said that Indians should preserve traits such as this. “We don’t want Indians to be like white people or white people to be like Indians. We want them to be Indians and good Indians. Let’s have integration and not assimilation.”

## “Indian Voice”

now broadcast over  
CKDM, Dauphin, Man.  
every Tuesday at 8.30 p.m.,  
from Sept. 26 until May 1962

## Catholic Education

(From page 1)

fosterer of atheism and irreligion.”

If Catholics bear this in mind they will readily understand why the Church insists Catholic children should be sent to Catholic schools, the Bishop said.

He said that to take any other stand would expose oneself to the anathema of Christ Who said: “If anyone will scandalize a child,” — that is, hinder them from living as a child of God — “such a one had better have been drowned with a millstone hung about his neck.”

In insisting that their children receive a Catholic education, Catholics are not being hostile to the state, the Bishop asserted.

Rather, since the aim of Catholic education is to make good Christians and a good Christian is always a good citizen, the Catholic stand is actually beneficial to the state.

Bishop Carroll deplored the scarcity of Catholics in the professions, in government and civic leadership posts. He said that since they are not barred from these positions it can only mean that they have never prepared themselves for them.

He emphasized the need to rectify this situation because efficiency in secular pursuit is one way to promote the strength and influence of Christianity.

The Bishop urged Catholic parents to encourage their children to seek higher education. For Catholic parents to neglect the proper education of their children is to ignore a God-given responsibility and deny their children a place in this world and a reward in Heaven.

# No 'Golden Rule' for Indian Integration

by FR. JAMES MULVIHILL, O.M.I., in 'Oblate News', Vancouver, B.C.

Father Mulvihill, a frequent contributor to *Oblate News*, is associate director and treasurer of the *Oblate Fathers' Indian and Eskimo Commission* in Ottawa. He has had over 20 years practical experience in the field of Indian Education and Welfare. The following two-installment article gives some of his personal views on the complex subject of integration among Canada's Catholic Indian population of well over 90,000.—Ed.

## I — Five Experts — Five Opinions

The officials of the Indian Department who set the policy for the integration of the Indians into the Canadian way of life face a very complex problem. They must choose the best procedures to bring this about and they have interpretations and conclusions to make. They have a wealth of suggestions and advice from all sources — churches, police, Indian organizations, associations and Parliamentary committees. They receive data from their own field workers and the experience of success and failure in projects already tried among the Indians.

The first obstacle they meet is the vast difference in progress made by Indian communities throughout Canada. No two Indian communities are alike at the present time in the degree of acceptance of the so-called "White" culture. Added to this difficulty is the problem of evaluating the circumstances, progress, and facts that they find in a particular community. No wonder it is difficult to prescribe a golden rule for integration.

We see and hear many things in the course of a visit to an Indian community. We could send four or five experts to the same village. Experts skilled in social sciences, in anthropology, history and allied subjects and they would return with four or five sets of data and come to as many interpretations and conclusions. For example, let our experts visit an Indian community in

British Columbia — say in the Nicola Valley or along the Thompson river.

Our first expert would see a 1961 Ford pickup truck parked in front of an unpainted shack. The old people are speaking their native tongue and the children are speaking English. Inside the house an old woman is baking "Indian" bread on top of a wood stove while her daughter is using the latest type of sewing machine. The grandfather, who has had his quota of beer for the day, is trying to sing an old Indian song and his grandson is stretched out on an unmade bed listening the the latest Elvis Presley "goo" on the radio. In one corner he sees dried fish hanging up which has been brought in from Lytton and, under the bed, hidden behind a saddle, is a gollon of Calona wine. Our expert notices a blend of the old and the new. It appears that the Indian and White cultures are fusing. From his data he sees an amalgamation of the two cultures taking place within the Indian community. His conclusion is that integration is taking place within the community and if left alone the White culture will take over when the present adults die.

Our second expert collects different data. He notices that economically the Indians are progressing. They find employment in the logging industry, in cattle ranching. They can raise cash crops or cut Christmas trees. Most of the families have some sort of a motor vehicle and can make repairs. They are good mechanics. The great majority belong to some church. With the exception of a few, all can read and write. They buy the latest magazines. Hardly a house is without copies of "The Western Cattleman" and "True Confessions" to say nothing of the comic books.

All except a very small percentage of the children attend some school. An increasing number go to high school. They enjoy the movies and are always ready to go for a trip especially when there is a stampede at the end of it. There is plenty of contact with the "Whites," especially the storekeeper, the mission-

ary, the teacher, ranchers and farmers. They enjoy the dances in the local towns and seem to be on friendly terms with all. To our second expert, all this data shows that integration is a part of the large white community. He concludes that no drastic steps should be taken and integration will take care of itself.

Our third expert delves a little deeper into the Indian way of life. He sees the generosity of the Indian for his fellow men. He sees the acute jealousy of members of the Indian community for another member who has more worldly goods. He sees the loyalty of the Indian community for a member under attack from whites. He finds that the Indian judges a generous person as a good and kind man, while the

one who saves and accumulates wealth to get ahead in the world is considered a poor type of man. The hardworking, frugal and saving family does not appeal to the Indian way of life. This attitude prevents the Indian from becoming a successful rancher, farmer or tradesman because planning, saving and resistance to bursts of generosity is not present in his way of thinking.

So, as a result, the Indian will make a good cowboy but not a rancher, he will be an experienced logger but not a sawmill operator. There is no incentive to hard work because he will be expected to give away the surplus of his labour in the form of non-returnable loans. If an Indian borrows from another In-

(Continued on p. 5)

## Indian and Metis Children

### A CHALLENGE FOR TEACHERS



Manitoba teachers attend a special course to prepare them for challenging work as teachers of Indian and Metis children. Their instructor, above, is Wilma Victor, an education specialist from Brigham City, Utah. Object of the project is shown below at her desk in a remote fishing settlement. She tackles an immense problem—learning the white man's language, values and way of life. It is a way of life that is vastly different from the one she has learned at home from her Metis parents. Some 3,000 of these children receive a program of regular academic subjects as well as lessons-in-living that include cleanliness, grooming and social skills.



## Archbishop . . .

(Concluded from page 1)

successful in the various vocations and various professions in Canada," Archbishop Duke said.

"Undoubtedly God will invite some boys and girls to give their lives to His service and His divine mission of saving souls. So we remember the words of Jesus when He was in this world and had only a few men and a few women to help Him.

"One day He said to them, 'Lift up your eyes and see the fields white unto the harvest. The harvest is great but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest!'

"If the Indian and white children are faithful to make the 1961 Crusade for Vocations in honor of the child Jesus with great generosity, undoubtedly God will listen to their prayers and some boys and some girls will be invited and sent, in God's own way, into His divine harvest for their welfare and happiness here and for the instruction and protection and best interest of the devoted Indian people of the archdiocese."

## No Golden Rule — 5 Experts . . .

(From preceding page)

dian he will never pay it back as long as his benefactor is working. He judges that he doesn't need the money while he is gainfully employed. Another fact that he explores is the value that the Indian places on masculine bravery and athletic prowess. Daring acts and individual courage is carried to the point of recklessness. This can be seen from their love of rodeos. The most dangerous horse race in British Columbia, the downhill race at the Williams Lake Stampede, always had a majority of Indian entries. These feats are personally gratifying, but not economically rewarding. The whites secretly admire these traits but do not emulate them.

Our investigator also notices that Indian leadership is different. He has none of the aggressive and selfish qualities of political leadership. This type of leadership is against his nature. The Indian reluctantly accepts leadership and is very sensitive to group opinion. He does not try to make up other people's minds. This is carried into the family life and we find the parents reluctant to make up the minds of their children; this makes for a democratic way of family life where the child is seldom formally corrected and never punished.

From the data that he has collected this expert judges that there are deep cultural differences. He thinks that integration has not progressed very far. He finds an Indian community with a hard core of Indian culture and a few superficial white borrowings surrounding this hard core.

**Our fourth expert** concentrates on the seamy side of life in the Indian community. The great number of broken marriages, the number of illegitimate births, the number of juveniles, both boys and girls, committed to correctional institutions, the drinking patterns, fighting, murder and other law infractions. The law enforcement problem and lack of co-operation with police and law courts. This data is interpreted by our fourth expert as a proof that integration, so far, has completely disorganized the Indian community.

**The fifth expert** notices that the old way of Indian living has gone. There is no longer any tribal pride, no dependence on nature for a living. Formerly the men were active in hunting and fishing; the women in gathering berries and fruit, even in gardening. Now there never seems to be time. The old society system is gone and nothing satisfactory has taken its place. They have neither the old or the new culture. They are suspended in a vacuum. To our fifth man, no progress has been made and none in sight in the foreseeable future. There is a suspension between the two cultures.

We have five different aspects of integration in the same community and five different interpretations. There is data to support each interpretation. Which one will affect the policy maker in his choice of solutions? As I mentioned earlier, any integration situation is very complex and if we can arrive at so many conclusions it should prevent the policy maker from presenting an over simplified solution. Any policy based on an incomplete picture will be in for trouble.

## II — Let Us Hear the Indian's Voice

It is self evident that the historical Indian culture has been swept away. Integration cannot be prevented; the only questions remain: "What kind of integration, and how fast?" "Will the Indian accept the solution?" I firmly believe that the Indian will remain what he is unless he freely chooses to change his way of life, unless he has a good motive for so doing. If he is to have any motive for change he must have faith in his ability to achieve a better future, and his hopes must be founded on real progress. Also it must be considered that the strain of progress should not be so great that it will ruin his joy of living and bring on a feeling of inferiority. This would destroy his motive. The Indian believes that he has the right to say how much he will remain an Indian. Our new Canadians keep some of their culture and are proud of it. So can we not respect the right that the Indian has to be an Indian? It will be the Indian who will set the pace of change. He should have the right to find happiness, within the law, after his own fashion or cultural responses. Compulsion, hostility and pressure will not help the Indian to adjust.

We tend to get impatient with the Indian and his lack of progress but until a few years ago there was only rudimentary education given, no leadership or encouragement, no guidance offered. Only a self-righteous shunning and exploitation. It is remarkable that the Indian has, in spite of this, been able to retain some integrity and character. Let us not be impatient but give assistance and encouragement to those who want to go ahead rather than to attempt to compel the unready to change. In this way we can get progressive integration.

Another point that our policy makers must consider is Paternalism or over-protection. There is a fine dividing line between protection and molycoddling. It seems to me that the timidity with which the Indian meets the off-reservation problems, the apathy and turning back to reservation life is a symptom of overprotection. The policy makers should protect the Indian only to the point where it does not rob him of maturity and independence. Does the policy of building houses for families, supplying them with cattle, and indiscriminate relief rob them of maturity and destroy their ini-

tiative? Will there be any motive left to wish for a change?

It is well known that the Indian Affairs officials are afraid of any adverse criticism in the press or in "The House" concerning reports of Indians starving or suffering hardships that could be construed as neglect. On account of this fear, often they will be overindulgent and over-protective to avoid the least semblance of neglect. Certainly the Indian is dependent on the Indian Affairs Branch in all aspects of his life. They tell him where he must send his children to school and how his Band funds will be spent. They inform him of his obligations and privileges so it follows that the Department should make the public aware of what is being done for the Indian. It will prevent the ill-informed informed by intelligent publicity in the press and other media so that public opinion will be sympathetic and helpful to the Indian. It will prevent the ill-informed do-gooder or publicity seeker from presenting his views as representative of the Indian people.

The educational programme for Indian children should be balanced and include variations for defined areas. These areas to be defined by the needs, resources and particular conditions of the Indians. It should not be left to the Agency or Regional offices to apply this indiscriminately. The success of this varied programme would depend again on the motivation of particular groups. Give the Indian a voice in, at least, a selection of the vocational courses taught in that district.

In after school life, if the Indian is given a motive to change and if he has the opportunity to

change without too many hampering controls, then Integration will take care of itself with a minimum of policy making.

Still another point of our Policy Maker to consider. The question of relief and welfare. Would the Provincial Welfare organization not be better able to take care of the allotment of relief according to the standards of the White Community. In this way, the Indian will be placed on the same basis as his white brethren.

There is also a "thorn" that has bothered me for years. That is a lack of funds in the Indian Affairs Branch for a complete and satisfactory educational program on a year to year basis. There is a "Five-year survey of educational needs" going on at present. It does not require a five-year "wait" to see many glaring needs of classroom space existing now. It could be merely a delaying action that is carried out; due, no doubt, to lack of funds voted by Parliament. If this is the case, we should not blame Indian Affairs for lack of action. They complain when presented with problems. "We were turned down by Treasury Board". If it is the policy of Treasury Board to be generous with Northern Affairs and stint in expenditures for Indian Affairs, then it is time for the public to stop blaming Indian Affairs and blame the politicians.

Since a complete and clear picture of the Indian problem is needed by the Policy Makers, I think that a Royal Commission rather than a Committee of the Senate and House could delve deeper into the problem and obtain prompt action from Parliament.

## Indian Girls in Kilts Have Own Pipe Band

Quesnel, B.C. — When the girls' pipe band in air force-blue tartan marched down the streets of Kamloops, B.C., last June, Adam Smith of Quesnel was just about the proudest Scot in the Cariboo.

But there wasn't a Scot in the band.

It's made up of 16 native Indian girls, aged 11 to 16 years, from the St. Joseph Mission Indian School near Williams Lake, 75 miles south of this Cariboo town and about 275 miles north of Vancouver.

"I think it's the only all-Indian girls' pipe band in the country," says Adam Smith, pipe major in the Quesnel Legion bagpipe band and tutor to the St. Joseph Mission girls.

"I wouldn't be ashamed to display them anywhere. They're outstanding for the length of time they've been at it."

They've been at it for about three years, the last year under direction of Mr. Smith, a native of the fishing community of

Buckie in Banffshire, Scotland. He came to the Cariboo in 1929.

The girls got started in piping under direction of Dr. James Duthie, then living in Williams Lake. Father Morris, head of the residential Indian school, had sought some assistance to get some recreational activities going for the girls. Dr. Duthie set the girls to practising on the chanter—practice pipes — then had to leave them when he moved to Surrey in the Vancouver area.

The girls, who made their own kilts and accessories after the Indian affairs department had purchased one piper and one drummer uniform to use as patterns, made their first appearance in public about three months ago.

## A 'BLACKROBE' HONOR GUARD



Descendants of the Sioux chiefs who, 75 years ago invited the Blackrobes to open a mission on the Rosebud Reservation, served as an honor guard for the Bishop William T. McCarty, CSSR, of Rapid City, S. D., when he celebrated the Pontifical Mass marking the 75th anniversary of the founding of St. Francis Indian Mission. The mission, which educates over 400 Indian youngsters every year, has been staffed by the Jesuits and by the Franciscan Sisters of Penance and Charity since its founding in 1886. (NC Photos)

# You of Little Faith . . . !

By John Okute

Some years ago a Canadian Oblate priest well versed in the Sioux language and well liked by all who knew him, was invited to attend an Indian Catholic congress at the Fort Peck Indian reservation in Montana. He was warmly congratulated by many listeners for his discourse.

A Sioux convert to the Faith who desired to witness such an event went along with the missionary; his name was John.

John loved the priest very dearly and was ready to do anything to please him. So, although he felt he lacked the qualifications of a delegate for his Canadian band, he soon found himself to oblige.

A promise is a promise, thought John. "I will do the best I can for Christ and for my tribesmen, even though I should black out in their presence", John kept repeating to himself.

Thus, on the morning of the last day of the congress, John found himself extremely happy. . . . He wondered why . . . maybe it was because he was to speak to his own people?

At the Communion rail, in all humility, John prayed: "Holy Ghost, God, Giver of light, please be with me this day; be in my mouth; give tongue to the words I will say to my people!"

All day long, John's mind kept the thought: "You are no speaker; write down what you want to say. Chose one topic, or else you will make a fool of yourself; your English is too limited; your Sioux is child's talk . . ."

Yet John paid no attention to this voice; he kept mingling with the crowds. It was now ten at night; the congress was coming to a close; John sat in the priest's car, alone. He had asked for paper and a pencil saying: "Father, I haven't picked out a topic for my talk yet." The priest gave a surprised look and said: "You have to hurry, John", and he turned away, shaking his head. John sat as motionless as a statue, trying to concentrate; beads of perspiration flowed on his brows. His mind ceased to function. His lean body trembled as though struck by a bullet.

Crumbling the slip of paper upon which he had unknowingly written in capital letters the word FAITH, he disgustedly threw it out of the window and leaped out of the car.

Slowly, John, a forlorn figure, staggered towards the chapel, a beaten man, not caring any more. John heard in his soul the voice of the Holy Ghost saying: "John, you did not call upon Me this day? Why do you attempt to interfere? Go, and speak, you of little faith!"

At the very last moment the altar was cleared off from the Benediction candlesticks, John found himself staring at the people in the nave, unable to utter one word.

And yet he spoke . . . on Faith . . . so eloquently that he was

Sioux from North and South Dakota and from Montana who had attended the Congress had one main topic of conversation on the way home — the talk given by the Sioux from Wood Mountain, in southern Saskatchewan.

If they only had known the secret of the speaker they would have praised God the Holy Ghost, not John, only his human voice.

(The writer of this story, John Okute, lives at Wood Mountain, Sask., and was the Canadian delegate that year to the Sioux Catholic Congress at Poplar, Montana; the priest is the editor of the Indian Record).

## U.S. Indians Formalize Declaration of Purpose

Some 460 Indians, members of 90 tribes, attended the American Indian Chicago Conference held at the University of Chicago, June 13-20. The Conference was given over to discussion of basic changes in present policies affecting the estimated 800,000 Indians and part-Indians living on or off reservations in the United States.

The keynote speech was delivered by Dr. Edward Dozier, a Santa Clara Pueblo, professor of anthropology at the University of Arizona.

Dr. Dozier said the Indians' relationship to the government is of two fundamental types—ownership of land by reservations and grants, and treaties entered into with specific tribes.

"The government has an obligation to assist Indians, but Indians, in turn, have an obligation to help themselves," Dr. Dozier said.

The final declaration of purpose resulting from the Conference is to be presented to President Kennedy in a White House ceremony in the near future. The fulsome document discusses a broad range of subjects covering legislative and regulatory proposals, resources and economic development, health, welfare, housing, education, law and jurisdiction, and off-reservation employment.

Written by a committee headed by D'Arcy McNickle, a Flat-head, the declaration asks for a broadened educational program, the abolition of BIA area offices with authority transferred to reservation superintendents, the opening of light industry on reservations, services to Indian tribes or remnants of tribes which do not come under government jurisdiction, and greater services to Indians relocating in cities.

## Calder on Citizenship Commission

Prince-Rupert, B.C. — A four-man commission has been appointed locally to inquire into citizenship matters in both the county and the city of Prince Rupert.

The commission will consist of A. H. Ogilvie, manager of Albert and McCaffery, as chair-

### Rev. A. Renaud, O.M.I., Lectures at Saskatoon

Father André Renaud, O.M.I., gave a course this summer at the Teachers College in Saskatoon, Sask., dealing with applied social anthropology and designed to show the relation of education to community organizations, social contacts and trends, historic traditions and the conflicts that may arise from these.

The course was designed for teachers placed in a cultural environment other than white and placed special emphasis on Indian and Métis culture.

Father Renaud is director of the Oblate Fathers' Indian and Eskimo Welfare Commission and holds a Master's degree in education.

man; Ralph Johnston, district forester and Frank Calder, M.L.A.

The commission will consider what are the principal problems faced by immigrants and New Canadians in this area; the need, if any, for co-ordination of immigrant work; the principle obstacles to good relations between immigrant and native-born; and what steps may be taken to break down barriers between Indians and Whites.

The commission will recommend to the Canadian Citizenship Council of Prince Rupert steps which may be taken to improve existing citizenship conditions and attitudes.

In addition the commission will inquire into the problems and the number of persons interested in solving them warrant the calling of a conference. A provincial conference of citizenship councils is set for August 18 and 19 in Vancouver. The local commission will provide reports on local conditions to the conference. It will also report on the conference to the council here enabling the council to plan its winter program.

## Integration Alone Not Answer Indian Teacher Warns Congress

Hobbema, Alta. (CCC) — An Indian, educated in Catholic schools in Saskatchewan, says his people should be free to follow their traditional way of life or adopt the new one offered by white society.

Clive Linklater, a teacher at Blue Quills Indian School, near St. Paul, was warned against the common tendency to look on the so-called Indian problem as simply being one of how to integrate Indians in modern society. Mr. Linklater, who himself now lives off the reserves after having been reared on one, said not all Indians want to be integrated nor is it desirable that they should be.

He told the fifth annual congress of Catholic Indian League here August 1 that the situation of Indians today is very like that of the white immigrants when they first came to North America. He said the immigrants came here to escape poverty, prejudice and to find a new and better way of living.

Mr. Linklater said the whites have "broken away" from these things but ironically the Indians, who were here first, are still held in their grip.

Mr. Linklater posed the question whether Indians, in "break-

ing away from poverty, illiteracy and prejudice," have to give up their distinctive way of life.

According to Mr. Linklater, the distinctive Indian "way of thinking, his communal life" complicates the problem of his emancipation.

This is so because modern society off the reserves is individualistic and an Indian, accustomed to communal life to a great extent, is ill prepared for it, said Mr. Linklater. The result is that Indians, "sucked into modern life off the reserves," all too often react badly to it.

Mr. Linklater asked: "Why force Indians to integrate?" He pointed out that Indians, by themselves, had already contributed much to Canadian life.

Rather than force Indians to integrate, the white man should help Indians to learn his skills and adapt them to the requirements of Indian life, said Mr. Linklater. In this way he said, Indians will be better able to accept modern life if this is what they prefer.

During a discussion on Indian problems, which was opened by Mr. Linklater, the 196 delegates agreed that the government could study a "slow down" of plans for the integration of Indians with whites.

It was also agreed that self-administration could be extended to the Indian people when they are ready and that not enough attention is paid to conditions at a local level.

Improved houses for the younger people who have large families also were seen as essential.

### Friend of Indians, Mrs. Moroney Dies

Victoria, B.C. — A pioneer Catholic, Mrs. Katherine T. Moroney, died at St. Joseph's Hospital here June 4.

Born in Tipperary, Ireland, she came to Canada from Australia with her husband, the late Joseph John Moroney, in 1909.

Mr. Moroney worked for the Department of Indian Affairs from 1914 until his death in 1940.

During this time both Mr. and Mrs. Moroney worked closely with the Oblate missionaries in looking after the Indian people's spiritual and temporal welfare.

Among their close friends were the late Bishop E. Bunoz, O.M.I., Fathers E. Chirouse and Victor Rohr, O.M.I.

Mrs. Moroney worked as a field nurse, working closely with the late Dr. J. J. Wall, treating a trachoma outbreak in the Fort Babine area shortly before her retirement.



The new Indian parish church and rectory at Winterburn, Alta., was blessed June 4 by Archbishop A. Jordan, O.M.I., co-adjutor archbishop of Edmonton. (Courtesy La Survivance.)

## 5,000 Present At Lac Ste. Anne Shrine

Lac Ste. Anne, Alta. (CCC) — More than 5,000 Indians and Metis recently converged at Lac Ste. Anne to pay homage to God at the oldest religious shrine in Alberta.

Most of them came by truck, car, and train from many parts of Alberta, Saskatchewan and Northwest Territories to participate in a rite which has been held for more than 70 years.

The mode of transportation and the generations have changed, though some of the natives used old modes of transportation to come to the Lac Ste. Anne Mission, 50 miles west of Edmonton, to kneel in reverence at the historic shrine of Ste. Anne.

Those who lived nearby rode horses or walked or came by wagon, recalling some of the pilgrimages taken by their ancestors.

Many talked of the first visit to the shrine, made in 1889. It had been a bad year for the Indians and the settlers of the beautiful Lac Ste. Anne region. Drought had parched the land and no rain was in sight.

The Indians and Metis turned to their medicine man to produce rain but no rain came. Oblate Fathers from the Lac Ste. Anne mission encouraged the natives to turn to the white man's God.

They travelled to the shrine and under the guidance of priests and Indian converts prayed for rain and miraculously it fell. Ever since, the first Wednesday after July 26, the feast

day of Ste. Anne, the natives have made the journey to the shrine.

This year more than 20 priests and nuns participated in the ceremony and Most Rev. Anthony Jordan, Coadjutor Archbishop of Edmonton, confirmed 30 children at the rite.

One of the highlights of the pilgrimage was cancelled because of rain. It was the Way of the Cross torchlight procession in the evening.

Services were conducted in French, English, Cree, Chipewyan and Blackfeet. To accommodate all persons, the whites made the pilgrimage a few days earlier. As in past few years, the pilgrimages were conducted by Rev. Alexis Tetreault, O.M.I.

The parish of Ste. Anne dates back many years. It was the first mission in the northwest and was established in 1842 by Rev. Jean Baptist Thibeault, then a missionary of St. Boniface.

Fire in 1928 destroyed the first frame church constructed in 1893 but it was rebuilt later.

### Shrine Director Dies Suddenly

Edmonton — Rev. Alexis Tetreault, O.M.I., director of the shrine at Lac Ste. Anne, died suddenly in Edmonton July 31, at the age of 58. He had been director of the shrine since 1958 and the week previous had concluded one of the largest pilgrimages there since the opening of the shrine.

Father Tetreault was born in Vegreville in 1903; he was ordained in 1927 and taught for several years at St. John's College. He was assistant at St. Paul and St. Albert and parish priest at Battleford, Sask. He was particularly interested in the history of the old mission at St. Albert, where he was well known as the author of many manuscripts on the mission.

### 50 Years Away

Vancouver — The Federated Women's Institute of Canada put its emphasis last June on the problems of prejudice and discrimination in Canada and ways to bring a better home life to the country's Indians and Eskimos.

In a keynote address, Senator James Gladstone, first and only Indian senator in Canada, told of the inequalities still suffered by Indians and said complete integration of Indians and whites still is at least a half century away.

### Talented Boy Attends National Musical Camp

Edmonton (CCC) — Kenneth Wolfe, 14-year-old violinist, left Edmonton June 24 to attend six weeks of intensive lessons in music at the National Musical Camp, Mount Oxford, Magog, Que.

The Indian Affairs Branch will pay a tuition grant of some \$300 for the course. Kenneth is paying his own fare and personal expenses.

Kenneth, a Cree Indian of the Ermineskin Band, Hobbema, Alta., is a student at the residential school there under the direction of the Oblate Fathers.

He has been studying the violin for the past year and a half under the guidance of Sister Jeanne-de-Chantal, A.S.V. When he appeared for his examination for the Western Board of Music in June, Mr. Leacock, presiding examiner, remarked: "He is a very talented boy."

The opportunity to attend the National Musical Camp arose when Gilles Lefebvre, national director of Jeunesses Musicales of Canada together with 35 delegates of the western centres of Jeunesses Musicales, visited the Ermineskin school last May.

Mr. Lefebvre, a professional violinist, suggested to the Indian Affairs Branch that the boy be given every opportunity of developing his talent. Kenneth will study theory and practice for some four to five hours under the direction of a professional violinist.

## 350 Years of Christianity Marked by N. B. Indians

Fredericton, N.B. (CCC) — The 350th anniversary of Christianity among Canada's Indians was observed at the Kingsclear Indian reserve, a few miles from here, July 23.

Celebrations were observed as part of the annual St. Ann's Day pilgrimage and picnic on the reserve, home of the mother church of New Brunswick's Maliseet Indians.

A plaque was unveiled to the memory of Rev. Ennemond Massé, Society of Jesus, Canada's first missionary and the apostle of the Maliseet Indians, who began his preaching of the Gospel by spending the winter of 1611-12 among the Indians of the Saint John River.

An inscription on the plaque states that Father Massé "established Christianity in British North America." The plaque is on the front of St. Ann's Church.

Masses, pageants and processions were part of the day-long celebrations; other events included Indian canoe races and a big turkey dinner.

On display for visitors at the small Kingsclear shrine are a chalice, donated by Louis XV of France, a crucifix carved from bone and a tiny bell made from the metal of the original bell.

### Historical Notes

Believed the first white man to dwell on the site of Saint John City, Rev. Ennemond Massé, a Jesuit priest, spent the winter of 1611-12 at the mouth of the river, living with and preaching to the Maliseets who camped on Navy Island. He is said to have been the first to bring Christianity to that part of the continent, which became British North America.

With a companion, Rev. Peter Biard, who performed the first religious service in the province on Caton's Island in October, 1611, he travelled up and down the river, teaching, and founding a faith among the Indians, which was never entirely lost through the turbulent years that followed.

### 100 Years Later

A century later, King Louis XV, to encourage Maliseet loyalty to France, gave a grant of money to the St. John River Indians to erect a church. The Indians contributed a large donation of beaver skins and the church was built at Meductic.

An inscription on the cornerstone, now preserved in the New Brunswick Museum gives the date as 1717, and names the superintendent of the mission, Rev. John Loyard, a Jesuite priest.

King Louis also donated a bell for the church, later carried off to Quebec by the French. According to legend it was retrieved by a party of Indians who travelled to Quebec and demanded it.

When the Maliseets decided to unite for worship, the chapel was moved to Kingsclear where it

has become known as the Shrine of Ste. Ann, and recognized as the mother church of the Indians.

In 1904 it was destroyed by fire, but the Indians managed to save all the church furnishings. The damaged bell was melted down to make miniature bells which were sold to raise funds for the new church. One of these was retained in the shrine.

When James White, from the trading post at the river's mouth, met the Indians and arranged for the final peace with the white men, a large silver medalion bearing the king's image and the date 1778 was presented, and is preserved in the church, together with a later one, from Queen Victoria in 1840.

### What Does Mimico Mean?

Mimico, the town on Lake Ontario just west of Toronto and a part of Metropolitan Toronto, is said to have derived its name from the Missisauga Indian term for "place of the wild pigeon". This refers to the fact that in bygone days the now-extinct passenger pigeon flocked to the fields near Mimico Creek to feed.

## Top-Level Meeting On Indians Urged

Ottawa — A Dominion-provincial conference on Indian affairs should be called and the provinces encouraged to assume more responsibility for Indian welfare, the Commons was told July 10.

The suggestion was made in a 20-page report of a joint Senate and Commons committee which studied the Indian Act during the last three sessions of Parliament. It said another detailed review should be made in seven years.

"Winds of change have been blowing through the ranks of Indian people," said the report, tabled by Commons co-chairman Lucien Grenier (PC—Bonaventure).

"The time now is fast approaching when the Indian people can assume the responsibility and accept the benefits of full participation as Canadian citizens."

The committee said its recommendations were designed to encourage Indian bands to assume more authority and responsibility, to cut federal government interference with band affairs, and to protect and encourage the cultural and historical benefits the Indians inherited from their ancestors.

The committee also recommended establishment of an Indian claims commission to settle long-standing controversies concerning Indian lands.

One of the main disputes is over an annual grant of \$100,000 to British Columbia Indians, which they consider unsatisfactory.

Among the recommended changes was one to drop the term "enfranchisement" from the Indian Act. The committee said it was a misnomer since all Indians now have the right to vote. The word is used to indicate the process by which an Indian gives up his status as an Indian under the act.

The committee said that since provincial law can govern the use of intoxicants by Indians off their reservations, all existing liquor restrictions in the Indian Act should be deleted, "except that the right of possession and consumption on the reserve be granted only after the approval by a majority vote of the band."

### Oblate Commission Meets In Manitoba

As we go to press the Oblate Fathers' Indian and Eskimo Welfare Commission is meeting at Villa Maria, St. Norbert, Man., September 6th and 7th.



Pictured above are those present at the discussion held at Garnier Residence, Spanish, Ont., May 23rd to May 25th, 1961, on the occasion of a missionary congress:

Very Reverend Fr. G. George, S.J., Provincial of Upper Canada Province; Rev. Fr. J. E. McKey, S.J., Superior, Jesuit Ontario Missions; Rev. Fr. J. Mulvihill, O.M.I., Oblate Commission on Indian and Eskimo Welfare; Rev. H. W. Barry, S.J., Spanish; Rev. P. J. Brown, S.J., Port Arthur; Rev. J. M. Dwyer, S.J., Spanish; Rev. D. Hannin, S.J., Sturgeon Falls; Rev. T. A. Hynes, S.J., Garden River; Rev. M. Jacobs,

S.J., Parish Priest, St. Regis, Que.; Rev. O. H. Labelle, S.J., Cape Croker; Rev. H. M. Labranche, S.J., Superior, Caughnauwauqua, Que.; Rev. F. J. Lynch, S.J., Wikmemikong; Rev. W. P. Maurice, S.J., Armstrong; Rev. B. A. Mayhew, S.J., Batchewana Bay; Rev. J. A. McHugh, S.J., Macdiarmid; Rev. J. E. O'Flaherty, S.J., Excelsior; Rev. J. Popelka, S.J., Spanish and Rev. A. Rolland, S.J., Longlac.

Delegates from reserves were: Chief and Mrs. Wm. Meawassige, Cutler (Serpent River); Chief Ben Wawia, Nipigon (Lake Helen); Chief Emery McLeod, Sturgeon Falls (Nipissing); Chief Xavier Padgena, Mobert; Chief Jos. Bananish, Longlac; Chief and Mrs. Frank Pelletier, Fort William; Chief Amelia Wani, Gull Bay; Mrs. Thos. Star, Councillor, Heron Bay (Pic) and Mrs. Ernest Shawana, President, Altar Society, Cutler.