



INDIAN RECORD

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L.J.C. et M.I.

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Catholic Indian League Founded in Saskatchewan

DUCK LAKE, Sask. — At an organizational meeting held here December 27, attended by Oblate Missionaries from the three prairie provinces, it was decided to launch the Catholic Indian League in Saskatchewan with a two-day Congress to be held July 17-18.

An Indian executive committee will be selected during Easter week at a second meeting to be held at Lebret, Sask.

Rev. G. M. Latour, OMI, principal of Cluny (Alta.) Indian school, who organized the League successfully in Alberta in 1955, spoke on the aims of the League, stressing its social action characteristics.

The Most Rev. L. Morin, Bishop of Prince Albert, Sask., was among the guests. He urged that the League be organized as soon as feasible. Other speakers included the Rev. Guy Voisin, OMI, who led a discussion on the various objectives to be tackled by the League and suggested that a series of lectures on co-operatives be given to the missionaries this year.

Rev. A. Allard, OMI, was elected chairman of the organizing committee for the League in northern Saskatchewan; he will be assisted by Rev. A. Carriere of Lebret, as vice-chairman for the South of the province.

Bishop Morin

In his address to the missionaries Bishop Morin stressed that the League should endeavor to develop a sense of responsibility among the Indians and that the aims of the League should include economic and social development as well as religious progress.

He added that paternalism will never succeed in achieving the integration of the Indian into the white community, but that leadership training would accomplish this aim. Once the League is organized, he concluded, it should be publicized extensively through the press, radio and TV.

Rev. C. Duhaime, OMI, principal of Duck Lake residential school, was host to the gathering.

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Blood Indian O... Priest

by Earl Doucette



Rev. Marvin Fox, OMI, Blood Indian, blessed his family after the first solemn High Mass he celebrated at his home parish church, on the Indian Reserve at Cardston, Alta.

At 10.30 Saturday morning, February 23, over 400 Indians made their way to St. Mary's Catholic Church on the Blood Reserve near Cardston, Alta. They came to an overcrowded church to honor a member of their own tribe, the first treaty Indian in Canada to be ordained a Catholic priest.

They came from all parts of the Reservation, Catholics and Protestants. They came to pay their respects and their honor to their newly-given priest. They came to see Marvin Fox, 27 year old son of Mr. and Mrs. George Fox, become the first member of their tribe to be elevated to the Holy Priesthood.

I saw them from my window. They came by car, horse and wagon, and on foot, streaming across the prairie. I saw old men and women, defying muscle and age, come walking and tripping over the stubbled fields. They had to get there. This was a big day for the Indians. Many, when they arrived had to stand on the steps in the vestibule. The church, always generous, overloaded herself to accommodate, so as not to disappoint her Indians, all who came to witness and receive this blessing on their tribe.

According to books and movies, we've been led to believe that Indians are unemotional — They never shed tears. Well you can start rewriting your misleading books and movies. I was there. I saw. In St. Mary's overcrowded church I saw Indians who, overcome with emotion, gave way to tears of joy. I saw Indians repeatedly swallow, as I did myself, to rid themselves of pulsating lump in their throats.

I saw Oblate priest and Indians stand a little taller. I saw some

(Turn to p. 3)

Vancouver Island Indians Welcome Their New Bishop

VICTORIA, B.C. (CCC) — In an ancient tribal ceremony, Victoria's new Bishop, Most Rev. Remi De Roo, recently was named "Siem Le Pleet Schoo-Kun" in a large gathering of Indians at Tsawout Reserve near here.

Never before has a white man received an Indian name in the actual ritual of the Big House.

Re-enacting the arrival of Bishop Modeste Demers 117 years before, Bishop De Roo arrived by water. Eleven war canoes went out to sea to meet the Bishop, and to the strains of the Indian paddle-song escorted his boat to the beach.

Chiefs' Greetings

Indian Chiefs representing tribes throughout his diocese welcomed the Bishop as he stepped ashore.

Chief Edwin Underwood of Tsawout Reserve presented the Bishop with a newly carved "Saghale Stick." This stick was

used by the first missionaries to teach catechism in a day when there were few books and fewer Indians who could read them. In making the presentation Chief Underwood assured the Bishop that his people had remained true to their faith.

Four Indians then raised into place a huge cross which will stand as a memorial to the Bishop's visit. It recalled the instructions issued by Bishop Signay of Quebec in 1838 to the first missionaries to cross the Rockies, Father Blanchet and Father Demers.

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INDIAN RECORD

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Second Class Citizens?

by REV. G. LAVIOLETTE, OMI

Much has been said, written and discussed during the past months on the problems of the Indian and Metis population of Manitoba. It is unfortunate, however, that the voice of the Indian has drowned out that of an equally important group of Manitobans, the 25,000 Metis people of our province.

The distinction between Indian and Metis is based on the technicality of band membership. These bands were created at the time of the Indian Treaties (1871-1875); membership was then open to all people of Indian or mixed blood.

A large number elected to remain on lands already acquired by them or to which they were entitled, and refused to associate themselves with the full-blood Indians who were given reserved lands of their own choice following the Treaties. Thus the Indians became wards of the federal government.

The Indian population of Manitoba, which now numbers well over 25,000, has seen hard times in the past, and is still subject to many handicaps for lack of education and resources, but it has had, by far, the better treatment on the part of the government.

Their education is provided gratis up to and including university level, their welfare is looked after by 87 federal government officials, they are tax exempt on all income earned on reserves, they pay no property tax on reserves, they have the assurance of prompt relief in times of need, and they have the fullest sympathy of the majority of the population.

The Metis, on the other hand, did not fare so well from the days they sold their scrip (title for land), and became totally dependent on their own resources. The Metis we are concerned with number about 20,000; they are the ones who live near Indian reserves, or on the shores of our great Manitoba lakes, eking out a meagre living from occasional labor, fishing and trapping. They still speak the native languages (Cree or Saulteux), and their standards of living, housing, etc.,

Twenty miles of new roads were built on the Blood reserve in Alberta recently, by use of band-owned equipment. At present three men are employed by the Blood Band Road Department and receiving their wages from band funds.

are about the same as that of the Indians.

They only have a few Community Development Service officers to look after their economic welfare; their education is in the hands of an official trustee, they have to pay taxes, and they have no form of organization except for a few Home and School groups in some localities.

The Indians are organized into a provincial Brotherhood, strong and united, which has voiced its demands publicly for many years. The voice of the Metis people has yet to be heard as that of a united group.

In our society, the wheel that squeals the loudest gets the grease. We believe it is time that the voice of the Metis be heard also.

The agenda of the recent Indian Metis Conference was so heavy that consideration is now being given to the establishment of regional conferences, alternating with the annual provincial meeting in Winnipeg.

Consideration is also being given to the inclusion in the conference program of special sessions for the delegates of Metis origin only, so that, assisted by provincial welfare and Community Development Service officials, they may organize a program of rehabilitation more adequate to their particular needs.

The federal government spent \$7,500,000 last year, in Manitoba, (which is nearly \$300 per capita), for Indian administration, education, welfare and relief; but there is no similar provincial government service except for the embryonic Community Development Service and special schools with a handful of men and teachers.

There are at least 75 Metis communities for which a similar effort in personnel and money could be made by the provincial government for about the same number of people.

The Metis deserve more and more attention and sympathy on the part of the general public, of the people more particularly interested in the welfare of our native population and on the part of the provincial government and of the Churches.

It would also seem that it is more urgent to improve the lot of the Metis population in Manitoba than to worry about ways and means of bringing the administration of Indian Affairs under provincial control.

Letters to the Editor

The Editor, Indian Record

Dear Fr. Laviolette:

I have read with interest the article in the January-February 1963 Indian Record, entitled "All Indians in Public Schools?"

As you are well aware, partial integrated schooling from the Grade 6 level up is being carried out for all Indian children of The Pas Band. Integrated schooling was not arbitrarily thrust upon the residents of the The Pas Band by the Branch; much time and effort was spent in explaining what was contemplated and culminated in two votes being taken.

One vote was conducted by Agency staff and was obtained by going to every house on the Reserve and personally asking the parents whether they favored integrated schooling in the Town of The Pas or whether they wished their children educated on the Reserve. The results of this vote were overwhelmingly in favour of integrated schooling.

The second vote was conducted by a Councillor of the Band, with the approval of Chief and Council, who, without having Agency staff along, visited every home and asked the parents whether they wanted integrated schooling in the Town of The Pas or whether they wished their children to continue getting their schooling on the Reserve. The results of this vote were also overwhelmingly in favour of integrated schooling.

Again at Grand Rapids, which now has full integrated schooling,

Justice Demands Good Housing

Good housing is not so much a matter of preventing delinquency as a matter of plain social justice, the director of the Montreal Catholic Welfare Bureau said in his annual report.

"Good city planning and true social justice take precedence over other welcome developments such as neighborhood and community centres and a complexity of social agencies," according to Rev. Patrick J. Ambrose.

"We hear too much, too often, about delinquent conduct in relation to slum areas and the development of good housing, chiefly in terms of 'crime prevention'. This thinking is not only unrealistic but it is not substantiated by the facts.

"In reality 'delinquency' of various kinds exists in about equal proportion at every level of society and in all classes of neighborhoods.

"Our advocating of community development of good housing is not just a matter of preventing adult and juvenile delinquency but a matter of social justice." (CCC).

the Grand Rapids Band was first asked whether they wished integrated schooling for their children in the Grand Rapids Settlement or whether they wished their children to be educated on the Reserve. The response was 100% in favour of integrated schooling.

At Chemawawin Reserve, which in 1964 will be flooded forcing the construction of a whole new settlement for the Indians and Metis on the South East shore of Cedar Lake, the people were asked whether at the new site they wanted the school on the Reserve or off the Reserve and they were unanimous in asking that the new school be built off the Reserve.

From the foregoing, it would appear that the Indians in this area at least are all for integrated schooling.

I note your reference to the Treaties and the promises made about schools. The Indians in this Agency came under Treaty 5 and Treaty 10.

Treaty 5 states as follows: "And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of the Dominion of Canada may seem advisable, whenever the Indians of the Reserve shall desire it."

And Treaty 10 states as follows: "Further His Majesty agrees to make such provision as may from time to time be deemed advisable for the education of the Indian Children."

J. R. Bell,
Superintendent,
The Pas Agency.

Dear Editor:

I read the article in the Indian Record in which Mr. J. Gladstone stated: "We cannot have integration until we do away with Indian schools and include the Indian children in our public schools."

He said in "our public schools", what is he anyway, an Indian or not?

I have a child going to a boarding school and I don't have to worry about her missing school, what she's going to eat or wear.

I live on a reservation and from what I see I think she is mighty lucky.

Sure it's perfectly all right for those who can afford it, but, what about those who can't and still be forced to send their children to these public schools.

I thought this was supposed to be a free country. Mr. K's tactics are taking hold.

Thank you,

(Signed)
Joe Y.

• The private eye rushed out of a hotel, jumped into a taxi and barked to the driver, "Follow that cab in front of us!"

"You bet, sir," replied the taxi driver. "That cab is towing me."

New Bishop

(Concluded from p. 1)

"In all places remarkable for their position, the passage of the voyageurs or the gatherings of Indians, you will erect crosses so as to take possession of them in the name of the Catholic religion," Bishop Signay had said.

Indian Style Dinner

Seated beside a crackling fire, surrounded by Indian Chiefs, Bishop De Roo was treated to a meal of venison and wild duck.

Blood . . .

(Concluded from p. 1)

who were too filled with joy to speak. On this morning of mornings, the Oblate Priests of Mary Immaculate at last saw the fruits of their labours. 75 years of sacrifice, prayers, sweat and privations, have produced for them and God, the first pinpoint of light. It is hoped that this pinpoint will shine and show the way for others.

The Most Rev. Francis P. Carroll, Bishop of Calgary, ordained the young priest. He said, "A vocation to the priesthood is the greatest gift God has bestowed on men. God offers this gift, not to one people, not to one nation, but to men of every nation under heaven."

Father M. Lafrance, O.M.I., former principal of St. Mary's School, now Provincial of the Oblates, spoke to the congregation. "When Father Fox first came to us, he did not speak English, but from the beginning showed remarkable aptitude for learning. He has come through 7 years training in moral and spiritual discipline with strength and fortitude. Father Fox will be a credit to his race wherever in the world he may be called on to serve God and Mankind."

Father Fox said his first Mass Sunday morning. After Mass he gave an individual blessing to over 400 people.

Father Fortier, present principal of St. Mary's School, galvanized the school into action. Priest, Sisters and staff prepared reception of visitors and a banquet for Father Fox. 150 people attended, including 50 priests from three western provinces.

After the banquet, a concert was also held in the community Hall in his honor. There Father Fox presented Edwin "Smokey" Wells with the Tom Longboat medal for the most outstanding Indian Athlete in Alberta.

Father Fox will be living on a much different plane than that of his tribe. He realizes the work that has to be done.

The woods are lovely, dark and deep,

But I have promises to keep,
And miles to go, before I
sleep—

And miles to go, before I sleep.

Many such feasts had been presided over by Bishop Demers, the first Bishop of Vancouver Island, New Caledonia and the uncharted lands to the north.

Wrapped in a colorful Indian blanket, Bishop De Roo was then led into the Big House to be made a member of the Indian race. As the ancient ceremonial unfolded 15 witnesses were called to watch and listen. Each must remember that the Bishop this day received the name Schoo-Kun. They will pass on to their 'childrens' children the events of the day. Each received a blanket. This sealed the deed in Indian fashion. Chief Ed Underwood was spokesman in the Saanich tongue and Chief Michael Underwood spoke in Cowichan.

A Real Indian

Although from time to time Indians on the Pacific Coast have made a white man an honorary chief, never before has a white man received an Indian name in a ceremonial reserved for Indians alone.

Bishop De Roo was led to his place beside a huge log fire and all present nodded agreement when Chief Ed Underwood explained to his people that it was fitting to name the Bishop after the rare trumpeter swan.

Interpreters explained to the guests present the significance of the name. In the tradition of the Coast Indians, when the first swan is seen flying overhead the people launch their canoes and head out to sea because spring is near. This is a good omen. The name Siem Le Pleet Schoo-Kun is now the Bishop's name and no family can use it, they explained.

Each witness in turn addressed the Bishop and assured him of their loyalty to the Bishop and to the faith. Young speakers unable to use the language of their forefathers addressed the Bishop in English.

"Today we can say, Your Excellency, that you belong to the Indian people. You are one of us," said Chief Don Williams of Cole Bay.

Philip Paul of West Saanich, and president of the Indian group sponsoring the reception, told the Bishop:

"Today another great man has come among us. We have come a long way since the arrival of Bishop Demers and I hope we will continue in our love for the faith. "By your honesty, your simplicity and your humility, Your Excellency, you will make a good Indian," he continued.

Other speakers included Chief Sandy Jones of Tsegum, Chief Lawrence Harris of Chemainus, Victor Underwood of Tsawout, Bernard David of Cowichan Bay, Earl Claxton, who had carved the Saghale Stick, and Francis James of Kuper Island.

Early Apostles

Speakers representing the Legion of Mary reminded the Bishop that his diocese can lay claim to a "first." The missionaries of the



Bishop De Roo

Cowichan tribe founded the first praesidium of the Legion of Mary in Canada. "And with particular pride", said Bernard David of Cowichan, "we want you to know that the first praesidium was Indian".

Great White Chief

Bishop De Roo with his colorful Indian blanket still wrapped about him rose from his place of honor and addressed his people.

"I am most happy to be accepted as a member of your race", he said.

"When you presented me with the Saghale Stick I realized that you had indeed been faithful to the first great Black Robe who came to you 130 years ago. It is a proof that the long years of missionary endeavour have indeed been most fruitful.

"When I return to the great Council in Rome, I will tell the Great White Chief that his people have remained faithful to the Church and to their Great White Father.

"We will never forget this day and I will visit every place where you are living as soon as it is possible."

A thunderous applause greeted the Bishop when in their own language he added, "I thank you all my friends".

Uniformed Escort

The Kuper Island Indian band formed an escort for the Bishop. Clad in their red and white uniforms, the girls' drill team and the boys' fife and drum band gave a modern touch to the proceedings. Rev. Herbert Dunlop, OMI, principal of the Kuper Island Indian School, directed an intricate drill display with the marching unit circling the huge fire of the Big House.

Scattered throughout the throng could be seen the Sisters of St. Ann, whose history is closely linked to Indian work in the diocese. Also present were the Sisters of the Immaculate Heart who have charge of residential and an Indian day school. Oblate mission-

aries included Rev. Francis Price, Rev. Lorne Mackey and Rev. Joseph Rossiter.

Tsawout reserve on the Saanich Peninsula is in the care of Rev. Philip Hanley and Rev. William Mudge, priests of the diocese of Victoria.

The events of the day closed with Bishop De Roo presiding at Benediction of the Most Blessed Sacrament in the Indian mission church of Our Lady of Sorrows.

300 At Blessing of Blackfoot Parish Hall

CLUNY, Alta. — Three hundred Indian and white people braved 30 degree below zero weather February 1st to view the opening ceremonies of the new Holy Trinity hall of the Crowfoot Indian residential school on the Blackfoot reserve.

The hall was blessed by Rev. P. Poulin, OMI, pastor of the reserve parish and the honor of cutting a blue ribbon and officially declaring the hall open, went to a senior citizen of the reserve, 87-year-old Mr. One Gun.

Among the speakers taking part in the program were Mr. Fairbourn, Rev. G. Fortier, OMI, superior and principal of the Blood Reserve School, Cardston and formerly of the Blackfoot Reserve; Mr. Rufus Good Striker, sports director of the Blood Reserve and W. W. Murray, superintendent of the Department of Indian Affairs, Gleichen.

The Boy Scouts and Girl Guides of the Crowfoot school formed a Guard of Honor for the ceremonies.

French folk songs by the senior high school students, guest soloist Earl Doucette of the Blood Reserve, accompanied by Mrs. Doucette, and a skit entitled "Sweet Memories" on the life of Father Poulin and presented by the school teachers, provided the evening's entertainment.

Lunch was served by the 4H Girls' Club followed by the Chicken dance led by Mr. One Gun.

BUILDS INDIAN VILLAGE

An elderly member of the Fort William Band in Northern Ontario, last summer constructed an Indian Village in which he displayed and sold handicraft work. The Band-member with the initiative is a toll-gate keeper on the scenic drive to the Lookout Site on Mount McKay.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,
619 McDermot Avenue,
Winnipeg 2, Man.

Deadline for the next issue the last day of May for publication the following month. Thank you.

FATHER FOX, O.M.I. VISITS DUCK LAKE

by Mrs. B. G. Brown

DUCK LAKE, Sask.—On March 17, in the chapel of St. Michael's Residential School here High Mass was sung by Rev. Father M. Fox, OMI, first Treaty Indian in Western Canada to be ordained a priest.

Father Fox is from the Blood Indian Reserve near Cardston, Alberta, where he was ordained February 23.

Father Anthony Duhaime, OMI, principal, knew Father Fox at Cardston IRS when, as a youngster he began his studies there.

The chapel was filled to capacity. The school choir directed by Rev. Father G. Gauthier, OMI, sang. Father Duhaime welcomed Fr. Fox; recalling memories of the lad he had greeted at Cardston years ago, depicting him as a normal boy, not liking school but loving horses and sports! But also a boy who planned and realized his plans. Father stressed that vocation to the priesthood is given by God to all nations. What he has given to a Blood Indian He certainly gives too, to Cree Indians.

After Mass Fr. Fox blessed those who had attended; later in the forenoon he blessed the staff and over 200 children at the school.

The school's choir members went to St. Michael's church on Beardy's Reserve to sing a second High Mass where Fr. Fox officiated with Fr. Gauthier, pastor, as deacon and Fr. Duhaime as sub-deacon.

Fr. Gauthier welcomed the new priest for coming and Father Duhaime preached again on vocations. He said that if, 85 years ago, Father A. Lacombe, OMI, then missionary and pioneer among the Blood Indians, had been told that one day a Blood Indian would sing Mass for the Cree Indians (who were at that time their deadly enemies) he would not have believed him, yet, today this was taking place.

After Mass, newly-elected Chief J. Gamble presented the young visiting priest with a gift from the Cree Indians of Beardy's Reserve. Fr. Fox thanked the Chief, stressing the need of Indian vocations to the priesthood and the sisterhood. Then he gave his priestly blessing to Chief Gamble, the altar boys and the entire congregation.

Returning to St. Michael's school Fr. Fox was guest of the staff, Chief Gamble and pupils at a banquet.

Chief Gamble, in a short address in Cree, urged the boys to be alert to God's call if addressed to them and to be as generous in their answer as this young priest had been. He urged them to look upon Fr. Fox as a fine example for them to follow.

Fr. Fox then returned to Battleford, Sask., to complete his last year of Seminary.



CAPTURE LAURELS: The Assiniboia Residential School has captured the Greater Winnipeg Minor Hockey Association Junior 'C' championship. Back row, left to right, Paul Jobb, Paul Hart, Rudolph Bruyere, Marcel Flett, Rale Robinson, Jack Wood. Middle row, Paul E. Wood, Boniface Canabee, Steve Jourdain, Wilfrid Mousseau, Steven Skead, Wilfrid Shawanda. Front row, Louis Watt, Father Robidoux, manager, Martin Beardy, captain, Luc Marchildon, coach, and Collin Moor. The Assiniboia team won two games 5-1 over the Norberry Junior C's, the last game being played in the Winnipeg Arena March 30. (Free Press Photo)

Cadet Corps Greets Prime Minister

Under the command of Capt. A. J. Allard, R.C. Padre and chief instructor the No. 2451 St. Michael's Indian Cadet Corps paraded to the CNR station in Duck Lake, Sask., March 2, to greet the Prime Minister of Canada.

The Prime Minister, Mr. Diefenbaker, was accorded a guard of honor composed of eighteen cadets who, under the command of Lt. Leonard Ermine, mounted guard alongside the Prime Minister's car.

The Prime Minister inspected the force and said — "he highly recommended the force" . . . and repeated "wonderful . . . wonderful". The Prime Minister was also cheered by the students and teachers and Sisters from the St. Michael's Indian residential school who had come in a group to meet him.

The principal, Father A. Duhaime, OMI, shook hands with the Prime Minister and Rita Keenatch gave a bouquet of beautiful fresh flowers to Mrs. Diefenbaker. The train stopped twenty minutes at Duck Lake.

Pass your Indian Record along to a neighbor.

Commend State Indian Programs

WINNIPEG — Representatives of the Anglican, Roman Catholic and United Churches met informally at All Saints', here, January 23 to discuss recent news reports of starvation among Indian people in parts of Manitoba.

They agreed that these reports were greatly exaggerated. They recognized however that the subsistence level of Indian people in some parts of Canada is too low.

They agreed that both Church and government must work much harder in co-operative ventures, in an effort to raise the subsistence level — in a way which would not weaken either the independence or sense of responsibility of the people concerned.

It was recognized that there were times when direct assistance was necessary but also that this was no real answer to the present situation. The steps being taken by the Provincial and Federal Governments to deal realistically with the need for jobs and also with the need to enable Indian people to become qualified for new types of work, were commended by representatives of all three groups.

Present at the meeting were: Canon E. W. Scott of Anglican

Social Service; the Rev. G. Lavolette and the Rev. D. Ruest of the Roman Catholic Church; the Rev. K. Campbell and the Rev. J. Joplin of the United Church.

The group subsequently sent a memorandum to the Manitoba government embodying the above agreements.

Apostolic Delegate To Visit Eskimo Missions

The most Rev. Sebastiano Baggio, Apostolic Delegate to Canada, will visit this month mission outposts in the Northwestern Territories.

His schedule includes Inuvik on April 12, followed by Tuktoyaktuk on Easter Sunday, then Cape Parry, Holman Island, Coppermine and Cambridge Bay.

The following week His Excellency will call at Gjoa Haven, Igloodik, Pelly Bay, Chesterfield Inlet, Ranklin Inlet, Eskimo Point and Churchill, Man. Archbishop Baggio will then return directly to Ottawa.

• Child prodigy: any boy who has parents.

WINNIPEG CONFERENCE

Motions Cover Wide Range As Indian-Metis Meet Ends

Seventeen resolutions dealing with Indian and Metis matters concluded a four-day conference of Indians and Metis in Winnipeg February 8.

At the conference held at Young United Church, delegates unanimously passed resolutions relating to education, handicraft, housing, law enforcement, co-operatives and welfare.

Delegates voted that the resolutions be referred to a continuing Indian and Metis committee for study and implementation.

The conference delegates requested that "explorations" be made, particularly on the prairies, for small industries to be set up (potato growing, processing plants) to enable people to remain at home for employment.

Student Integration

A request was also made for a study of the integration of high school students into the non-Indian community but that the Indian community be approached before any step is taken toward this program.

The availability of bursaries to Indian and Metis communities should be made known through band councils. Special classrooms both in day and residential schools should be provided for slow learners. The policy of dismissing pupils if they fail one year in high school should be reconsidered.

Another resolution said regional schools for northern areas are needed to cut high transportation costs of students to outside schools. Kindergartens for Indian and Metis children should be provided.

Under housing, the need for sawmills to reduce cost of lumber was stressed. A resolution asked that the federal and provincial governments be approached to assist settlements in making the necessary studies and to provide machinery and loans for mills.

Operating 10 Co-ops

Resolutions on co-operatives included one which pointed out 10 co-ops are being operated in Indian and Metis communities. They do not have the services of expert supervisory personnel. It urged the provincial government to add staff to the co-op services branch to assist people in Indian and Metis communities who are attempting to operate the co-ops.

Another resolution questioned what steps are proposed to assist people at Island Lake planning to establish a co-op store in their community. The preamble stated

(Winnipeg Tribune)

the Indian community has built a store but it has been "standing empty" for the past three years.

"No assistance has been offered or given to this project," the resolution read.

A resolution from the Welfare committee asked that the department of Indian affairs study the present levels of assistance "with a view to upward revision."

Due to rising living costs, the present assistance rates are not providing adequate food budgets.

Children's Aid

The board of directors of the Children's Aid Society of western Manitoba was commended for its readiness to provide child welfare services to the Indian reservations.

A resolution asked that societies in central and eastern Manitoba provide similar services.

Resolutions from other than conference-organized sources were also received but found no opportunity to be discussed at the agenda-heavy conference. These were referred directly to the continuing committee.

Passive Indians Make Work Futile

(Winnipeg Tribune)

In an appeal for a "team effort", the regional supervisor of Indian agencies in Manitoba called on Indians in the province Feb. 6 to show leadership among their own people to bring them into the "total community" of Manitoba.

Speaking to delegates attending the Indian and Metis Conference in Winnipeg, A. G. Leslie said it was "quite clear" programs designed by the Indian Affairs department of the federal government cannot be effective if carried out solely by the department.

"The programs must be based on leadership among the Indian people; it must be a team effort involving not only our branch but the provincial government, the churches, the non-Indian public — and positive activity among the Indians themselves," Mr. Leslie said.

Merely Passive

If the people "most vitally concerned" are merely passive, the programs "can only be exercises in futility."

Indians have made it clear they want better education, employment and development of economic resources on and near their reserves.

"Unless they themselves are motivated to work, and keep on working to take full advantage of the opportunities provided, little, if anything, can be accomplished."

Mr. Leslie said Manitoba was the only province in Canada with a large-scale, joint Indian Affairs-provincial program of community development to improve conditions among people of Indian background.

"This project has already done much to improve the lot of the Indian people in this province. As

it expands and becomes better understood, we can look forward to it doing much more in the years ahead."

The superintendent said "valuable work" in promoting the interests of the Indian people is being done by newspapers, radio and television in the province.

Objective Reports

"With very few exceptions the reporting and general coverage by these news media has been accurate, objective and constructive.

"We should not be too concerned at the one or two instances where sensationalism and the failure to present complete facts, have done a disservice to the Indian people."

He said that "despite the fact" that many of the (facts) revealed would appear to indicate that Indian Affairs, in some cases, is not able to do all that should be done, the "public conscience has been stirred."

The idea of people sending money, food or blankets to particular Indians may be "commendable" but is not the real remedy to the problem, he said.

The "real remedy" must be through application of long-term and expensive programs of education, placement in employment, economic development and community development, Mr. Leslie said.

Strides are being made in promoting understanding between employers and the Indian labor force. He said a series of meetings between representatives of the major employer groups in Manitoba, the Indian Affairs branch, the community development service and the provincial government, have been held.

Indian Teacher Hopeful Of Solving Problems

(Winnipeg Free Press)

An Alberta Indian teacher is optimistic about the Canadian Indian's employment problems.

Clive Linklater of Alberta's Blue Quill Indian residential school told 150 Winnipeg Kiwanis Club members at the Royal Alexandra Hotel Feb. 5 the problems fell into two categories: applying for the job and holding the job.

The difficulties, he said, were largely those of differences in culture and social training.

There are now 4,000 Indians attending high schools and universities in Canada. "A remarkable achievement for a race that was not admitted to high schools until 1948," Chief Linklater said.

Cites Factors

Among the factors responsible for the Indian problem in holding a job were a lack of competitiveness and self-discipline, a different money and value system and a lack of time consciousness. He also mentioned poor nutrition, clothing, and living quarters as a common problem.

One of the Indian's biggest problems in adjusting to the outside working world is his sharing attitude.

"The Indian has different status symbols," said Mr. Linklater.

"In his society, the person who can give and share the most with his friends — not the person who drives the biggest car — is the most successful. When the Indian has money he is likely to call all his friends together for a party. The next day he's broke."

Liquor Problem

Chief Linklater said liquor was a problem for the Indian, but the situation was improving.

On what the Canadian employer and average citizen can do to help, Mr. Linklater suggested adopting an awareness of the Indian and his problems through reading and attending conferences.

The employer, he said, can also help by advising the Indian on financial matters — how to budget, how to spend and how to buy.

He emphasized the Indian's main problems in seeking and keeping employment is a different social system and culture which makes it difficult for him to adjust to modern life.

Further integration of the Indian with society will help, he said, but he warned against too much governmental aid, which tended to sap the Indian's initiative and pride. He said that government aid should only be given when the Indian's natural resources failed.

Chief Linklater, an Alberta public school teacher, was in Winnipeg as guest speaker for the conference on Indian and Metis affairs.

'Break-Through' Program

by Steve Melnyk
Tribune Staff Writer

Manitoba's community development program was explained Feb. 7 to Indian leaders, government personnel, teachers, doctors, social workers and missionaries who work in Indian and Metis communities.

The program, the only one of its kind in Canada, has been acknowledged as a break-through in reaching the heart of Indian problems.

At a session of the conference on Indian and Metis affairs sponsored by the Community Welfare Planning Council February 7, Walter Hlady, liaison officer with the federal department of citizenship and immigration, gave an outline of how the development program works.

Rev. Ian Harvey and Robert Langin, who head the program at Norway House, took part in the discussion attended by about 50 people interested in community development in Indian settlements.

Used by Many

The program has been used by many governments "to reach their people" and make more effective use of local initiative and energy for increased production and better living standards, Mr. Hlady said.

He termed the program "a process of social action" in which the people of a community:

- Organize themselves for planning and action.
- Define their common individual needs and problems.
- Make group and individual plans to meet their needs and solve their problems.
- Execute these plans with a maximum reliance upon community resources.
- Supplement these resources when necessary with services and materials from governmental and non-governmental agencies outside the community.

"Governments have learned that when local people have a chance to decide how they can better their own living conditions, have better sanitation and increased literacy — specialists can then more easily introduce desirable improvements that will have more lasting effects," Mr. Hlady said.

Eleven community development officers in the province are presently attempting to help Indians find ways to organize "self-help" programs.

The officials furnish techniques for co-operative action on plans which local people develop and carry out to improve their own living.

"The techniques foster a unified approach to problems that are ultimately solved through the conscious efforts of the people themselves," Mr. Hlady said.

Greatest Resource

"The common people are the greatest underdeveloped natural resources of this country," he added.

He said Indian people have the power "within themselves" to develop programs of action for their own betterment.

"Even those who may be illiterate are not necessarily unable to think and act," he pointed out.

He said Manitoba's development programs start from the bottom. People who are expected to co-operate in carrying out plans must have a part in making them. The people must be aided when they are undertaking self-help projects.

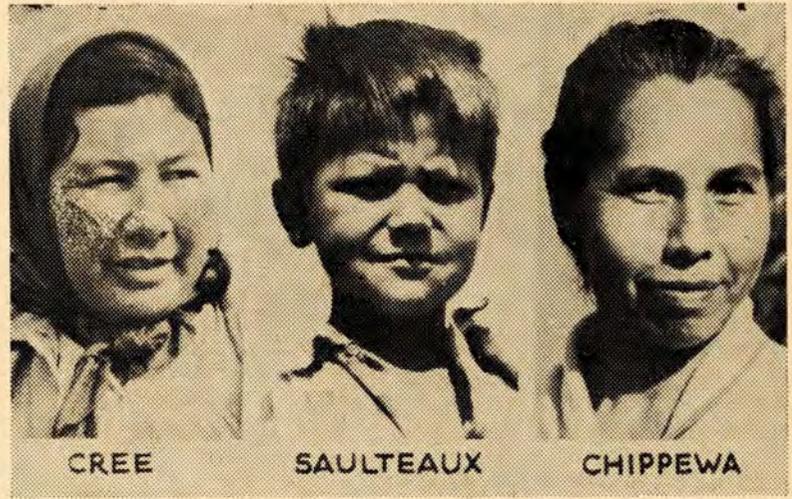
"Trained people work with local people on their problems as seen by them at their level of development in terms of their values and purposes," Mr. Hlady said.

"The workers do not dictate, drive, manage, impose or try to accelerate growth for the sake of acceleration," he added.

PRACTICAL NURSES

Teresa Bull of Seton Portage and Doris Jules of Chase have graduated as practical nurses from Vancouver's vocational school.

Both girls received their high school education at St. Ann's Academy, Kamloops.



CREE

SAULTEAUX

CHIPPEWA

Indian Centre For Regina

Hope that permanent quarters will be established shortly for the Indian and Metis Friendship Centre, was expressed by Mayor Henry Baker Feb. 28.

Mayor Baker told the annual meeting of the centre he was impressed with the work it had carried out in the last year to better relationships between segments of society.

In president, James Griffin's report, Gary Heber was named as executive director of the centre.

As of December 31, the centre had a bank balance of \$1,374 but through the efforts of Arnie Arnason, liaison officer with the citizenship and immigration in Saskatoon, a \$2,000 grant was presented to the organization which brought the balance to \$3,374.

Reports of various committees disclosed the centre had a good

year with regard to membership activities and finances.

The objective of the centre is to provide Indians and Metis with a counselling service, to assist the process of integration and the sharing of cultures, and to act as a liaison between Indian and Metis and governments, voluntary agencies, industry, and other ethnic groups.

Indian Art Show For Germany

Canada's first Indian art exhibition will probably make its debut this year — in Germany.

William Wuttunee, Edmonton lawyer and chief of the National Indian Council, said recently he has a committee collecting Indian paintings from across Canada and that the council plans to exhibit the works in Germany.

Mr. Wuttunee, who recently became the first Indian to be admitted to the Alberta Law Society, said Germany is the logical choice for the exhibition because of the country's interest in Indian culture.

The council chief said that in Germany there are 1,000 Indian clubs studying the culture of the North American Indian and that German universities award degrees in Indian culture.

"It's not that Canada would not accept such an exhibition, but we feel the market is ready-made in Germany," the full-blooded Cree added.

Many Indians Painters

Mr. Wuttunee said that recently the Department of Northern Affairs has "been bending over backwards" to promote Eskimo art and that the Indian has been by-passed.

"There are many fine Indian painters in this country and it is high time a collection of their works was exhibited," he said.

Mr. Wuttunee said the collection will probably be completed by the summer of 1963 and, with council's consent, will be exhibited in Germany in the fall.

Local Constables Needed On Reserves

Appointment of a local constable to maintain law and order on an Indian reserve met with approval at the ninth annual Indian-Metis conference in Winnipeg, but it was agreed the constable should not work on his home reserve.

"If a constable is from the same reserve he's bound to show favoritism," Eli Taylor from the Griswold reserve told a discussion group at Young United Church, Feb. 6.

Mr. Taylor said that a constable appointed by the council on his reserve worked successfully for a few years but he was eventually won over and became worse than any of the offenders.

Rev. Gordon Craig, a United Church minister from Berens River, Man., told the discussion group that "local constables should be made a branch of the RCMP so that any offence against him would be against the RCMP."

At present the reserve constables are paid approximately \$46 per month. The salary is usually paid by the federal government and the reserve band funds on a fifty-fifty basis.

On some reserves the entire salary is provided by the band funds.

129,070 Catholic Indians in U.S.

WASHINGTON (NC) — There are 129,070 Catholics among the approximate half million Indians in the United States.

Father John B. Tenny, SS, secretary of the Commission for the Catholic Missions Among the Colored People and the Indians, reported that a total of 240 priests serve the nation's 129,070 Indian Catholics at 394 parishes, missions and chapels.

Indian converts during 1962 numbered 948, two-thirds of whom were in the missions in the Southwest, the report said. The Indian apostolate is carried on in 40 archdioceses and dioceses.

The diocese with the largest Indian Catholic population is Gallup, N.M., with 16,000, followed by Rapid City, S.D., with 14,297, the report said.

Peter Joseph Christmas, a graduate from St. F-X. University, Antigonish, N.S., with a Bachelor of Arts degree, and from St. Mary's University, Halifax, with a Bachelor of Education degree, is now teaching at Liverpool, N.S.

THE DILEMMA IN INDIAN EDUCATION

by Rev. James Mulvihill, OMI

Today, if you ask any of our parliamentary leaders what is their "vision" in respect to the Indians of Canada, they will all whisper the magic word "Integration". If you ask for the official policy that is followed in Indian education, you will be told by governmental bureaus and by the report of the Senate and House Committee on Indian Affairs that the "Integrated" school is the answer. They will tell you that every effort is being made to have as many Indian children as possible attend class with non-Indian children and as soon as possible. The Glasse Report wants integrated schools or, I should say, joint schools, for the efficient expenditure of the tax dollar.

As usual, however, we have a serpent in the garden. Other interested groups write learned treatises to show that integrated education is being carried forward too quickly for the good of the Indian child. We are not told what is too fast or too slow and neither side tells us precisely what is meant by "Integration".

Unsurmountable Obstacle

These differences in thought spark discussions on the relative value of integrated schools, Indian Day Schools and Residential Schools. Discussions on rapid or slow integration, on the question of welfare "handouts", on discrimination, in work or play. These discussions are all very enlightening but they ignore a most important basic fact and it is this: the "Isolation Ward" of the Indian reserve is an **unsurmountable** obstacle for integrated education and integrated living.

This obstacle was ignored in the final report to Parliament from the Senate and House Committee. They stated that the key to the Indian's self-determination, self-government and self-respect will be found in the field of education. I will quote the most important section of this report: "The question of amalgamated (Integrated) schools brings with it problems arising out of cultural differences . . . Such differences should in no way be allowed to influence the feeling of educators to the effect that a certain cultural background is equated with a certain intellectual capability." They continue, "in the Indian community, the child receives a different home education which influences him in his formal school work. A large degree of emphasis by the teacher must be placed upon **individual development** as distinct from cultural change."

This very learned summation constitutes a "near miss" in the solution of integrated education. In fact, the part on individual development is misleading. Any school, as such, is concerned with

group development and not individual advancement. The school takes the product of the families and brings this product to adulthood as a group. It has not time for individual attention. One of the complaints arising out of integrated schools is the parents' contention that the Indian children are holding back the class. There may be isolated cases of this, but most of the time the Indian child falls behind the class and remains there. This is true and no matter how we try to cushion the blow or explain it away, this ugly fact remains. What is the explanation?

I believe that the segregation of the Indian reserve is the main reason for:

(1) The difference in the I.Q. levels between Indian children and other Canadian pupils;

(2) The lack of Integration in our way of life by the Indian people, both young and old.

It is evident that education and integration are closely interwoven in any society so we should study both concepts in relation to reservation living.

Slows Students' Progress

First of all, the problem of the I.Q. — Anthropologists and psychologists are in agreement that there is no innate difference in intelligence between ethnic or racial groups and that the average intelligence of the groups is the same. How then do we explain that intelligence tests given in both the United States and Canada to all children have the Indian children scoring considerably lower than non-Indian pupils? Reserve living is responsible for this result. The question, the words, and the problems appearing on the tests were not part of the Indian child's pre-school experience on the reserve. There is also a lack of motivation which should be instilled by the parents; the parents are not convinced of any special need for education. They do not see the necessity of study or persevering attendance at school. Lastly, the Indian pupil still lives part of his day in these "isolation Wards" where social experiences are different. As long as the Indian parent teaches his own variation of Canadian culture and persists in teaching a different outlook on life, the child will suffer in school achievements. Tests show that the Indian child is about one and one half years behind his Canadian age group. Sometimes much more, depending on localities. This difference certainly will affect his whole school life and, to a certain extent, his after life.

We have a good example of this problem from the tests given to Grade VIII students in British Columbia last year. These tests

were to determine which students were future University material and it was decided that the top 30% would be considered suitable. In the final tabulations of the tests, it was found that no Indian student had reached the top 50%. Will this mean that no Indian pupil will be capable of a College education without **special educational aids** and individual attention? This would seem to be true because Indian children do need special help to compete with non-Indian children in Provincial schools. We might mention here that this is precisely why the Residential Schools and Hostels have a better record of academic achievement than the other types of schools. They give special aids — long compulsory and supervised study periods, spoon feeding, motivation lectures, etc. There is a temporary academic advantage to be had here but "Isolationism" is present in a greater degree.

Provincial Curriculum Inadequate

The Curriculum in our Provincial schools is geared to satisfy the particular social climate of Canada. The Indian child comes to school as the unfinished business of his family training on the reserve. The school then tries to take over, but will be a partial failure as long as the child remains in his family as an Indian with an Indian outlook. In Indian education, whether it is integrated or not, the Provincial curriculum is not adequate for products of reserve living so that special courses are needed.

I do not want to give the impression that Indian education is a complete failure. There are many individual Indian pupils who do well and succeed and there are many Indian adults who become accepted in some strata of society, but this a mere drop in the bucket in the overall picture. Those who succeed do not change the problem because the birth rate on the reserves doubly takes care of this loss to reserve population.

"Integration" Defined

Let us look at our second point, the problem of Indian education, from the aspect of "Integration". We hear so much about education for integration that there should be a very precise understanding of this word "Integration" and the effect that reserve living has on it. Education is one of the socializing agencies that give a richer and broader way of life to the growing adult and, in this aspect, it can be considered the **process to integration**. Integration then, as a social concept, means the end of the process which takes place when an outsider becomes an integral part of

the community and is accepted by the community. Integration results in a mutual change; the outsider and the community are both changed. Usually, it is the outsider who is changed to a greater degree when he accepts more of the community's way of life but still retains some of his own which is accepted by the community. Integration then is achieved by the process which brings a group or an individual into society and is made part of the whole without losing all of their former ways of life and loyalties.

In Canada, we have a long history of this process. Each influx of European and Asiatic immigrants came to our shores and brought their own cultures which were usually retained during the first generation, grew dimmer through the second generation and added something to the Canadian way of life as they assimilated in the third generation. These outsiders became almost invisible except as Canadians. However, before they became integrated Canadians they lived at least for one generation side by side with Canadians and retained most of their own ways of life. This is what anthropologists call cultural pluralism. We have an example of this in Switzerland where the French, German and Italians live in neighboring cantons. We have our own cultural pluralism in Canada with the French-speaking culture and the English-speaking culture. This is referred to as democratic pluralism. It is not integration in its strictest sense but all society has a degree of this pluralism.

Should Examine Their Conscience

Why has the process of integration not worked to the same extent with our Indian people? For the simple reason that they were placed in the "Isolation Wards" of Indian reserves. From these "Wards" it is difficult, if not impossible, to get involved in the social changes of integration. An Indian may behave like any other Canadian, but if he does not mingle effectively with the majority of society, he will not integrate. The Indian remains on the reserve and takes pride in his Indian feelings and loyalties. I believe that one of the greatest deterrents to integration is the fact that our Indians have so few examples of the **sharing of pleasant experiences with the "Whites"** which would make them desire a change. On this, the "Whites" should examine their consciences. Unless there is some very drastic adjustment in the reserve system that will throw him into closer contact with other Canadians and will change his

(Concluded on p. 8)

Dilemma

(Concluded from p. 7)

loyalties, there will be no true integration.

So it seems that our "visionaries on the Hill" are faced with a dilemma. If the Indian people are kept on the reservations, there will be no integration or, at best, a painfully slow change consuming many generations. The other choice, to move the Indians off the reservations, would be compulsory Canadianization and no democratic government would sanction it. Therefore, the lesser of the two evils would be to continue with reserves and forget about true integration. They would have to settle for democratic pluralism. Canada reluctantly settled for this arrangement at the time of Confederation and there could be a similar compromise now with the Indian people.

No True Integration

Education can be geared for this pluralistic society better than it can be adjusted for integration. An Indian integrated school exists only in the minds of some educators, it has no existence in fact. It annoys me to hear educators speak of attendance at an integrated school. Does the fact that they sit beside each other in class and smile or speak together make it an integrated school? At that stage, it is no more true integration than the University of Mississippi has because Meredith is there. If this is the concept that educators have of integration, then we are in trouble.

I think that our Indian people should be allowed to enjoy their way of life while they can. Unless the government is prepared to move the Hutterites out of their colonies, the Monks out of their monasteries, the beatniks out of their 'espresso pads' and the educators out of their merry-go-round of committee meetings and press releases, then let all these sub-cultures exist in harmony in a democratic pluralistic society.

Given this climate, Indian integration will take care of itself in good time. The Indian is the only one not waving frantically for integration. He is a patient man and will enrich his life at his own speed if he is shown any respect and sympathy in his efforts to work out a new way of life.

LIAISON OFFICER

Percy James Bird of the Montreal Lake Band, Carlton Indian Agency, Saskatchewan, is liaison officer of the Manitoba department of welfare development service.

Mr. Bird received his secondary education at Prince Albert Collegiate, then worked for five years in northern Saskatchewan and Manitoba. This was followed by four years of theological training at Emmanuel College, Saskatoon.

Attends Arizona University

OTTAWA — A short-term scholarship has just been granted by the Canada Council to Rev. Father Andre Renaud, OMI, Associate Professor at the University of Saskatchewan and Director General of the Oblate Fathers Indian and Eskimo Welfare Commission.

This grant in the amount of \$500.00 will permit Father Renaud to study at the College of Education of the University of Arizona. Father Renaud is already at this College doing research work.

The American course of studies, similar to the one the University of Saskatchewan intends to set up June 1st, has been in existence for three years.

There is no similar Centre in Canada where regular research is being done in this field. To fill this need, the University of Saskatchewan decided to establish a research and professional training Centre in Indian education, which will be the first one of its kind in Canada.

At the American University, Father Renaud will observe and study teaching methods and research work in anthropology and psychology as applied to Indian education in the United States. He plans to apply these methods in his course to school teachers who will be teaching Indian children.

Closing of Reserves Meets With Protest

SUDBURY, Ont. — Leading spokesmen for Northern Ontario Indians rejected Feb. 19 a suggestion by Senator David Croll that all Indian reserves be closed by the time of Canada's centennial.

Sen. Croll, describing the reserves as a national disgrace, said here Feb. 18 the Indians should be offered 20 times the value they themselves place on the reserve lands and then integrated into Canadian society.

But Mrs. Stella Kinoshameg, a member of the Wikwemikong reserve on Manitoulin Island, said the Toronto senator's speech was just another example of the Indian being told what to do.

"The Indian's opinion is never asked," Mrs. Kinoshameg said. "Are they going to take them off the reserves and create more slums in the city?"

Mrs. Kinoshameg, a school teacher, said Indians would become responsible citizens if they were forced to pay taxes.

William McGregor, chief of the Ojibway band on the Birch Island, said:

"Doing away with the reserves would be detrimental to all the tribes, particularly the ones in the far north. They are not out of the bush yet . . . They aren't prepared to get along without reserves."

1st In Sourdough Festival



Miss Jacquie Weiz adjusts the head-dress of John Quock, a dancer in the Sourdough Festival. (Vanderpoort Photo)

WHITEHORSE, Y.T. — The tall pines of the North, which looked down on the ceremonial and celebration dances of the Indians of Northern British Columbia and the Yukon many years before the Alaska Highway cut through the wilderness, today vibrate with the glad sound of a vigorous rejuvenation of these Indian dances.

On the banks of the Liard River at the influx of the Dease, the children of the Lower Post Indian Residential School have added Rhythm to their reading, 'riting and 'rithmetic. It is the rhythm of the caribou hide drum and the stomp of moccasined feet.

Reverend Father Yvon Levaque, OMI, Principal of the Lower Post School, has children representing many different bands of the Yukon and Northern British Columbia under his care. Many of the children speak fluently in the tongue of their parents. Many have memories of village celebrations, grandmothers' songs and dances, half hidden in their consciousness. With the encouragement of their principal, and the guidance of their teachers, the girls of the Liard Band beat out the rhythm, crystal-

ized the movements and captured the chant which resulted in a Sun Dance that won them the first prize in the Indian Dance competition at the Whitehorse Sourdough Rendezvous in February, 1962.

Little Tahltans, little Tlinglits from Teslin, little Cascas, one after the other gathered around a drum, and by June a fine exhibition of dances was given on Sports Day for the school staff and the village of Lower Post. Many of these dances, with the addition of several new ones, were performed at a Christmas programme presented for the Prince George, B.C. Lions' Club, and the United States Air Force, who have jointly adopted the school children for their Operation Reindeer.

With the applause of this delighted audience still ringing in their ears, 45 children from 7 to 15 years of age, prepared to participate in the 1963 Sourdough Rendezvous at Whitehorse. While the dancers practiced, many others of the children helped in their out-of-class hours making moccasins, bows, arrows, feathered sticks, beaded headbands and necklaces,

(Concluded on p. 9)

New Approach Needed Says Indian MLA

by Paddy Sherman
(Vancouver Sun)

VICTORIA — B.C.'s only Indian MLA doubts that Indians will benefit from efforts to help them in education, religion, health or welfare until their social relationships and economics change.

Frank Calder (NDP, Atlin) told the B.C. Legislature Feb. 1, "I am convinced that when a good measure of progress has been made in these two fields, the other four would show substantial results."

Not enough attention is now placed on the social and economic status of the Indian, he said. "After all is said and done, social and economic security rate high in any culture, especially here in our homeland."

New Approach

There is no reason to assume he continued, that Indians will integrate and become part of city life in a few years, because they place some respect in their aboriginal culture.

"A bold new approach to the solution of Indian urbanization is a must," he said.

These were his recommendations:

- Cities should set up community development organizations. Their prime function would be to encourage invitation of Indians to social, political and other community functions.

- It should also find jobs and study economic development and social organization of Indians.

- Vocational training should be provided.

- Agencies working with Indians should include economists, sociologists and anthropologists.

"Too often have persons appointed Indian administrators assumed their responsibilities purely for the sake of the job, not from interest in improving the lot of the Indian people."

- Reserves must be completely self-governing.

Only in this way could Indians assume greater responsibility for their own affairs, and take the initiative in their endeavors, he said.

Calder said much has been written about the problem of Indians in cities, particularly in Vancouver.

Quite Upset

This is all part of the adjustment of Indians to the cities.

"I do not believe public leaders should approach this Indian urban question in a condescending attitude," he said.

"Part of educating the Indian comes from the application of equal treatment. A great number of Indians have already made favorable adjustment in urban areas."

The MLA, who comes from Aiyansh, a Nishga village in the Nass valley north of Prince Rupert, said he was "quite upset by the impression left by the press that every Indian in the city of Vancouver was in trouble."

The problem there, he said, was one of girls in trouble — girls of all races and colors.

He said he saw no reason to expect that the proposed new Indian social centre Vancouver is planning would not work as well as others in Winnipeg and Seattle.

Sourdough

(Concluded from p. 8)

brooches, decorating drum heads and fabricating moose horns. Dresses, leggings, vests, ceremonial shirts were designed and made by the staff, with the older girls doing the fringing and decorating on these pieces. Five little girls exchanged moccasins for ballet slippers, and six older dancers put on tap shoes to render their respective variations on the Indian theme.

The trip to Whitehorse was a thrilling experience for dancers and spectators alike. Hundreds of Yukoners saw the young dancers open the Rendezvous at the Ice Palace, and hundreds of eager and appreciative parents, relatives, friends and strangers crowded into the spacious new Collins High School gymnasium to watch the spectacular two-hour programme unfold.

The titles of the dances reveal their source of inspiration: God's nature, that which these children know and understand best; wild animals, Ptarmigan, Owl, Fox, Horse, Moose, Hunting, Rain, Sun, Victory, Celebration. The loveliness and grace of the ballet dancers and the snappy precision of the tap dancers reveal that these twentieth century Indian children are capable of making use of any form of the dance to convey the richness of their culture.

The efforts of Father Levaque and his staff to encourage the children to be proud of their heritage, to be creative in preserving it and to be imaginative in adapting it to their own social and emotional needs have been in every way rewarded. Only to see these youngsters . . . too often withdrawn and uncertain of their worth . . . to see them eager, assured, confident, before the curious eyes of hundreds of strangers, flashing lights, clicking cameras: this is what makes the education of Indian children such a rewarding challenge.

Giant Rally Staged at Kuper Island IRS

Over 200 Legionaries, auxiliaries and potential members attended a massive joint meeting of the Legion of Mary at Kuper Island Indian Residential School, Sunday, January 20.

Purpose of the gathering was to stimulate a greater interest in the work of the Legion among the Indian people in the Vancouver Island area.

Of the five praesidia represented at the meeting, all but one were Indian groups. They were: the Senior Praesidium, Our Lady of the Indians, from Duncan, the Senior Praesidium, Our Lady of Hope, from the Chemainus Bay Reserve, the Junior Praesidium, Star of the Sea, from Kuper Island Reserve and the Junior Praesidium, Our Lady of Mercy, from the parish of St. Joseph's, Chemainus.

There was also a large group of visitors from the Saanich reserve where it is planned to establish the Legion in the near future.

Key participants in the massive meet were the George family from

the Burrard Reserve, North Vancouver, who had been specially invited to address the gathering. All active Legionaries, the George family have devoted their lives, as a family, to the work of the Legion among their people. In addition to Chief Dan George and his wife, Amy, their sons Bob and Leonard, and daughters Irene (Mrs. Joe Alex) and Marie also took part in the meeting.

Other special guests were Able Joe and Alphonse George from Cowichan, both charter members of the very first Legion praesidium to be established in British Columbia, on the Cowichan Reserve in 1935.

The five priests in attendance were Father Herbert Dunlop, OMI, principal of Kuper School, who hosted the gathering; Father Lorne Mackey, OMI (Kuper), Father Joseph Rossiter, OMI (Duncan), Father Francis Price, OMI (Chemainus) and Father William Mudge (Saanich).

(Oblate News)



Graceful young dancers at the Sourdough Festival.

TWO VIEWS ON INTEGRATION

'We treat Indians like lepers'

by Bill Cameron
in: Prairie Messenger

Most of us tend to look down our noses at South Africa for its odious "apartheid" racial policies.

We were horrified at the rioting and bloodshed that attended the regulation of James Meredith, a negro, at the University of Mississippi.

Catholics everywhere were shocked and sorrowed when the Archbishop of New Orleans was forced to excommunicate three of his flock who refused to accept his decision that parochial schools must be as open to colored as to white children.

In Canada, there is no great amount of overt discrimination against racial minorities, although it does rear its ugly head now and then.

Despite this, however, do the original Canadians — the Indians of this great country — really get a better break than the South African natives and the colored people of the Deep South?

Some people apparently think not, and have been saying so this past month in tones that demand to be heard.

According to Stan Clark, a Kam-sack, Saskatchewan, businessman, "in the eyes of the Indian Affairs branch, a good Indian takes relief and keeps his mouth shut. If he complains about conditions, he is a troublemaker."

"We have 1,500 Indians in the Kamsack area, and practically all are out of work," Mr. Clark said. Almost no effort was being made by the federal government to find jobs for them, he charged. The provincial government was making no effort to employ them. Because of lack of something to do, more Indians were taking to alcohol, and the moral problems of the district were increasing. About half the Indian births were illegitimate, Mr. Clark said.

A recent conference in Churchill, Manitoba, was told that many Manitoba Indians like to go to jail "because they can sleep on a real bed and eat lots of food."

John Mowatt, a Chipweyan Indian Councillor, said this attitude "rules the lives" of many Indians over the age of 16.

The boys and girls over 16 get into trouble and go to jail, Mr. Mowatt said, and "they like the Dauphin jail much better than their own homes." Jail was a holiday from an unhappy way of life for many.

Archdeacon Lambert Willis, an Anglican clergyman, told the conference: "Little is being done to help the Indian move from a nomadic, natural environment to a highly technical, competitive way of life."

Most whites, Archdeacon Willis said, "see the Indian as poor, lazy and irresponsible. But the Indian is in no man's land. He's fired at from all angles, and he is perplexed. He doesn't know which way to turn."

To all this, add observations by Mrs. H. C. Matheson, Saskatchewan President of the Imperial Order, Daughters of the Empire. Commenting on an IODE plan an attack on the conditions that create problems for Canada's Indians, Mrs. Matheson said, "Some conditions under which Indians live are as bad as in the under-developed areas in Asia."

As for education, she said many Indian parents couldn't see the value of sending their children to school because when the parents went, they learned to read, but hadn't anything to read since learning.

The IODE plan, submitted to Citizenship Minister R. A. Bell early in January, calls for establishment of a chair, or centre, at a university or universities for teacher training and educational

research for Indian and Metis communities. It suggested that the research organization "cover all aspects of Indian life, to help them achieve equality of opportunity."

The national women's organization offered the government \$100,000 to help launch the program.

The state of Canada's Indian population is scarcely something of which we can be proud. And their state is not of their own making. As Archdeacon Willis observed at the Churchill conference, "They are reaching out for guidance, and we give them handouts. We have often failed them."

Perhaps something like the IODE plan would help to make up for some of the failure, and bring to

reality some ideas advanced a couple of years ago in typically blunt fashion by Msgr. Athol Murray, the beloved but fire-eating rector of Notre-Dame of Wilcox.

Said Msgr. Murray, "Indians are Canadians. We treat them like lepers. I hope they won't stand to be treated like second-rate Canadians, as they are now. The time has come to face reality, to face our attitudes to these people. After 300 years, we're still administering to them on reserves and through treaties. We must get rid of even the word 'Indian.' The sooner we can get rid of this idea of classification, the better. Let's get rid of these things that pull us down."

Amen, Msgr. Murray, Amen.

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Better If Integrated

The Editor:

I read the article "We Treat Indians as Lepers" (*Prairie Messenger*, Jan. 30), and found it to be very interesting as I, myself, am an Indian and have some knowledge of the problems concerning the Indians.

It is true at times that the government does not try hard enough to find good jobs for the Indian, especially for the one who does not have some education. But it is often true that after some effort a job is found for an Indian, and he will often refuse to go because of one reason or another, and that proves disheartening for the agents or placement officers.

Many an Indian has the attitude: "Why should I work, the government will feed me anyway."

Actually this is a wrong attitude to have, but I believe this is what relief has done to the Indians: they have lost some of the pride their forefathers had and consequently are often despondent.

Another reason an Indian refuses to leave the reserve is because he is afraid to go among the Whites, especially if he has never come into contact with them before. So I think it is better for an Indian to go to a white school, and then he knows how to get along with them later on.

I know that it is hard to go among the Whites when you are starting your high school, or at any time, because I myself have had this experience. So I suggest that Indians should start going to so-called "White men school" at the beginning instead of when they are starting high school. (Children from Muskeg Reserve

were integrated into Marcellin School in 1959. Previous to that they attended St. Michael's residential school in Duck Lake.)

I quote from the article: "In the eyes of the Affairs branch, a good Indian takes relief and keeps his mouth shut. If he complains about conditions, he is a troublemaker."

I do not think that this statement is "fair" to the government officials because isn't everyone allowed to speak his mind as he wishes, in a democratic country. Usually if the Indian complains about certain conditions the Indian Agent will listen to the man's complaint, and try to find out where the Indian needs most help: this will help him try to find a means of bettering his conditions. But I believe that helping the Indian too much will make him lose his self confidence and sense of achievement.

However, there is something that has always puzzled me; why is it that when an Indian commits a crime, even a minor offence the news reporters always state that the offender is an Indian from such a reserve. Why always specify that he is an Indian? When other people commit a crime they never say of what national origin he is. Why is this?

The problems the Indians face today have been created both by the Whites and the Indians. Let both attempt to share in the betterment of the present conditions of the Indians, then perhaps a day will come when we will be equal in the eyes of all men just as we are in the eyes of God, and forget that we are of a different race.

—Bridget Lafond,
Marcellin, Sask.

New Welfare Deal in B.C.

VICTORIA — The federal and provincial governments have reached an agreement that allows the province to provide welfare assistance to the Indian population.

Under the reciprocal agreement the provincial welfare department will make payments for social assistance and health services to Indians and be reimbursed by the federal Indian affairs branch.

At the same time others living on Indian reserves who have lost Indian status can receive welfare payments from the Indian affairs branch. It will be reimbursed by the provincial government.

Provincial Welfare Minister Wes-

ley Black announced the new agreement early in February.

Previously the provincial welfare department referred all Indian applicants to the Indian affairs branch, which sent other people living on reserves to the welfare department.

A spokesman said the agreement means Indians can now be treated the same as the rest of the population in welfare matters.

He said the additional administration could cost the province more money, but described the move as a big step forward in equalizing the rights and status of Indians in B.C.

NEW QUEBEC

Dignity for the Eskimo

by LAUCHIE CHISHOLM

At the fringe of the tree line, not far from the shores of Ungava Bay, is the Eskimo settlement of Fort Chimo, an unlikely spot for a Montreal commuter to spend the weekend.

Viewed from the air, Fort Chimo is mostly rocks, and yes, thousands of gasoline drums. Some dot the area in wild disarray. Others are packed in neat rows, as if an army column awaiting the order to march.

But Fort Chimo is more than rocks and gasoline drums. It's the home of 457 Eskimos (at last count) and the more temporary abode of a few score whites whose business has taken them north.

The Quebec government, interested in the administration of Eskimos within the province, is represented by its Dept. of Natural Resources, and one provincial policeman.

There are two churches in the settlement, Anglican and Catholic. The Anglican Church has been represented there continuously since the 1890s.

As early as 1886, Oblate missionaries visited Fort Chimo. There is a record of one such voyage where an Oblate father baptized a number of Naskapis Indians from the Fort Chimo district. But the Indians have since gone south.

From 1888 to 1948 Fort Chimo knew no Oblate missionary. But the Oblates are very much part of the settlement now.

In his one-storey combined home and chapel, Father Roger Lechat, OMI, talked to me one afternoon this September. We were in his small study, just large enough for two chairs. In the outer hallway, a group of Eskimo and white children were playing.

They had come in unannounced, uninvited and unabashed. They were having a good time.

Through the window, Father Lechat could look out at the Anglican church, diagonally across the path, 100 yards away. The rector there is the Rev. Canon James Clark.

"That's Jimmy Clark's place. We're good friends," said Father Lechat.

Father Lechat is 42, wears glasses and has silver grey hair. He is a native of France. First as a young soldier and later, a seminarian, he survived the Second World War. Part of the time he spent in a forced labor camp, where he was taken by the Nazi after the seminary was suspected of harboring American parachutists.

Two priests, two seminarians,

and one lay brother were put to death.

In the north since 1946, Father Lechat has learned the Eskimo language, and among other things, the necessity of patience.

For one thing, there are no Catholic Eskimos from Fort Chimo. He said that those who may attend Mass are from other settlements.

All Eskimos share a basic worldly concern; their struggle to find enough to keep the body alive. They live along the riverbank, some in tents, mostly in shacks made from old packing cases and bits of discard.

Their dogs are everywhere. And everywhere there is the pervasive smell of rancid seal oil, or the like.

In the village, the complex machinery of government has organized a fishing co-operative for the Eskimo to market Arctic char in the restaurants of the "south."

But despite the best intentions the same Northern Affairs Dept. must maintain a list of Eskimo families that exist on relief.

At Fort Chimo, at least, the Eskimo is neither the self-sufficient hunter and fisherman of legend nor is he the successful imitator of the white man's way.

He is somewhere in between.

The missionary's preoccupation is to bring hope and dignity to the Eskimo. I glimpsed an example of that.

At a Mass said by a visiting missionary, Father Andre Steinman, OMI, from Povungnituk, the sermon was opened in French.

Then switching to English, he continued:

"I will speak in Eskimo. After all, it's their country."

The two Eskimo women, and two children, in the front row listened intently and were positively beaming with delight.

Outside after Mass, one of the Eskimo women lit her pipe and pulled her shawl, in Black Watch tartan, around her shoulders.

A young Eskimo scooted past on his motorbike enroute to the weekly movie. Archie Moore was starring in "The Adventures of Huckleberry Finn" and the natives were enchanted.

That's the way it is in New Quebec, near Ungava Bay.

"Stick" Catechism Rediscovered

VICTORIA, B.C. — (CCC) — A teaching device used with incredible success by pioneer missionaries a century ago has been rediscovered on Vancouver Island.

And the chances are good that Saghale sticks, used originally to teach Indians about the Catholic faith, will be introduced into modern parishes as a catechetical aid, according to Rev. Philip Hanley of Our Lady of the Assumption parish at Saanichton, B.C.

Until recently few people had seen a real Saghale stick. There were not more than two extant in Museums in Europe and the United States. But the Indians of Vancouver Island carved a Saghale stick which they presented to Most Rev. Remi De Roo, newly appointed Bishop of Victoria. And new ones will soon be available.

The merit of this pioneer catechism is that on a stick of wood five feet long one sees at a glance a whole summary of the principal truths of the Catholic faith.

Carvings circle the stick representing the important episodes in the Old Testament, the Life of Christ and the history of the Church.

The early missionaries had to simplify the teaching of catechism because with a vast territory

stretching from the state of California to Alaska they were dependent on lay catechists.

Early converts among the Indians, with neither books nor slates, carried on the teaching of the faith to their unlettered hearers.

In an age when the teaching of catechism appears rather complex, it is interesting to study the ultra-simplified method of the past, Father Hanley says.

The original Saghale stick later became the Catholic Ladder, a pictorial catechism. This ladder, also the work of the pioneer missionary Father Blanchet, became well known from the Rockies to Lake Superior with the publication of a more complete work by Father Lacombe.

Lithographed in 1892, Father Lacombe's ladder is based upon the original work of Father Blanchet in 1843.

GRADUATES IN WINNIPEG

Miss Mabel Pokiak, of Tuktoyaktuk, NWT, will graduate in May at Winnipeg General Hospital, after three years of study. Miss Pokiak studied at the Catholic residential school in Aklavik up to grade 11 and took her grade 12 at Yellowknife, NWT. She will be the first Eskimo RN from the Mackenzie Territory.

Old Crow Ski Team To Try for Olympics

OTTAWA—Two young Indians of the Old Crow ski team, Ben Charlie and Martha Benjamin, have received much publicity since they arrived in Ottawa on February 15. Frank Cook, of Ottawa, Chairman of the Canadian Amateur Ski Association, is paving the way for a place for them on the Olympic Team.

They took part in Cross-country competitions in Franconia, New Hampshire, where Ben Charlie finished 20th and Martha Benjamin, 66th in a field of 69.

In Crested Butte, Colorado, Ben Charlie took one hour and 15 minutes to run the fifteen kilometre cross-country race, but the winner covered it in one hour, one minute, nine seconds. Martha Benjamin was not timed.

In an 18 mile race at Morin Heights, Quebec, on March 3, Ben took second place in two hours, 18 minutes and 40 seconds. This was thirteen minutes, 29 seconds slower than the winner, Don McLeod from Ottawa. Martha Benjamin covered the women's nine mile race in 83 minutes.

Rev. Fr. Jean-Marie Mouchet, OMI, accompanied the other member ski teams to Revelstoke, B.C., for cross-country competition.

Isaac Thomas, 23, was fourth in one hour, 27 minutes, 27.5 seconds. Susan Linklater, 20, covered a ten kilometre women's exhibition course in one hour, 15 minutes, 56.6 seconds, more than eight minutes ahead of Doris Ngootke, 18, another Old Crow skier, who came second.

After the competition, Fr. Mouchet said to a Canadian Press reporter: "I am glad we did not win for they will now go back home and go into training seriously. Should we have won, they boys would have taken the attitude, why train when we are winners?"

Observers join together to say that the Indian skiers are very strong physically and have wonderful stamina, but they have to train seriously if they want to succeed.

• The worst part about retiring at night is that it leaves no alternative but to get up in the morning.

Listen to the "INDIAN VOICE"

"I think the Indian Voice is going over good, from all accounts," wrote the late Father A. Macdonnell, former pastor of St. John's in Portage, Man.

"The little Indian children seem to like it best and have no trouble in understanding Father Brachet, O.M.I., and the Indian speaker. It accomplishes a world of good to many isolated Indians."

College Founded At Fort-Smith

FORT SMITH, NWT — Plans have been completed for the construction here of the first college in the Northwest Territories.

Work on the project begins in April and the first stage of the building will be completed by August 1964, in time for classes in September of that year.

Since his arrival in Fort Smith three years ago, one of the greatest ambitions and objectives of Most Rev. Paul Piché, OMI, Vicar Apostolic of Mackenzie, has been the construction of a college for students of the surrounding area. The purpose of the college would be to fill the educational gap between high school grades and university entrance and to train pupils for leadership and community responsibilities.

The college is visualized by the Bishop in three progressive stages. First it would operate as a hostel where boys 16 years and over or high school drop-outs would receive at least two years of academic education and pre-vocational training. The second stage is a junior college with affiliation to a university after grade 12. The third and ultimate goal is a program of academic courses leading to bachelor of degrees in arts and science. Here, the pressure on increasing enrolments to "outside" universities would be relieved and students aiming at high degrees would be more assured of gaining entrance to a university to complete their studies.

For the present, the size of building will be limited to a three storey administration structure and a full size basement with a gymnasium, kitchen, dining rooms and activity rooms. The architect's plans allow for additional wings to be added to the building as required.

The architect of the fireproof, cement tile and brick structure is René Blanchet of Quebec. Mr. Blanchet is also the architect of the impressive Catholic cathedral here.

Funds for the building are donated by various benefactors, private organizations and societies. Lay teachers and qualified priests will be on the teaching staff.

The students' expenses while attending the college will be paid for privately or through scholarships.

Bishop Piché's interest in education and the welfare of youths stems from his long association with the teaching profession. He taught at the Oblate Fathers' Seminary in Lebre, Sask., for six years and was Principal of the Lebre Indian Residential School for eight years prior to being consecrated Bishop of the Vicariate of the Mackenzie.

(The Edmonton Journal)



INDIAN GIRLS: Would you like to share the happiness of serving God in a very special way with the Grey Nuns of the Cross shown above at Fort Albany, together with a group of Catholic Cree Indians? If so, write a personal letter to Sister Marie Alberte, SGC, Mistress of Postulants, Fort Albany, via MOOSONEE, Ont.

Antigonish Tie-In With Western Indians

ST. ALBERT, Alta. (CCC) — Steps that will bring Western Canadian Indians into close contact with the Antigonish Movement's adult education program have been taken here.

Frank Glasgow, assistant director of the Coady International Institute, recently completed a series of meetings and a short course for Oblate missionaries here.

The course was opened by Most Rev. Anthony Jordan, OMI, Co-adjutor Archbishop of Edmonton, and supervised by Bishop Henri Routhier, OMI, of St. Paul, Alta., Rev. M. Lavigne, OMI., and Rev. Maurice J. LaFrance, OMI. It was attended by some 60 Oblate missionary priests.

The three-day course dealt with the principles and techniques of the Antigonish Movement and the religious, social and economic significance of adult education through economic means.

Following the course, resolutions were passed by the members of the French Oblate provinces to work closely with the Coady International Institute at St. Francis Xavier University, in Antigonish, N.S., on a new program for Canadian Indians in northern Alberta and Saskatchewan.

Mr. Glasgow recommended that Indians from as many reserves as possible be sent in teams of two to the Institute for training. It is expected that one Oblate and one Indian team will attend the coming summer session at the Institute.

Following the short course, plans were made at a meeting in Regina for a one-week course for Oblate missionaries to be held at

Lebre, Sask., in August. It will be conducted by a three-man team from the Coady Institute.

Mr. Glasgow made his western trip on an invitation of the French provinces of the Oblate Order in Alberta and Saskatchewan, who sponsored the short course and the planning sessions.

Bishop Jennings Approves League

In a recent letter addressed to Rev. J. Lemire, OMI, principal of McIntosh IRS, Ontario, Bishop E. Q. Jennings says:

The formation of the Indian Catholic League has my full approval for this diocese. It is an initiative that does honor to the Missionary Fathers wishing to see it established and that will bring progress to the Indians both in religion and in education.

I congratulate you on being elected president of the organization committee, although I quite well realize it will add a great deal to your work. I trust, however, that you will receive such co-operation as will make the work somewhat easier.

I accept to speak on education on the closing day of the Congress to be held at McIntosh July 9-11.

• "Do you say prayers before you eat?" asked the priest.

"Oh no, Father," answered the little boy. "I don't have to. My mother is a good cook."

OMI's In Charge Of 200 Missions

OTTAWA — The Oblate Fathers attend over 200 Indian and Eskimo centers in Canada. This number could be doubled or tripled if we were to count all the chapels where there is no resident missionary.

The most recent statistics on the Oblate Congregation show that there are 2,169 Oblate Fathers in Canada and one fourth of this number work in the Indian and Eskimo missions. This missionary work is very difficult. In the northern regions, we find missionaries travelling five hundred miles to celebrate Mass for a small group of Eskimos. Plane and snow-mobile are not always within reach of the missionaries and most of the time, they have to use less comfortable means of transportation, the dog team.

In the field of education, the Oblate Fathers are in charge of 46 Indian and Eskimo schools. There are 41 Residential Schools for Indian pupils and only five Hostels for Eskimo students. This can be explained by the fact that there are 17 Indians for every Eskimo in Canada. According to the 1961 census, there were 208,286 Indians and only 11,835 Eskimos.

The Government-owned Indian Residential Schools, managed by the Oblate Fathers, do not accept Metis children or any other children who are not of Indian status.

Next Issue . . .

Among the many articles to be featured in our May-June issue are: Batoche Revisited, The Press Creates a False Image, An Economic Program for Manitoba Indians, Integration or Socialization and the Amalgamated School.

Roger C. Cromarty, Big Trout Band, Sioux Lookout Agency, was recently promoted to the position of Senior Computer of the Contributions Division of the Unemployment Insurance Commission, Toronto Regional Office.

Ni Wi Anamia My Prayer Book

English and Ojibway

Arranged by

Rev. J. Lemire, OMI

244 pages, illustrated.

Soft binding

Published by the Oblate Fathers

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Available at

McIntosh Indian Res. School

McIntosh, Ontario

\$62.00 per hundred, 65c a copy

The English-Ojibwe prayer book contains all the usual prayers for daily devotions and attendance at Mass, as well as the forms for confession, communion, lay baptism, etc. . . .

A syllabic edition will be ready early this summer.