Indian Minor Seminary
Blessed at Otterburne

OTTERBURN, Man. — On Sunday Sept. 6 His Grace Archbishop Maurice Baudoux officiated at the blessing of the new St. John's Minor Seminary for boys of Indian descent preparing for the priesthood.

About 150 people were present at the ceremony including the Rt. Rev. Dom Polgeorge, OC, SS, superior of St. Boniface Major Seminary and many other diocesan and religious priests from both the St. Boniface and Winnipeg archdioceses.

Also present was Rev. A. Plamondon, OMI, founder of the first seminary for Indians at Fort Alexander, Man.

Addressing the gathering after the blessing, Rev. Roger Bazin, superior of the seminary, thanked all those present for their generosity towards the new institution; he praised the Clerics of St. Viator who teach the Indian pupils at their collegiate here.

He then introduced Archbishop Baudoux who reviewed the beginnings of the seminary at Fort Alexander through many difficulties, both moral and financial. He said that the development of vocations is a long, arduous task which needs great patience, zeal and perseverance on the part of those who are training the youth called to God's service.

“We welcome Indian boys from all parts of Canada to become diocesan or religious priests,” he said. “We will train them for the Church's service wherever they will be called upon to go.”

The Archbishop also thanked God for having blessed his diocese with numerous religious communities, beginning with the Grey Nuns who came as pioneers in 1844. He called for prayers to obtain more vocations to God's service.

Noting that the Archdiocese of St. Boniface was making heavy sacrifices to maintain the Seminary, the Archbishop expressed hope that more financial help would be given to it and that more prayers be offered for the success of the institution.

Archbishop Baudoux praised the Oblate Missionaries of Mary Immaculate, a lay institute for girls, who take care of the kitchen and laundry for the seminarians. He also thanked the Fathers and Brothers of St. Viator, in charge of the local college, who pay particular attention to the students' needs.

This month, Paul Mackenzie, of Hole River, graduated from the Seminary and entered St. Boniface Major Seminary to begin his courses in philosophy.

Social Studies

Saskatchewan's Indian students are being given the opportunity, this fall, to take part in a new social studies program especially designed to fit their needs. Dr. L. M. Ready, assistant to the director of curricula, said the special appendix is the first attempt to provide something for Indian students in Northern Saskatchewan on reserves and in Regina schools.

The social studies course will be elementary and based on understandings Indian have upon entering school.

For example, discussion on transportation will be geared to the Indian children's northern communities, rather than city services. They will also be instructed in common rules of conduct, town activities and helpful people in town.

The department of education hopes a similar assistance, such as health education, may be added to the existing one and that through it, Indians will develop a pride in their ancestry.

Civilization Brings New Problems to Northland

At the modern school hostels in the north they are fed, clothed and otherwise cared for by a benevolent big brother. A benevolent big brother who introduced full drinking privileges to the North's Indians and Eskimos (one cause of their undoing), but loses little sleep over the fact that Eskimos in the eastern Arctic and in the Arctic islands don't have the right to vote in territorial elections.

Three years after welfare costs skyrocketed at Port Resolution— an Indian and Metis settlement— the federal government finally is getting around to sponsoring a study of the possibility of cooperative welfare in the district.

The white man has moved into the north and changed the whole way of life. It is up to him to make sure that the two native races aren't ruined as a result.

JUNIOR SEMINARIANS of Indian descent gathered around His Grace Archbishop Baudoux of St. Boniface on the occasion of the new Seminary's blessing: (l to r) Kenneth McKenzie, of Hole River, Man.; Ernest Daniels, of Portage, Man.; Father Bazin, Superior; Rudolph Bruyere, of Fort Frances, Ont.; Archbishop Baudoux; Leonard Young, of Bloodvein, Man.; Father F. Michie, spiritual director; Adolph Morinseau, of Portage; Norman Young, of Bloodvein, and Stanley Fontaine, of Port Alexander.

See also Page 9 for photo of the New Seminary.

(Sunday Herald Photo)

Indians Will Be Consulted

Federal and provincial governments should co-operate more closely in Indian affairs, according to Citizenship Minister Tremblay.

Speaking before the Commons in Ottawa, the minister presented the 1964-65 spending estimates for his department, and forecast amendments to the Indian Act during the next year, pledged that no steps will be taken without consulting the Indians themselves.

“With my regard to Indians is to help them participate fully in the social and economic life of this country,” he said.

Noting increased federal allocations for education, Mr. Tremblay is trying to establish a basis for establishment of school boards on reserves, which would assume responsibility for the operation of reserve schools in accordance with provincial legislation.

The federal government hoped all provinces would follow Ontario's example of allowing Indian bands to participate under the Provincial General Welfare Act in the same way other communities. Provincial and child welfare services should be extended to all reserves as quickly as possible.
It was all like a dream. I still can’t believe it was all true. There are so many things to say and so many places to remember, but it started July 23 when we left Kamloops and drove by bus to Mission City, where we spent the night at the Indian School there. The following day we drove into Vancouver where we boarded an aircraft that took us to Calgary and after a short wait we were again airborne for Mexico City, and the 14 most glorious days of our lives.

First Surprise

Our landing in Mexico was the first of many surprises along the trip. When we stepped off the plane about 10 p.m., we were flooded by photographers and it was two hours before we arrived at the Del Prado hotel, one of the finest in Mexico.

Here Carlos Martinez, a government official, welcome us and we had another session of pictures and interviews. All through the country in the stay in the countrypictures and interviews. All through the country in the stay in the country in the stay in the country pictures and interviews. All through the country in the stay in the countrypictures and interviews. All through the country in the stay in the countrypictures and interviews. All through the country in the stay in the country pictures and interviews. All through the country in the stay in the country.

Our rooms were beautiful — little balconies and reception rooms — I have never been so thrilled.

Excited as we were, we finally went to bed, but by 7 a.m. we were up and down for breakfast. The waiter who served us refused to allow us to put sugar on our cereal for some reason, and when we ordered scrambled eggs, the serving came with eight eggs.

High Altitude

After a morning long rehearsal — since the altitude is 7,600 feet we puffed all morning — we went for lunch at a Sanborn restaurant, called "The Palace of Tiles," because the walls are decorated in patterned tiles resembling English Wedgewood.

In the afternoon we enjoyed the traditional Mexican siesta. By evening we were off again — this time on one of many tours of Mexico City. This lasted to 10 p.m., when we had supper at a place called Maria Barbara.

Sunday morning we attended Mass at San Raphael church where we received a special welcome from the Oblate Fathers.

Back to the hotel for breakfast and then to one of the most charming parts of the tour. We visited the Xochimilco Gardens where we rode down a small canal on flower boats and local singers serenaded us on the trip.

Tourist Attraction

The operators of the boats presented us all with a corsage of roses. We were dressed in our Indian outfits and the tourists were taking pictures as we went by.

In the afternoon we visited the Folkoric Ballet — a troupe of Mexican Folk dancers. We found many of their dances similar to ours.

Monday morning was free and we visited the markets before practicing for our first performance.

That night we staged our first concert at the Palace of Fine Arts. Despite hours of practicing routines, fate played a trick and the show was not without incident.

My sister, Shirley, was dancing a duet with Vivian Moses. In the middle of the number Vivian had a cramp in her leg and was forced to limp off the stage.

Solo Applauded

Shirley continued the dance, solo, and received tremendous applause after the number.

Shirley has also been offered a chance to join the Folkoric Ballet when she completes Grade 12 next year.

Embassy Dinner

The dinner given by the Canadian Embassy was wonderful. The banquet was held in a monastery converted to a restaurant.

Thursday was the day of our last official performance — in the giant Arena Mexico. A crowd of between 6,000 and 7,000 people watched as we danced in a stage center in the huge arena.

The lights went out during one of the dances, grinding the music to a halt and stopping the show. But five minutes later the trouble was repaired and the show went on.

We spent the Friday afternoon at the University of Mexico and Saturday at the Mauna Loa restaurant. The university is one of the largest in the world. There are 70,000 students and 15,000 workers.

At the Mauna Loa we were entertained by Carlos Christiansen and the Talavera Brothers on Saturday.

We visited the home of Maximilian and his wife Charlotte. The home was magnificent and the furnishings extremely interesting and antique.

We passed through dozens of little towns, on the way to Acapulco, but the one that sticks in my mind was Taxco — the site of a huge silver mine. It was a typical Mexican town comprised mainly of hills. Father Dunlop said it was the only place where he had gone up and down stairs in a taxi.

Our hotel in Acapulco, the Palacio Tropical, overlooked the famous resort town and bay.

Fascinating Markets.

Monday morning was free and we again visited the markets. They were so fascinating we saw them every time we had a spare minute.

We also saw the places where the famous Mexican divers jump from the cliffs hundreds of feet down to the bay. Some of the girls went with Father Dunlop and saw the divers later that evening and one girl, Nettie Stewart, danced with one of them in a little cafe later in the evening.

A Glass Boat

Tuesday afternoon we went on tour of the bay. Glass bottom (Please See Dancer, Page 3)
Sister Leonita
To Kuper Island

Sister Mary Leonita came to Kamloops 10 years ago to take over the Indian dancers from her own blood sister, Sister Ann Mary.

Through the guidance and training of Sister Leonita the dancers often won top awards in the Yale-Cariboo Musical Festival. With Sister, the group made frequent appearances in Kamloops itself.

Toours to the coast and throughout British Columbia were climax ed this summer by two weeks in Mexico. Here the Indian dancers received high acclaim for their skill.

A note of sadness awaited the dancers' return from Mexico when they learned of Sister Mary Leonita's transfer from Kamloops to Kuper Island, B.C.

Sister had been girls' counselor at the Kamloops school and responsible for the discipline of about 80 intermediate aged girls. As the girls' "second mother," school will not seem the same for many girls this summer especially in the dance troupe.

Will we soon see the "Kuper Island Indian dancers"?

** **

DANCER . . . from Page 2

boats were taken out into the water and divers dug up sea urchins and carried them past the boat.

Hundreds of varieties offish attracted by the urchins stream ed by the windows.

We left by bus about 10:30 Tuesday and drove all night back to Mexico City where we boarded the aircraft that was to fly us to Vancouver and then home by bus.

Two weeks have gone so quickly but the memories will last a lifetime and the people of Mexico will long be our friends.

On behalf of the girls and our guardians I want to express our thanks to the people of the Kamloops community who made the trip to Mexico possible.

The girls were especially grateful to Father Dunlop and Sister Mary Leonita in their part in providing this experience.

MASS AT SHRINE
AURIESVILLE, N.Y. (NC) — A large contingent of Iroquois Indians who once ruled in this area, sang the Mass in their native tongue during the annual Indian Day pilgrimage at the North American Martyrs shrine here Sept. 6. The shrine marks the spot where St. Isaac Jogues, SJ, and other French Jesuit missionaries were killed by Iroquois in the 1640s.

PRINCIPALS AT CAMP MORTON WORKSHOP—(l. to r.): Rev. P. Dunphy, Director of Charities for the Archdiocese of Winnipeg; Mr. D. Hanley of the Indian Metis Cultural Center; Mr. P. J. Bird, liaison officer for the provincial Community Development Services and Fr. K. Chittick, Director of Catholic Youth for the Archdiocese of Winnipeg. (IBERIAND PHOTO)

Workshop on Integration

Our problem in Manitoba is one of Indian and white integration, says Mr. David Hanley, a graduate of the Coady International Institute in Antigonish, N.S., and now assistant director of the St. John Bosco Indian and Metis Cultural Centre in Winnipeg.

The occasion was a Lay Apostolate Workshop held at Camp Morton where 90 young adult Catholics gathered for a weekend last month to study the theme of INTEGRATION AND CATHOLICISM.

Through conferences and talks, discussions and sermons, the delegates delved into one of the most fascinating problems facing Christians both internationally and here at home.

Speakers included John How ard Griffin, author of BLACK LIKE ME, who is an expert in the field of integration between Negroes and white in the U.S.A.

But it was Mr. Hanley who brought the problem to our own doorstep, with his reference to our problem in Manitoba. Basle here to any solution, he said, is the understanding of the culture of the white man and that of the Indian. Our Christianity must find room for action here.

City Life Urged On Indians

City living is being partially forced on the Canadian Indian, Calgary lawyer Mrs. Ruth Gorman, said last June.

Mrs. Gorman was speaking to a Farm Women's Union of Alberta meeting here.

"Schools on reservations are being closed, hospital and shopping facilities are inadequate, " she said, "and the limited amount of land available is not sufficient to meet the increasing population of the Canadian Indian," she said.

Limited education — "the average Indian has a Grade III education" — and cultural differences pose problems when Indians take city residence," she added.

"When Indians move to Calgary there is a tendency for them not to mix with the better citizens."

Instead, they move into the east end of the city where bootlegging and prostitution is commonplace. Indians are easily influenced by these factors, said Mrs. Gorman.

"Through education, the young people are discovering the inferior social position the Indian race has," and this results in a growth of discontent. "A hand of friendship must be held out to the Indian people."

"When Indians move to Calgary there is a tendency for them not to mix with the better citizens."

"Through education, the young people are discovering the inferior social position the Indian race has," and this results in a growth of discontent. "A hand of friendship must be held out to the Indian people."

Mrs. Gorman asked the FWU to continue their assistance when an Indian centre is established in Calgary.

Help Asked From Women Chiefs

OTTAWA — Canada's women chiefs will be asked to help in the federal government's $3,500,000 community development program for Indian reserves, says the head of the citizenship department's Indian affairs division.

Walter Rudnicki said in a recent interview that several women chiefs and a number of women councillors are among the leaders of Canada's 2,200 Indian reserves.

Like similar programs in the United States and Mexico, the Canadian program will attempt to take into consideration all aspects of community life.

The cultural affairs section of the program is to be made up largely of Indians with the "highest degree of Indian autonomy as its objective."

Six Indians are to be appointed to the headquarters staff of this section with others in regional positions. Encouragement will be given to all women and dancers with bursaries set up for higher education as well.

"The public image of the Indian is the tom-tom dancer at the fair, but this is like looking at the upper tenth of the iceberg. There is enormous potential which we hope to bring out among Indians."

Homemaker Clubs already organized for Indian women may be a source from which women will eventually be drawn into the communities' civic affairs.

To Be Absorbed

EDMONTON — Native populations of North America will be absorbed by more advanced societies, says Dr. Harry Holger of the University of Alberta.

Dr. Holger, chairman of the University of California's anthropology department and chairman of the Edmonton conference on indigenous languages of North America, said:

"Indians and Eskimos aren't so different that they can't be fitted into the larger . . . culture. Since no Indian groups are very large, they will probably adapt in language and customs."

"Obviously Indians would fare better if fitted into American society. But whether they want to or not is a different matter."

"There has been a certain degree of integration already. The main problem is income, which directly influences another major problem, that of education. With a lower income level, they find it difficult to receive education."
INTEGRATED RECORD

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Wider Scope for Indian Record

Your editor is grateful to the administrative board of the Oblate Fathers' Indian and Eskimo Welfare Commission for voting unanimously the expansion of the INTEGRATED RECORD.

From this issue on, four more pages will be published each month of the school year. The services of a paid assistant editor are now provided for by Mrs. John Francis, of St. James, Man., who has had over six years' experience with the Winnipeg Free Press Weekly.

We now have space for news coverage, longer informational articles, League reports, historical features, book reviews and native literature.

More news and photos are invited, with adequate cutlines, initials, and captions in the proper sequence, (left to right). The place, exact date, a brief note on what took place and the occasion on which the picture was taken must also be given. When in doubt as to the choice of a photo, send us two or three, and let your editor choose the best one.

We invite expressions of opinion, news stories, reminiscences of the past, human interest stories, historical narrations, as well as day-to-day news reports, so our publication will be enriched by the contributions of the Indian people themselves. These writings will be given priority.

In view of the extra work involved, the deadline for publication has moved to the 15th day of the month preceding the date of issue. This will allow mailing the paper on the first day of the month.

Ontario Wood Carver Sells Round World

As I drove along the road through the Curve Lake Indian reservation, a few miles north of Peterborough, Ont., my eyes suddenly fell on a whole fence of totem poles. I knew only one Indian in Canada likely to surround his home with such symbols, so I turned in.

In a workshop behind the house I found Austin McCue (Chief Rising Sun) so busy he didn't notice me at first. He had been out roaming his 80 acres of bush, searching for natural art in wood, and he was working pieces into items for tourists.

Austin's handiwork has been shipped around the world. Originally it was nothing more than a family tradition. For a living he trapped and guided fishermen and hunters with initials and symbols carved on his birch bark canoes. These he sold to sportsmen and tourists.

Austin's carving has now become a handicap for the Reserve Industry. He has made a remarkable success of it, helping the some 400 residents to get on their feet. "He deserves all the credit," Austin says.

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Austin's carving has now become a handicap for the Reserve Industry. He has made a remarkable success of it, helping the some 400 residents to get on their feet. "He deserves all the credit," Austin says. Austin McCue has made several hundred totem poles. He also makes paddles, axe handles, walking sticks, hand sleighs, dog sleighs, snowshoes. He goes to the sawmill in quest of designs in discarded slabs. After he has given them an artistic touch or two, tourists take them home. Austin's wife, Hazel, and his daughter, June, work on moccasins and leather jackets.

"It is amazing what you find in the bush in the way of natural art," Austin remarked as he pointed to the likeness of a bear with its mouth open, hanging on the wall. "That was a real masterpiece made by nature herself. Yet lumbermen threw it away as fit only for firewood."

"I make thousands of wooden tomahawks and knives. They are a straight production proposition. But real Indian handicraft is the kind I learned from my grand- father and he learned from his." STAR WEEKLY MAGAZINE

New Home For Chemahawan Band

The 355 Indians and Metis of the Chemahawan band have moved to a new 31,100-acre settlement at Easterville, Manitoba. The new community, named for Chief Donald Easter, head of the 270 treaty Indians, consists of 73 new bungalows valued at $7,000 apiece.

What the band has given up is their ancestral home, 6,000 acres of land some 60 miles to the east and 55 houses, the best of which was valued at $600.

Manitoba Hydro brought the old band home for the $140-million Grand Rapids power project, but no money exchanged hands. Instead, Hydro paid the shot for new land, homes and moving costs.

Chief Easter and Chief Walter Hart, who speaks for the Metis, said the people were happy. Both think a good deal has been made. At a special dedication ceremony attended by Indian and government officials, for the official opening of the new community, S. W. Shortlinghaus, head of the government's committee that handled the deal with the people, observed: "Their negotiators were tough, but fair."

As the dignitaries lined up for a serve-yourself lunch, Joe Nasekaw, the master of ceremonies, shouted: "Don't be afraid. We don't mind eating with white people." This drew big laughs all round.

Everybody seemed happy and contented with the exchange.

New Books (AMERICAN REVIEWS)


THE ASSINIBOINES. James L. Long. University of Oklahoma, 1961, $3.00, bibliography, index, illustrated. The author is part Assiniboine; the illustrator, William Standing, is a noted Assiniboine. A fully descriptive account of this once powerful tribe and the ultimate changes in their way of life.


Organization, The Key To Success

by KAY CRONIN

Recreation Officer and the other Probation Officer for the area.

And then there's the member.

who's the ideal liaison man between the Indian people and the rest of the Committee — Father Ronald Blaquiere, O.M.I., Indian missionary in the Penticton area.

NON-PARTISAN PRESIDENT

Finally there's a very special member who doesn't really officidalm in any way, shape or form! yet she was the one who sparked the Committee into being in the first place and was unanimously elected its president.

She is Mrs. Albert Shipston, who operates Penticton's "Welcome Center," a very active member of the John Howard Society and a longtime friend of the Indian people in the Okanagan Valley.

Being the only non-partisan member, so to speak, and having such a deep understanding and respect for the human dignity of the Indian people, Mrs. Shipston makes an ideal president for Penticton's Indian Affairs Committee and chances are her term of office is likely to be a long one.

Besides the make-up of its members, a very important aspect of this Committee, I thought, was the fact that its monthly meetings are held — not in the evenings when they would automatically be classified as extra-curricular activities, but on Monday mornings, right in the middle of, and therefore an essential part of, the day's work.

Since most of the members work in town, the meetings are usually held at the Public Health Centre. But last month the Committee met at the Council Hall on the Penticton reserve and it now looks as though this interchange of location might become a regular practice.

SUCH ENTHUSIASM

Another unusual aspect of this Committee, I found, was the almost unbelievable enthusiasm shown by its members, several of whom I interviewed individually in their various places of work. Now it's one thing to encounter such enthusiasm for Indian matters among ordinary everyday people involved in similar organizations. But when you find leadership and devotion to duty in a position of power, yet, and meet with this same kind of enthusiasm, then that, in my experience at least, is a very rare thing indeed.

This enthusiasm was most marked among those members who have never been especially interested in the Indian people but are working with that Committee. Their chief reaction was one of complete surprise and delight to discover that the Indian members were not only articulate in expressing their views at the meetings, but were also assuming responsibilities of leadership within the group. And I couldn't help smiling to myself when I heard these reactions because they are so typical. So often when people suddenly decide to do something about helping the Indians it comes as such a jolt to them to discover that they have much to learn as well as to teach.

Later on, during visits with Mrs. Gabriel and other members of the Penticton band, it was heartening to discover that the Indian people seemed just as enthusiastic about their work in the committee and the real spirit of friendship and willingness to learn from each other which exists among its members.

As for the results which the Committee has achieved so far, I would unhesitatingly place this spirit of mutual understanding and respect among its members at the top of the list, for it is undoubtedly this which is bringing about a much-needed awareness of the needs of the Indian people right to the heart of the organizations in the community.

TANGIBLE RESULTS

Other more tangible results include getting jobs for Indians and seeing that more are made available to them; helping them with vocational courses to qualify them for better employment; increased social welfare and health services; planning better recreational facilities and law enforcement on the reserve. At the last band meeting it was agreed to set up a Police Commission on the reserve so that the Indian people can assume responsibility for their own law enforcement and only call in the R.C.M.P. when absolutely necessary.

Another successful venture which had the committee members slashing through red tape like crazy was the agreement to hand over the ownership of the disused day school building on the reserve to the Penticton Band. Committee members were put in full force for the handing-over ceremonies and immediately afterwards launched their Homework Study Program in the school building. Under the supervision of senior students and parents the younger students now have supervised homework in the new Study Centre every day.

In addition to these many projects which are helping the Indian people in general, a special Case Committee was set up to work with individuals or family groups in need of assistance. And this is where the red tape really gets cut to ribbons because instead of the old routine of an Indian constantly being referred first to one department, then another, then another, ad infinitum, all these departments are on hand in one place, at one time, ready and anxious to help him.

MERITS CLOSER STUDY

With such positive and far-reaching results in evidence after less than a year of operation, it looks as though the Indian Affairs Committee of Penticton might well have hit upon the magic formula for advancing the cause of the Indian people at the community level. In which case it merits a closer study by other communities, especially in British Columbia which has the second largest (40,000) Indian population throughout the provinces of Canada.

NiWi Anamia
My Prayer Book

English and Ojibway

Arranged by Rev. J. Lemire, OMI

244 pages, illustrated.

Soft binding

Available at Mcintosh Indian Res. School

Mcintosh, Ontario

$62.00 per hundred, 65c a copy
Part VIII

CULIÇOILN—Son of Sei-wac, with medicines cap made of human hair and adorned with feathers. By Paul Kane, courtesy Royal Ontario Museum.

CHAPTER II—wives are also worked as servants and are present at all ceremonies and dances. They are specially trained in the art of making baskets and are responsible for managing the household affairs. They are also responsible for the care of the children and for teaching them the skills needed to survive in their environment.

The Culiçoiln are often depicted in popular culture as fierce warriors and powerful leaders. They are known for their strength, courage, and skill in combat. They are also respected for their knowledge of medicine and their ability to heal the sick. The Culiçoiln are considered to be one of the most powerful and influential groups in the region, and their leaders are often sought after for their advice and counsel.

In the next chapter, we will explore the culture and way of life of the Culiçoiln in greater detail, examining their customs, beliefs, and traditions in depth. We will also look at the role of women in their society, and the unique challenges and opportunities faced by women in the Culiçoiln culture.

For more information on the Culiçoiln, you can read my book, "The Culiçoiln People: A Cultural History," available on Amazon.

I hope you have enjoyed reading this chapter on the Culiçoiln. If you have any questions or comments, please feel free to reach out to me. I would love to hear from you.

Best regards,

[Your Name]
I like to talk to my brother-in-law because he talks much as the people here feel. He is one who does not like to be different. My brother-in-law, Anoo-way-tusk — the one who doubts — says that I have told people the things which they think work for them. He wants to know about those things which have not worked. He wants to know what things work against the people doing things for themselves.

While I have thought about these things many times, I wonder and think about them again. There are many reasons why something does not work. Sometimes, it is because the people do not work together. This is true. But why do the people not work together? This does not mean that they cannot do things together. Sometimes, it means that they do not understand what they are working for. If I do not understand what I am working for, then I do not feel like working. Sometimes, they do not want the things which are being worked for. But there is no way in which to say what they think except to work poorly.

**DO IT FOR YOURSELF**

Often, it is because they have become used to certain people doing certain things for them when they should be doing these things themselves. I know of many places where the teacher or the storekeeper does most of the letter writing. Often, because they do these things, they end up deciding that the people should decide for themselves.

It is hardly ever clear why something does not work unless we think and study what has been done. As I talk of these things, you can be sure that in another place, there may be other answers that I will not mention. Then there are other things which we may not know about that could be working against us.

I want to talk a little about a place where they wanted to build a hall. There was a hall there already. The people wanted another place where they could hold dances. They were not allowed to hold dances in the old hall. Whether this was right or not is not for me to say.

Some of the people decided that they would build a new hall where they could dance and do other things. The old hall was not high enough to play basketball and they thought about this, too, as they planned for a new hall. There were other places where the halls were high enough to play sports such as basketball.

They started to collect money. With the money they raised, they bought what was needed. One of the people who did this thought that they should buy the materials that were needed. There were some buildings which were not being used any longer away from the settlement. They contacted the owners and were given permission to do whatever they wanted with the buildings. They tore them down and moved the lumber and other materials to the village. They did many things about the hall.

They held meetings to decide what to do. They held work meetings to get the old lumber ready to be used. They obtained a place in the centre of the village to build the hall. Then the work stopped.

It is possible that the work stopped because there were too many other important things to do. Maybe it was because the men who had the job did not feel like working any more. Sometimes, they do not want the things which are being worked for. But there is no way in which to say what they think except to work poorly.

**PAID WORK**

After the work stopped, nothing happened for a few weeks. Then the leaders got the people together again to build the hall. Many of those who worked all day did not feel like working in the evening. They felt that they were supplying the money through what they earned at their jobs and that this was enough. They felt that those who did not have jobs should do the work of building the hall and that they should be paid for their work.

About this time, a community development worker was sent into the village. He was to be there for the summer. Two or three months is not enough for the Government to want to see if he could help the people to do things for themselves. The people could not understand what this job was about. Some of the people thought that he had been sent into the village to find out what the people felt was wrong and that the people felt should be done about it. This was part of his job.

When he helped the boys start a Scout Troop, some of the people thought that this was his job. But many people, he did not have a job. The people held a meeting about the hall and how they could start the work again. The community development worker was discussed. He did not seem to have a job. Why don't we give him one. It would not have to be necessary to pay him because the Government is paying him already. Why not have him be the foreman for putting in the foundation of the hall?

**WILLING HELPERS**

The community development worker did not want to be the foreman because he felt that the people should supervise their own building. There were carpenters in the village. However, the people had made up their mind and would not be refused. Finally, the community development worker said he would act as the foreman to be paid for his job. But many people did not have a job. Why not have him be the foreman for putting in the foundation of the hall?

When he helped the boys start a Scout Troop, some of the people thought that this was his job. But to many people, he did not have a job. The people held a meeting about the hall and how they could start the work again. The community development worker was discussed. He did not seem to have a job. Why don't we give him one. It would not have to be necessary to pay him because the Government is paying him already. Why not have him be the foreman for putting in the foundation of the hall?

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thing they can use again, then I think that what happened is good. People learn not only from what they do that is good, they learn also from those things which might call mistakes. But people learn more quickly and they learn much better when they try these things themselves.

I tell Anno-way-tusk that each village and reserve is different. How something is done in one place may have to be different in another. He says that there is nothing wrong with that and I agree with him. What is important is that people find a way to do things. To do this, they must agree on what is to be done. They must find out everything which can help them do the job. They must decide what the best way to do the job must be for their village or reserve. Not only this, they must decide if there are other ways in which it can be done if the way they first thought was best does not work. Then they must do the job.

It is not enough to do the job. Once the job has been done, the most important part is still to be done. Then they must look at the job they did. They must ask themselves, “Did we do a good job?” “What did we do that was done well? What did we do that was not done well?” “How could we have done better?” “What have we learned by working together?”

QUESTION ANSWERED

All of these questions have to be asked and others, too. It is not enough to put a net down in the lake and catch fish. Sometimes you do not catch fish. One needs to know why one catches fish or does not by putting down a net in a certain way in a particular place. The same is true of a trapper. He does not set a trap and wait for a trap. He has answered the question to himself before he finds that it is not the best place to catch a mink. But he has asked questions of himself and he has thought about everything he knows or can find out from others about the best place to catch a mink.

And so it is about community development. One does not try to do community development where there are no people. One does not try community development and expect others to do everything for you. People learn and they will find a better way to live. The main thing is that they are willing to look.

Indian-Metis Girls Home Planned

LOYDMINSTER, Alta. (CCC) — The establishing of a group home for Indian and Metis girls discharged from jails has been undertaken as a Canadian Centennial project by the Catholic Women’s League of the archdiocese of Edmonton.

The project was outlined at the 42nd annual CWL convention here attended by nearly 200 members from the 122 councils. Mrs. F. G. Timperley, newly-elected district president, outlined the details in addressing the convention. She spoke following an address by Rev. William Irwin of Edmonton, director of Catholic Charities for the archdiocese.

“The proposed group home is considered by the Centennial Committee to be one of the best projects yet planned for the 100th birthday of Canada, as it is the only one to date dealing directly with Indians,” Mrs. Timperley states.

The initial cost of the home, designed to house eight girls, and maintaining, will be approximately $50,000, to be raised by the various councils with projects set up by the directors and members. The only Metis and Indian girls are sent to jails, not only once but are known to be repeaters,” and this is inevitable, Father Irwin said.

“For these girls are not often accepted by our society and once they leave their reserves, they have no place to call home. A home such as the one planned, will prepare them for society and give them the feeling of integrating.”

Father Irwin spoke during the afternoon session on Christian leadership in the community.

“The first requirement of a leader, is an ideal toward which to strive. The effective leader must know reality, must be acquainted with his environment; he needs initiative, generosity and humility.

“Charity is most essential, but in these days of organized charity it consists mainly of giving one’s time to help other human beings achieve their true dignity as children of God,” Father Irwin stated.

Ukrainian Committee Plays Host to Indians

Some of the oldest citizens of Canada were guests, in Winnipeg, of some of the latest newcomers to this country.

A gathering of Indians and Ukrainians enjoyed a program of speeches and entertainment sponsored by the Ukrainian Citizens’ Club of the Ukrainian Canadian Committee.

Percy J. Bird, a liaison officer for the Community Development Service of the Welfare Department of Manitoba, told the gathering that more than 3,000 Indians living in the Winnipeg area now “make the largest Indian reserve in Manitoba.”

He said Indians were leaving their reservations to seek more profitable employment in towns and cities and that the National Indian Council was making good progress. Mr. Bird is acting chairman of the Manitoba branch of the Council.

“The Council’s chief aim is to unite all Indian groups and to instill pride and initiative into the Indian people, to let them learn from other ethnic groups to help themselves and to develop constructive plans for social and economic improvement.”

The program comprised an Indian war dance, choral selections by St. Vladimir and Olga cathedral choir directed by Mrs. Olga Hawryluk and vocal solos by Janet Karpynka.

FRESH EGGS, ANYONE? George Dolores, a former coal miner, works at co-operative chicken and egg enterprise in Segundo, Colo. The self-help project, now in its fourth year, was established by Father George T. Andrews, SJ, in the hard-hit former coal mining community, with interfaith cooperation, originally aided by a $5,000 loan of church funds approved by Bishop Charles A. Buswell of Pueblo.

NIC Leader Asks for Religious Tolerance

WINNIPEG — In a brief submitted to the National Indian Council by Miss Kahn-Tineta Horn, of Cauhnawaga, P.Q., a section calls for religious tolerance on the part of its members.

The resolution was submitted to the NIC’s meeting in Winnipeg, March 28.

It reads:

“Religious Tolerance: Recently statements were carried coast to coast in newspapers and in other media of an officer of the NIC expressing certain prejudice or hostility to certain religions.

“In view of the fact that it is a private right of all Indians to embrace the faith of their choice, this should not be expressed officially or unofficially by an officer.

“In addition, as relations between Indians and non-Indians may be of growing importance in the future, expressions of religious hostility and prejudice against their faiths can cause unnecessary antagonism.

“Therefore, the official policy of the NIC should be neutral as to religion and restrain any officer from criticism of any religion.”

Grant for Work Among Eskimos

OTTAWA (CCC) — The federal Department of northern affairs and natural resources has made a $10,000 grant to the Co-operative Union of Canada to help finance a co-operative development program in northern Canada, it was announced earlier this year.

A full-time field worker is to be sent to the Eastern Arctic to supplement educational and organizational help now being given to Eskimo co-ops by the department’s industrial division.

It is to be a project of Co-operatives Everywhere, the CUC program of aid to co-operatives in developing regions in Canada and abroad.

The division has helped Eskimos in Canada’s north establish and operate 18 co-ops in six years. They did $500,000 business in 1962. The 1963 figure is expected to approach $1,000,000.

Eskimos are marketing arts and crafts through co-ops and operating co-op tourist services, housing and fisheries co-ops, credit unions, fur co-ops and co-op retail stores.

Earlier this year the North-West Territories Council announced it would make a $17,500 grant to the CUC to initiate a Co-operatives Everywhere program.
Co-op Harvests Wild Rice

The Manitoba government allowed members of a newly-formed Indian co-operative group, made up of 11 Indian bands across the province, to harvest and produce wild rice in the entire Whiteshell area. Mines and Natural Resources Minister, Sterling Lyon, stated that the unique agreement may be renewed annually for the next four years.

"This is another example of the manifestation of the provincial government's policy to help the Indians help themselves," he said.

The co-operative, which produces more than 50 per cent of the total wild rice crop in Manitoba, is formed of those Manitoba treaty Indians and Metis groups that have been harvesting wild rice in the Whiteshell area as a tradition.

The bands are: Fort Alexander, Hope River, Little Black River, Fisher River, Brokenhead, Fairford, Lake St. Martin, Little Saskatchewan, Jackhead, Lake Manitoba and Peguis.

President of the co-operative is Walter Courchene of Fort Alexander, and Chief A. E. Thompson is vice-president.

Government Translator

TORONTO — A young Indian woman who could barely speak English when she came here four years ago now works for the Ontario government translating news releases from English into Cree.

Mrs. Richard Coatsworth (Mary Wheesk) was born in Albany as a child. She met Richard Coatsworth, a Toronto auditor, at Moose Factory and came to Toronto in 1960.

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CALGARY — The Red Deer River in Alberta was the dividing line between the Cree Indians of the north and their traditional enemies, the Blackfeet of the south. The Faith was brought to the Cree first, probably because the waterways of the North Saskatchewan River provided the chief means of communication. Although the first mission to the Cree was established as early as 1843, thirty years were to pass before a permanent mission was made in the Blackfoot domain. Lack of missionaries and resources prevented it. Yet, the missionaries were not indifferent to the lot of the Blackfeet. From time to time they made apostolic journeys into their country, winning some to the Faith, always spreading Christian ideas.

On April 15, 1873, the sainly Bishop Granolin, in charge of the missions of the North-West, sent Father Constantine Scollen, OMI, whom he had ordained priest three years earlier, to begin the evangelization of the Blackfeet. The first English-speaking Catholic missionary to work west of St. Boniface, this Irish-born priest, nephew of Archbishop T. Connolly of Halifax, the founder of the first school in Alberta territory, had already labored since 1862 as an Oblate Brother on the Alberta missions.

**OUR LADY OF PEACE**

Father Scollen established his headquarters on the north bank of the Elbow River, about 25 miles west of the present city of Calgary. The site was in the area of the Blackfoot winter camps and was the first ecclesiastical centre in Alberta between the Red Deer River and the U.S. border. It was named “The Mission of Our Lady of Peace in the Country of the Blackfeet.” Father Scollen was well received by the Indians and the mission began successfully. As his endeavors were directed towards nomads, he was always on the move, visiting the various encampments across the Blackfoot territory, living the life of the Indians and returning from time to time to the small mission house on Elbow River.

In the Spring of 1875 he was given the assistance of Father Leon Doucet, OMI, a young priest from his arrival, Fr. Scollen decided to choose a better site for the mission of Our Lady of Peace and commissioned Fr. Doucet to build a cabin at the junction of the Bow and Elbow Rivers, whilst he himself visited the Indians in the vicinity of Fort MacLeod.

Father Doucet moved down the river and with the help of Alexis Pelletier, a Métis, a mission post was erected. The missionaries, the cabin was erected. There, in September 1875, Fr. Doucet greeted the Mounted Police, touring the territory to establish police posts. They encamped beside the priest's cabin, the only habitation in the valley and chose the place for the post, which they called Fort Garry. On Father Scollen's return from the South, the mission moved to nearby higher ground and thereon was erected the Chapel, the first church of any description in what is today the city of Calgary. It was given the name of "Our Lady of Peace."

**NOW, ST. MARY’S**

For 15 years more this little church bore this name. Then a larger church was erected and its name was changed to Mary's. The chronicle of the mission of Our Lady of Peace came to an end. Thirty-seven years later St. Mary's was chosen as the Cathedral of the Diocese of Calgary and became, what it is in reality, the Mother of all the churches in Southern Alberta.

Father Scollen continued his heroic labors among the Blackfeet for another seven years. At the request of the Lt. Governor, he prepared the Government report, which led to Treaty Number Seven, aided the Commissioners in negotiating the Treaty, gathering the Blackfoot Tribes for the meeting with Lt. Gov. Laird, acted as interpreter and signed the Treaty as a witness at the historic gathering of September 22, 1877. His influence with the Blackfeet was so great that the government authorities used his aid in 1878 to quell a riotous disturbance of 4,000 Blackfeet at Fort MacLeod and again in 1879 to bring aid to them when stricken by famine.

In due course, as the result of the Treaty, the Blackfeet were removed in their reserves and have lived peaceful lives on their own lands since. The reserve nearest the original mission of Our Lady of Peace was allotted to the Sarrcees, a tribe of Beaver Indians who belonged to the Blackfoot Confederacy. Situated between the Elbow River Mission site and the city of Calgary, the church of the Catholic Sarrcees is entitled to perpetuate the memory and bear the name of Our Lady of Peace in the Country of the Blackfeet.

In the Fall of 1882 Father Scollen was transferred to the Cree missions of the North. His successor in the Calgary mission was Father Albert Lacombe, OMI, who had actually been absent from the Canadian West for ten years. It is natural that the blessing of this colorful mission in the frontier village of Calgary at a time when people began to settle there, gave the impression that he had been there all the time. Thus, Father Scollen's part in the founding of the church in Southern Alberta and the blessing of Bishop Alexander Carter of the diocese of Sault Ste. Marie. The first Indian Curia is in the diocese of Victoria.

At a recent Legionaries ceremony here, the first for Indian Legionaries in Ontario, Bishop Carter said he was happy to see the spirit of the Legion of Mary growing and "I have given my consent enthusiastically for two new curia."

"I am indeed very proud of the work being done by our good Indian people," Bishop Carter told the more than 150 Legionaries present. "It is of the utmost importance that we work together—this leads to success.

"Gone are the days when the priest could do all the work alone," Bishop Carter continued. "The laity are now to take their rightful places in working for the sanctification of souls. Each one of us is called to work as an active apostle so that souls may be won for Christ. Let us esteem our role.

"The Legion of Mary is one function to further the Kingdom of Christ on earth. Periodically, then, we come together to refresh our own strength and to place our strength at the feet of Mary, the Mother of Christ."

"All through the ages, since the beginning of the New Testament, one picture emerges and stays, one figure so very closely connected to Christ. This picture is that of Mary the Mother of God. This figure is a sign of faithfulness, a sign to always remain, full of love and admiration to Mary, our Mother and Queen.

"Mary is also a sign of unity in many ways. It was she who was spoken of after the first sin in the Garden of Paradise. God promised then His Son as a Redeemer. Mary became, then, a bridge of new life through which the gates of heaven would be opened.

"It was to Mary that an Angel of heaven appeared and saluted her 'Hail, Mary, full of grace,' Bishop Carter concluded. "May Mary be with us always and may the spirit of the Legion of Mary be with us always."

"Mary was a young priest for three years. She was chosen as the Cathedral of the Diocese of Calgary and became, what it is in reality, the Mother of all the churches in Southern Alberta. It was chosen as the Cathedral of the Diocese of Calgary and became, what it is in reality, the Mother of all the churches in Southern Alberta. It was given the name of "Our Lady of Peace."

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The Northern Indians’ Problems Can Be Solved

Four years ago, the Centre for Community Studies began "a three-year study of research on factors affecting social and economic development of northern settlements" in Saskatchewan. The resulting report, a 114-page booklet entitled The Indians and Metis of Northern Saskatchewan, has recently been released.

The authors of the report find the North faced with a severe problem of overpopulation. The economy in its present state cannot support the present population, which has doubled in the last two decades and shows no signs of declining.

There have been attempts made in the past to deal with the Indian-Metis problem in the North. This report analyzes past programs and their efficiency, and finds them wholly inadequate to meet the demands of the present situation. At the same time, it makes recommendations for future programs of economic and social development, based on extensive and detailed study of the North and its people.

The solution proposed is that this underdeveloped area of the province be developed in order to support its population, and make its people economically independent. Convenienly general, the report itself does not. It makes specific and detailed recommendations for the implementation of such proposed program, including cost estimates.

The report takes for granted, and for good reasons, that the problem of the North can be solved. There is really but one condition: "The fundamental question really is, how ready and willing are the Canadian citizens of Saskatchewan and Canada to provide for the development of the Indians and Metis? To what extent are 98 per cent of the population and their representatives ready and willing to commit themselves to helping the two per cent?"

A lack of conviction and commitment to solve the problem in the past has been responsible for the too regular allotment of funds and personnel to give any program reasonable hope for success. To undertake a genuine policy of development, according to the recommendations of this study, would demand enough commitment on the part of the government to set aside $1,253,680 to its realization.

It’s not a paltry sum, yet it would constitute only slightly more than one per cent of the present provincial budget of $214,876,150.

Furthermore, adopting such a program, at what cost, is an investment that would pay rich dividends not only by way of our northern area contributing to the economy of the province, but by way of the gradually broadening Indian and Metis population to realize the kind of existence to which every person has a right.

The alternative would be to continue increasing welfare payments which may keep their recipients alive, but intensify and deepen the problem by continuing to encourage dependence and lack of initiative on the part of Indians and Metis. This alternative seems not only the more expensive of the two, but impossible as a solution.

Many people dispose of the Indian-Metis problem with a despairing shrug. The report of the Centre for Community Studies makes such an attitude inexcusable. Because poorly financed and halfhearted attempts in the past have been inadequate is hardly reason for failing to adopt, wholeheartedly, the measures now proposed. Valuable lessons have been learned in past decades; knowledge and experience are now available to give surer hope of a successful solution.

The question remains: Do the people of Saskatchewan and their government want badly enough to solve the problem to take the necessary steps? A.W.H., in the Prairie Messenger.

Club Members Tour Oakalla

At the invitation of Deputy Warden Grahame Watt and his assistant, Nick Schroeder of Oakalla Prison Farm, B.C. lower mainland, senior members of the Catholic Indian Study and Leadership Club were taken on a special tour of the prison June 4.

The group was invited to the Centre for Community Studies to hear a panel discussion on Indian Affairs and have been asked to return for further visits with the trainees.

A panel discussion on Indian Education was conducted by junior members of the club at the May 25 meeting of the Parent-Teacher’s Association at St. Mary’s parish, Chilliwack. Panel speakers on that occasion were Mr. and Mrs. Philip Joe, Seraphine Ned, Leonard Bob, Louis Joseph and Gabriel Jack.

The group was invited to Chilliwack by St. Mary’s pastor, Father John Fagan.

Put your trust in God, my boys, and keep your powder dry.

- Colonel Valentine Blacker

The MINOR SEMINARY FOR STUDENTS OF INDIAN DESCENT, at Otterburne, Man., is a residence for the boys who attend the nearby Otterburne Collegiate. The building, erected by the Archdiocese of St. Boniface, comprises sleeping quarters for 12 students, a recreation hall, a chapel, two study rooms, a library and staff quarters for the two diocesan priests in charge. Two Key Oblate Missionaries take care of the kitchen and laundry.

Income For The Indians

(by Ernest Page, in CO-OP COMMENTARY)

To anyone who reads the newspapers and periodicals of Canada, it is obvious that there is greatly heightened interest in the future of Canadians of Indian and Eskimo ancestry. It is also obvious that Canada has mud­died itself into an impossible position entitled The Indians and Eskimos.

No Canadian can be let starve or suffer too seriously from mal­nutrition. Canadian children cannot remain illiterate. Disease must not be permitted to retard the proper development of Canadian families. On the one hand all this is taken for granted, and quite properly so.

But on the other hand the fact is that a large percentage of Canadian Indians and Eskimos cannot be expected, under present conditions, to provide themselves with food and clothing, shelter and medical care, not to mention newspapers and radios, to an extent which could be described as reasonably adequate.

The gap between what is available and what is necessary — the bare minimum — is bridged by relief, (sometimes euphemistically called transfer payments) on the basis of need. The result is that too often the good hunter or trapper or workman is not much better off than his neighbor who lives on relief.

The outcome of such policies has always been clearly predict­able. It is dehumanization and degradation. There is mounting evidence that a community which has lived on relief for years is likely to be poorer in spirit than one which is self-supporting or which receives relief only in a time of emergency.

The answer to the dilemma is not easy to find. But let us here introduce a new line of thought.

Indians and Eskimos are valuable to Canada. They add to the Canadian culture. Their presence opens up parts of this huge country which would be just blanks on the map without them. Their attitudes can blend usefully with those of the European and American stock which developed Canada. They are more help to Canada as clean-cut outdoor types than as misfits in city situations which cannot ensure employment even for those who are inured to industrialization.

Let Canada recognize this and provide every Indian and Eskimo (or better still perhaps every person in certain areas) with a subsistence, making at least meagre provision for the basic necessities. This would not be such a radical departure from present practice as it may appear at first glance. It would be a radical change in the principle on which present relief payments are based. It would be in the nature of an enlargement of the principle behind the generous allowances and old age pensions.

Astonishing results might be apparent in a decade or so. Morale would be strengthened. Responsible living would be encouraged. Incentive to produce would be greatly increased. The native peoples would have reason to feel that they are appreciated, not just grudgingly tolerated.

Such a step would have significance for the general economy too. It would be an experiment in the economics of the future. It would help to create a significant number of new consumers. Bar­ring quite unforeseen events, the spread of automation will demand new methods of distributing income. If consumption of goods and services is to be limited to purchasing power provided mainly by wages and salaries the economy is likely to stagnate.