



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

Single Copies 10 cents

VOL. XX, No. 9

WINNIPEG, CANADA

NOVEMBER 1957

Federal Vote Right Sought For Indians

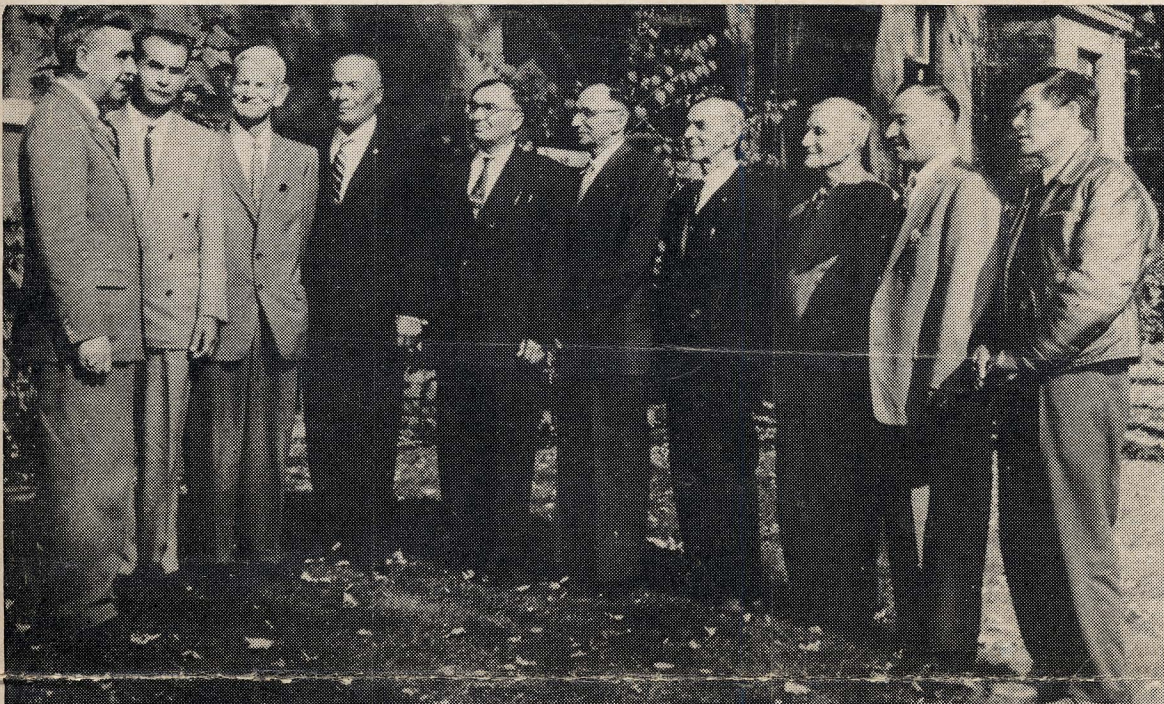
by CHARLES KING

OTTAWA, Nov. 1 — A CCF member of parliament from B.C. has started a move to give voting rights to Canada's 160,000 Indians.

Frank Howard, whose vast riding of Skeena is the home of 3,000 to 4,000 Indians of voting age, has given notice of introduction of two bills amending the Indian Act and Elections Act to allow Canada's first citizens the franchise.

The CCF MP's specific proposals include deletion of a sub-section of the Indian Act which requires Indians to sign a waiver of their right to income tax exemption on money earned on reserves, and deletion of the clause disqualifying Indians in the Elections Act.

He also proposes an additional sub-section for the Elections Act guaranteeing protection of treaty rights of those Indians who use the franchise.



The Indian representatives who came to Ottawa to meet Her Majesty the Queen are shown here with Indian Affairs Branch Director Col. H. M. Jones. They are, left to right: Elwood Modest (B.C.), James Gladstone (Alta.), James Dreaver (Sask.), Chief Geo. Barker (Man.), C. E. Styres (Ont.), Charles Nolet (Quebec), Chief William Saulis (N.B.), Ben E. Christmas (N.S.), and Joseph Askini (Nfld.). (Newton Photo, Ottawa).

Hats Off To The Indian Fr. J. Poulette, O.M.I.,

Chief Forest Ranger John Anderson, Dryden, in common with many of his fellow employees, has a healthy respect for the ability of the Indian.

He says "Indians in the Dryden area are busy these days picking cones from which the seed is extracted for use in our Provincial Nurseries. This work is profitable for the Indian and also the Department, making possible the expansion of our Reforestation programme.

"Personnel of the Department are aware of the assistance rendered by our first citizens in the management of their natural resources. In the spring a large number of Indians are engaged in planting trees. In summer when fires are rampant, the Indian is a willing volunteer and happy is the Fire Boss when he obtains a few experienced Indian firefighters.

"Many a young Forest Ranger remembers with gratitude the advice and assistance given by some old Indian whose knowledge of the country and bush experience was invaluable in keeping a forest fire from becoming disastrous.

"In winter, the harvesting of

our fur is largely done by Indians.

"If employees of the Department were asked to select some particular group of citizens for outstanding service, there is no doubt the nomination would go to their colleagues — THE INDIANS."

EDITORIAL

In lieu of an editorial, we publish on p. 2 of this issue a very important statement of the bishops of Manitoba defining precisely the essential elements of a Catholic school. We urge Government officials, school principals and teachers as well as all Catholic parents to read and study this up-to-date document.

It will be readily seen from this that the Church does not approve of mixed classes; that is, classes in which Catholics and non-Catholics attend in the same classrooms, except by very special permission from the bishop, according to Canon 1374.

Buried in St. Boniface

ST. BONIFACE, Man.—His Grace Archbishop Pocock officiated at the funeral of a veteran missionary, Fr. J. E. Poulette, in the chapel of St. Boniface Juniorate, Nov. 6.

Present at the throne was His Excellency Bishop Paul Dumouchel, O.M.I., of The Pas, Man. His Grace was assisted by Fr. I. Tourigny, Provincial of the Oblates.

Funeral Oration

His Grace Archbishop Pocock, in a brief oration paid tribute to the late missionary priest and religious, who practiced in an eminent fashion the virtues of poverty and obedience in order to serve better the Indians and the Church.

Over 30 priests, seculars and Oblates, attended the funeral as well as Sisters from five congregations, including eight Benedictine Sisters. There were also lay people who came from the mission districts served by Fr. Poulette, including a Mr. Alexander Simpson, who used to be

Fr. Poulette's guide in the Camperville district in 1935.



Fr. J. E. Poulette, O.M.I.

The Essentials of a Catholic School

Prominence is given to the presentation of a brief to Manitoba's Royal Commission on Education by Catholic Indians of that province. This justifies the publication of excerpts from another brief presented to the same Commission by the Bishops of Manitoba.

We have on this page the very gist of what the Church considers the essential elements of Catholic education.

1. Religious permeation of teaching.
2. Teaching of religion as such.
3. Role of the teaching personnel.

These standards or norms apply to all institutions of learning under Catholic auspices or staffed by Catholic personnel and are properly called **Catholic Schools**. Any institution which does **not** fulfill these 3 norms is a public or non-denominational school.

Catholic Principles

QUITE possibly the three main provisions of the public school law of Manitoba satisfy the demands which a large number of citizens might be inclined to make with regard to religious instruction and exercises.

Nevertheless, they fall far short of what would be required by an education which meets the needs of Catholic children. In order to appreciate the contrast, the Catholic ideal may be studied in relation to the three points analyzed above: religious permeation of teaching, religious instruction, religion of teacher.

1. Religious Permeation of Teaching

It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject treated be permeated with Christian thought.

This is the sacred and dynamic quality which Leo XIII, sixty years ago, defined as the real characteristic of Christian schools.

The principle may be stated in many other ways, but a striking modern one would read: "Just as a real Christian must live according to his beliefs not only on Sunday but on weekdays as well, so a Christian school must mirror Christian beliefs, not only during religious instruction, but throughout the day."

Why?

Before listing some of the ways in which the Catholic concept of education influences a school day, it may be useful to explain the basis for what may appear to be a peculiar theory.

Catholics believe that the aim of Christian education is to co-operate with Divine Grace in forming Christ in those regenerated by Baptism, to prepare them for Christ-like living in our society, in anticipation of future life.

It is our conviction that God revealed Himself to man in Christ, His incarnate Son, who established a Church and gave it the means to bring men to their destiny which is a supernatural life of union with God in this life and in eternity. If this is truth, if this is reality, this fact must govern and orientate the entire process of education.

Training for useful and happy citizenship is certainly a worthy objective of school programmes,

but for one who holds the above spiritual views, good citizenship must be considered as part of a much more precious vocation, that of life as a wise and good Christian. The school must prepare for both. We say this, not with the intention of imposing our views on those who do not accept them, but in the hope that our position may be more easily understood.

How?

Here are a few applications of our views to a school programme:

1. Education must embrace not only knowledge and the acquisition of skills for the pursuit of knowledge, but also the formation of character, continuous attention to the deliberate practice of the Christian virtues.

2. Home, church and school must be harmoniously blended like root, trunk and branch, in the educational process.

3. Discipline must reflect belief in man's perfectibility with the help of grace, and his infirmity as heir of original sin.

4. Practice in community living cannot be governed solely by theories of social adjustment but must be consciously integrated into the exercise of Christian love towards God and man.

5. Since a child is member of a Church, a kind of membership that cannot be checked at the school door, like a hat or coat, the liturgy of the Church will be reflected in the classroom. A Monday, for example, will not be just a Monday, but the feast day of a saint or a reminder of an aspect of Christ's life.

The ordinary skills and entire subject matter of the curriculum

would be taught, but the theme for the teaching of art or composition might occasionally be inspired by the seasons of Advent, Christmas, Epiphany, Lent, Passion Week, Pentecost, etc. The various projects now undertaken in aid of the Red Cross, Community Chest, etc., would be supplemented by similar projects in aid of the missions, etc.

6. Natural sciences will be taught as the fruit of the application of man's God-given intelligence to the penetration of nature, the fruit of God's wisdom and power, in such a way as to recognize faith as a source of wisdom, affirm will power as a reality in a world of deterministic materialism and consider miracles as possibilities.

7. History will be given proper importance as a source of knowledge, while not stressing the present and the future of the exclusion of the past. The most important event in all time, the birth, death and resurrection of Christ will be taught as history. Religious influence in history will be given due consideration and be treated objectively.

8. The study of geography will certainly emphasize human and spiritual values in addition to the economic and political, give more than usual attention to the Holy Land and to the City of Rome, contain data on the religious status of the inhabitants of various lands, be somewhat related to missionary endeavor.

9. Religious vocabulary would be included in spelling and reli-

2. Religious

A word may be added with particular reference to religious instruction. This subject is provided for in public schools if certain conditions are met but in face it is generally omitted. In Catholic schools it is accorded

3. Catholic

Finally with regard to the teacher: Catholic education as outlined above is evidently the work of Catholic teachers.

As Pius XI said so wisely: "Good schools are not so much the product of good organization as they are of good teachers." A good Catholic teacher (and here it is not our intention to compare a Catholic teacher with others) realizes that he is privileged to join human competence and love to the influence and action of Christ in the work of education.

He considers his school, whether it be great or small, beautiful or out-dated, as a kind of temple in which truth, goodness and the presence of God are rendered due homage in his own mind and heart, as a preliminary to impressing these qualities on his pupils.

He knows that every student

religious selections would not be excluded from literature.

10. Christian prudence would govern relationship between male and female students. Christian values would enter into appreciation of art and music.

11. Career weeks and vocational counselling would include concern for the discovery of calls to the religious and priestly life.

The great vocation of marriage would be seen in a Catholic setting of permanence and indissolubility and the sublime responsibility of the career of parenthood would be stressed; contrary tenets and examples of the secular world would be commented upon.

12. The occasion of death would be marked by prayer for the deceased and not merely by a memorial service.

These are some of the elements which make up what might be called the sacred and dynamic quality of the school in which the Catholic philosophy of life prevails.

The same line of thought is evident as that which requires a pupil to speak or write good English in classes other than English. The contrast with that envisaged by public school law is patent.

The Catholic ideal harmonizes with all that is best in the public school regarding secular subjects, but where it prevails an entirely different spirit permeates and transforms the school day.

Instruction

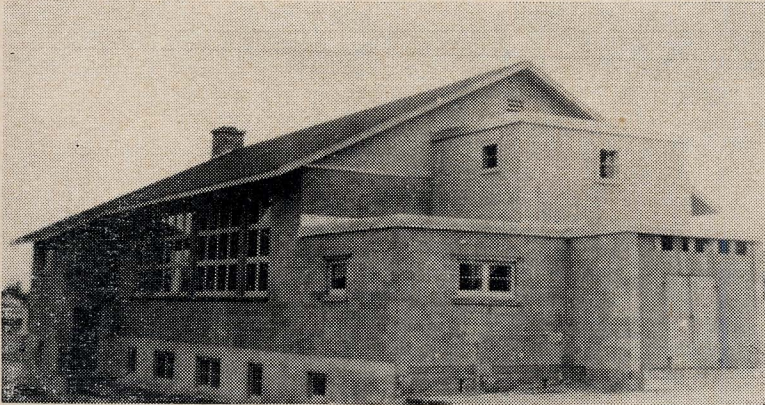
the first and best place, as befits the foundation and crown of all learnings. Proficiency in religion is given the highest awards. God is given priority. There are "none other gods" before Him.

Personnel

will bear, even into eternity, a shape which will reflect the way the teacher spoke, answered questions, aroused interest, distributed praise or blame, held attention, reacted to the contract of young minds.

He understands that whereas in a chemical laboratory the risk of spoiling more or less valuable materials in experimentation is well compensated by discoveries that may result, similar experimentation in a classroom may mean the eternal death or well-being of any one student.

From these comments, it is clear that a Catholic school is, above all, one which is staffed by excellent Catholic teachers. Every teacher teaches himself. An agnostic teacher will often unconsciously teach agnosticism. A Catholic teacher consciously teaches Christianity.



The new Community Center in Maniwaki is one of the most complete and up-to-date on any Indian Reserve in Canada.

Resolutions Passed at the Provincial Convention of the Catholic Indian League

Hobbema, Alta., August 22, 1957

1. **Family Life and Catholic Practice:** In order to consider a Catholic home a living cell of the Church, one must practice his religion well. For this you need the help of a Catholic school and the good example of the parents.

So Resolved: that the Parish Priest (Missionaries among the Indians) be asked to visit their Missions or individual homes more regularly, may be, follow a schedule for monthly or bi-monthly visits.

2. **Higher Education for Indians:** Since we found that a very small percentage of Indian children who have attended white schools (non-Indian schools) beyond Grade 8 were not beneficial to their Reserves, we all plan to future opportunities of our Indian children both on the Reserves and off the Reserves according to their preferences.

Resolved: In as much as possible Principals of Indian schools should see that pupils are being taught their prayers in their own mother-tongue at schools. If no Priest is available, we suggest that an older boy or girl help the younger ones.

3. **A Practical Catholic is one** who is faithful to the laws of God and of the Church. One who has his children baptized according to the Rites of the Church. One who prays at home and makes his children pray. One who gives good example to his children and neighbors.

Therefore Resolved: To follow faithfully the laws of God and of the Church, first of all by having your children baptized at the earliest convenience and an early Catholic education, and going to Church every Sunday.

Resolved: That the Missionaries be informed of the names of those Indians to be contacted for spiritual help, and to help those who are stranded in the cities and towns.

4. **Resolved:** That vocational training be increased in schools already established and that it be started in schools where there is none.
5. **Resolved:** That the evening classes be organized and a survey be made to find the interests of the Indian people on various subjects to be studied.
6. **Resolved:** That in as much as possible the Principals of Indian schools should see that the pupils are being taught their prayers in their own mother-tongue. If no Priest is available, we request that older boys or girls help the young ones for Catechism, their religion.

Mrs. Joe POTTS, Provincial Sec.-Treas.

A NECESSARY PUBLICATION

Rome, September 16, 1957

My dear Father:

I have received the first issue of "VIE INDIENNE." I wish to express my entire satisfaction. I deem this publication necessary and I encourage you most heartily to persevere in the definite organization of "VIE INDIENNE." I express the wish that all missionaries and even all Oblate houses in Canada subscribe to it.

With my best wishes of success in O.L. and M.I.,

LEO DESCHATELETS, O.M.I.,
Superior General.

The new publication, "Vie Indienne," is edited by Fr. G. Laviolette, at 619 McDermot Ave., Winnipeg, Man. Business Manager is Fr. Paul Piché, of the Indian Welfare Commission, University, Ottawa.

Mrs. Anastasia Abel Buried At Creston

CRESTON, B.C.—An Indian woman who lived during buffalo hunts, the Custer massacre, and many pitched battles between Indians and whites in the United States, Mrs. Anastasia Abel, 104, was buried in the Indian cemetery here Thursday after funeral services conducted by Rev. Father Scott, O.M.I., of Cranbrook Indian Mission.

Mrs. Abel, a member of the Kootenay tribe, was born in this valley in 1853, and lived all her life here. "She was a kindly lady," friends said. She died Tuesday, after having been ill for about two weeks. Several of her grandchildren, great-grandchildren, and great-great-grandchildren attended the funeral service, along with other tribe members. Mrs. Abel's husband died about 30 years ago, and her sons and daughters also predeceased her.

Some white people, now in their 40's or 50's, remember that,

when they were children, Anastasia would take them riding on the Goat River in her canoe. Many pitched battles between Indians and white men took place across the border during Mrs. Abel's teens, and she would have been about 23 when the Custer massacre took place. She was around 30 when the last buffalo hunt took place.

A portrait of Mrs. Abel, painted recently by Mrs. Jack Moore, of Canal Flats, daughter of Mr. and Mrs. S. Cameron, of Creston, now hangs in a Calgary museum.

Missioners for U.S. Indians Face 2 Huge Challenges

RAPID CITY, S. Dak. — Missioners among 30,000 U.S. Indians face two major challenges: Bringing the Indians into the Church's organizational life and facilitating their adjustment to economic change.

These problems were underscored at the annual conference of Indian missioners of North and South Dakota, Montana, and Nebraska. Bishop William T. McCarty, C.Ss.R., was host to the gathering.

Father Augustine Edelle, O.S.B., of Immaculate Conception Indian School, Stephan, S. Dak., noted in the past decade a rapid disintegration of the Indian culture. Missioners now must prepare the Indians for the hazards of city life.

These once nomadic people, Father Augustine pointed out, must be brought into "closely knit parish life, whereas previously the mission was the sole haven of Indian children. This is a real problem to missioners and one in which government

programs have failed most markedly."

In the economic field, schools alone cannot meet the problem. Missioners have turned to industry. A jewel plant near Rolla, N. Dak., employs 140 Indians. At Stephan, the Benedictines are planning a rug factory.

At McLaughlin, S. Dak., Father Augustine said, a toy factory begun by three Catholic men has expanded into another location near St. Francis Mission, conducted by the Jesuits. A third plant is in Lane Deer, Mont., under the direction of the Capuchin Fathers.

Father John Byrde, S. J., Pine Ridge, S. Dak., retiring president of the conference, was succeeded by Father Stanislaus Maudlin, O.S.B., of Stephan.



Indian Presentation to Education Commission—Councillor Boniface Guimont of Fort Alexander Reserve; Chief Campbell Sutherland of Peguis Reserve; and Councillor Felix Fontaine also of Fort Alexander Reserve. (Story on Page 6)



White Rose Of The Cherokees

by MABEL THOMPSON RAUCH

Concluding the story of a tender romance set against the tragic background of Indians driven away from their homes by the White settlers.

in the home. Soon she would be gone, Joe would close the deal for his 40 acres, then they'd enlarge the store and he'd show the Willard Company what a real Boston merchant could do! Monday morning Joe hurried out, but soon returned with news the encampment would move that day.

"Why don't you drive Ma and Priscilla down to the landin'?" he suggested to Olink. "Lots of the folks are going. They say it'll be quite a sight — crossin' the Indians over the river on the ice."

"Oh, yes, Uncle, let's do!" Priscilla at once chimed in. "It will be so remarkable to see a thousand savages all at once! And so very interesting to see Rose's people!"

Joe helped them start. "I'll get Rose underway," he said. "If I want to come, I'll just ketch a ride with somebody."

It was nearing noon when the Cherokee caravan began rolling through the landing. Folks hurriedly thronged the long front porch of the tavern. Immediately past it the road dropped sharply to the edge of the frozen river.

The soldiers came first, well mounted, joking with the folks along the street. Then the Cherokees began passing. Even Priscilla was touched. She whispered, "I had no idea! Its' terrible, isn't it?"

A nation torn from its native soil. Driven and herded to a strange western land. Heads down, trudging along with their meager possessions. The snow had begun falling again as if even Nature was trying to soften the sorry spectacle.

The Cherokees came into sight one hundred yards up the road, wearily plodded by the watchers, and marched down the sharp incline to the river. Before they had traveled twenty paces onto the ice they disappeared from view. It was as if a great white wall blotted them from sight.

Still they came. Betsy scanned each passing wagon. She ought to tell White Rose good-bye. She was a mighty good girl . . . better than a lot of these young triflin' woods wenches . . . too bad she was part Indian . . .

But the wagons continued to roll onward and still White Rose did not come. Betsy worriedly hoped Joe hadn't tried to keep the girl longer . . .

The street lay deserted. Folks turned from the bitter cold to go

within. Suddenly, a man at the edge of the steps yelled, "I swanny! Look at that!"

People rushed back to stare again.

Against the white snow at the farther end of the street a lone wagon had appeared and was rolling rapidly towards them. It was a spick-and-span new wagon and a heavy covering reared its sheltering top over all. A team of spirited bays drew it and another likely team was tied behind.

Two figures sat on the high seat snugly wrapped against the weather. The man was white. That could be seen at a distance, for a ruddy lock stuck out from beneath his fur cap.

"Why it's Joe!" cried Betsy.

The wagon rolled abreast of them. Joe pulled up the team. The Olinks hastened closer with the gaping folks who soon surrounded it. Joe wore his dead father's buffalo coat. His musket rested between him and Rose. Everyone could see the wagon was piled high with kegs, boxes, blankets, and trade goods.

"Looks like you're goin' somewhere, Joe?" yelled a tavern hanger-on.

"I am!" said Joe. "I'm going all the way!"

Olink stared with unbelieving eyes at the new, loaded wagon, the sleek horses, the furs enveloping White Rose. The fearful truth burst upon him. "You sold the farm!" he shrieked.

"Sure," said Joe. He smiled down broadly at his old friends and neighbors. "I sold the morning you sneaked out to sick the soldiers on Rose. And I did better'n what he offered you 'cause I took the horses as part payment. How'd ja like my outfit? I figure it's as good as ever crossed the river."

"Joe! Joe!" cried Betsy, rushing forward. "You're not leaving with these Indians?"

"Who's to stop me?" inquired Joe. He laughed loudly. "Don't forget, folks, this is a free country, 'n I'm 21! Oh, I forgot! Meet Mrs. Joe Rogers." He put his

arm around White Rose and drew her even closer. "And don't worry — everythin's on the up and up. Had an awful time convincin' Father John to keep our preparations a secret, though. But when I explained the situation he understood, and so we were quietly married this morning, with only Father's housekeeper and old Gus, the handy-man, there."

Priscilla came to the wheel. "How can you endure traveling to that wild country?" she asked White Rose. "It will be so horrible! Cold! Lonely!" She shuddered where she stood in the snow.

The Cherokee girl smiled down at her. "Lonely? No, Rose will never be lonely . . . she has Joe!"

"Son," begged Betsy, weeping as she kissed them good-bye, "you're not going to live with these Indians all your life?"

Joe guffawed. "Course not, Ma! But we're goin' West with the tribe — maybe we can help a little . . . Then we may go tradin' to Santa Fe, come spring. Well, we got to be rollin' along!"

The rear guard of soldiers was coming down the street now.

As Joe yelled at the team, Olink cried, "Did you get the full payment for your farm?"

"No!" laughed Joe. "Hileman still owes me \$200. I told him to pay it to you . . . and you can keep it!" He waved his arm back towards the East and the settled country that lay behind. "And you can keep all of that, too! It's a long trail ahead, but I'm goin' on!"

The brakes screeched as the big wagon went down the steep slope. But soon the sound stopped. It rolled out on the river's smooth surface. The ice cracked and re-echoed far off down the frozen reaches till it seemed the low muttering sound must run on and on till it came to eternity.

Then the wagon faded from sight and the sound died away. There was left only silence and the white curtain of the falling snow.

THE END



White Rose lifted her head from where she stooped scouring a heavy iron pot. She said, "Yes, I know you want to marry him. But you do not want Joe because he is Joe. You want to be a rich merchant's wife! Poor Joe!"

Priscilla ran into another room and slammed the door.

Two weeks passed. The weather grew colder and colder. Then through the deep snow soldiers herded the second detachment of Cherokees into the campgrounds on Dutch Creek.

Joe hastened home from the store and took White Rose to find her aunt. They returned at nightfall, White Rose sad and dispirited. Her only kinswoman was among the many who had been buried along the trail through Kentucky.

"Now Rose has no one," Joe told his mother, but Betsy set her lips in firm lines and said nothing.

The next day Olink absented himself from the store. That evening as they sat at supper two soldiers knocked at the door. One held a paper in his hand.

"Is this the Cherokee girl who goes with this company? If the cold holds two more days we cross this division on the ice. See she is ready to start. This is an order."

They closed the door.

Joe lifted his eyes from his hominy and pork.

"Hileman was in the store while you was gone, wantin' to see me 'bout sellin'," he said. "If he comes in again, ask him to come back later. I'll be busy helping White Rose get her wagon ready."

Betsy and his stepfather did not show their relief at Joe's quiet acceptance that White Rose must go, but Priscilla did not try to conceal the glance of triumph she turned on Rose's bowed head.

* * *

The cold held. It even increased. Joe and White Rose went off mysteriously each morning. Priscilla sniffed, but Olink said nothing. Rose had more than paid her way while

Catholic Missions On Saskatchewan's Reserves

Large bands of Cree, Assiniboine and Saulteux Indians roamed the prairies around Battleford in search of food which was plentiful in the lakes and forests of this district until 1870.

By 1876, the life-giving buffalo followed no more the shores of the Saskatchewan and Battle Rivers and famine soon threatened. On August 23, 1876, most of these Indian bands signed Treaty No. 6 at Carleton, by which they ceded their former hunting grounds to the Queen and accepted portions of land at their choice, equivalent to about one-quarter section of land per person. Six of these bands chose reserves south and west of Battleford.

Anglican clergymen, sent and paid by the Church of England, and actively assisted by the Hudson Bay establishments all over Western Canada, were active among these Indian bands, in many cases before the Catholic missionaries arrived to evangelize them.

Struggle in the 1870's

Through presents of gifts, they were able to prevail upon many of them to receive baptism and to keep them away from the true fold. With the arrival of the Catholic missionaries in this locality in the 1870's, an intense struggle between the rival churches to win over the Indians to their cause began. This consisted mostly in preventing the other party from building chapels and opening schools on these different reserves. This could be done only with the consent of the majority of the families on each reserve.

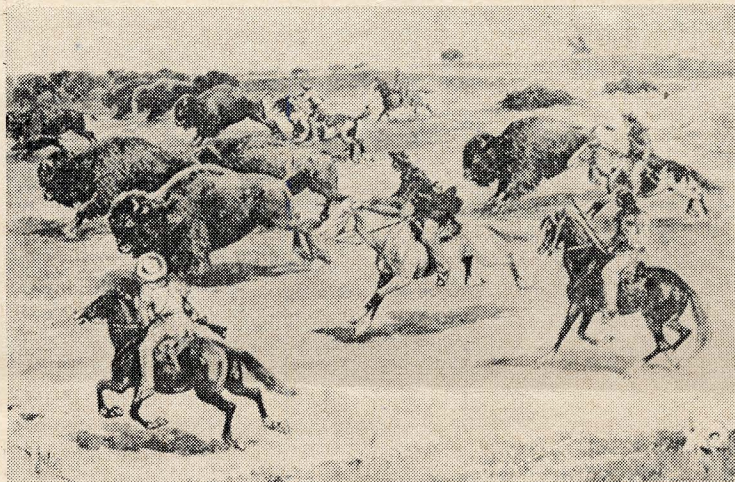
The zealous and holy Bishop Vital Grandin, OMI, Bishop of St. Albert, since 1871, did all that he could to get Catholic missionaries from his diocese, which consisted of all the territory now in Northern Saskatchewan, Alberta and the Northwest Territories. It was not until 1880 that he was able to send the veteran missionary of the Crees, Fr. J. M. Lestanc, OMI, to the Battleford District.

Apostolic Labors

His first baptisms were recorded in June, 1880, and he took up residence a few miles southwest of Delmas, a focal point between these reserves which he put under the patronage of St. Angela. He was sent to new fields of apostolate in the Summer of 1882 and was replaced by another apostle of the Crees, Fr. Louis Cochin, OMI, who fought many a successful battle for the cause of Christ and converted many Indians to the Catholic Faith.

Fr. Cochin opened the first Catholic mission houses and schools on Poundmaker Reserve and Sweet Grass Reserve in 1888, against strong opposition.

He began a mission and made converts on Red Pheasant Reserve in the same year, and also baptized some Indians on Little Pine Reserve in 1888.



Typical hunting scene in Saskatchewan before 1900.

The bands on Moosomin and Thunderchild Reserves, just east of Delmas, were visited since 1880 and a church and Catholic school opened on the limit of Thunderchild Reserve in 1891. Fr. A. Vachon, OMI, came to assist him in March of 1889 and both became school teachers until others could be obtained. Chiefs Poundmaker and Sweetgrass and Moosomin became strong Catholics and their sterling examples helped to bring many of their followers into the Church.

The other chiefs tried to prevent Catholic infiltration and we are told that Chief Thunderchild himself set on fire a Catholic school built by Fr. Cochin, OMI, and his Catholic Indians in 1891. Bishop Grandin, OMI, was able to have another built in 1892.

Fr. Cochin was with Poundmaker's warriors on May 2, 1885, when they were attacked by the North West Field Force and North West Mounted Police from Battleford. He must be credited with preventing much bloodshed at Cut Knife Hill, by prevailing over Chief Poundmaker not to attack and not to pursue in case of the defeat of the enemy. Chief Poundmaker stayed strictly on the defence when attacked. He did not permit the pursuit of the retreating enemy.

Fr. Cochin accompanied the Chief and his band, when they accepted the order of General Middleton to surrender. He was profoundly shocked to see that the noble Poundmaker was treated as a criminal and sent to prison.

With the departure of Fr. A. Vachon, OMI, 1896, Fr. Henry Delmas, OMI, became prominent in the district and gave his name to the local Post Office. He helped Fr. Cochin to build a mission chapel near Thunderchild Reserve for Midnight Mass of 1897.

In 1897, Fr. Cochin was placed in charge of the Indians, Metis and white settlers north of the Saskatchewan River and he took up residence near Jackfish Lake in 1900. His name was given to the hamlet of Cochin.

History Since 1900

Fr. A. Watelle, OMI, came to assist Fr. Delmas in 1900. He was replaced by Fr. Jean Poulevard, OMI, in 1902. Fr. Watelle returned to his post in 1906. An Indian Residential School was opened at Delmas, in 1903, for the Catholic children of the surrounding reserves. Father Delmas directed its destiny with the assistance of the Sisters of the Assumption until 1911, when he left for Duck Lake. Fr. Watelle became the superior of the district and principal of the Indian school. Fr. Poulevard became his assistant. Fr. Ernest Lacombe, OMI, a very kindly and devoted missionary, took charge of the Indian missions in 1912 for the next 14 years.



In the Summer of 1913, by agreement between the government and the Indian bands, Thunderchild Reserve was moved some fifty miles north near Turtleford, and Moosomin Reserve was transferred to Jackfish Lake. These missions were served by missionaries residing in Cochin.

A church was built at Red Pheasant Reserve in 1919. Fr. Jules Teston, OMI, a veteran missionary from Green Lake, replaced Fr. Lacombe in 1926 until September 1927. Fr. Joseph Angin, OMI, was missionary of the missions of Poundmaker and Sweetgrass and school principal from 1927 until 1931.

Fr. Victor Legoff, OMI, succeeded him until 1933 and was replaced by another veteran missionary from the Peace River District, Fr. Jules Calais, OMI. Fr. Calais was an expert in the Cree language and translated the gospels into that tongue.

Three years later, in 1936, Fr. Patrice Mercredi, OMI, born at Fort Chipewyan, N.W.T., took charge of these missions. He was loved by all for his joviality and devotedness. In June 1938, Fr. Clement Chataignier, OMI, a young priest from France, was appointed to take his place. A new church was erected at Poundmaker Reserve in 1938 for Catholics of that reserve and Little Pine Reserve. He gave his whole heart to his work and was given a successor in the person of Fr. Armand Paradis, OMI, in April 1941.

Fr. T. Bouchard, OMI, devoted himself to the care of these same Indians from October 1945, until August 1951. Fr. Paradis returned to his former missions at that time, with residence at Delmas until November 1952. He then took up residence at Battleford to be closer to the Moosomin Reserve near Cochin, which he visits twice a month and to the Indian Hospital at North Battleford of which he is chaplain.

In 1954 he transformed an old building on the Mosquito Reserve, some 25 miles north of Battleford, into a church and parish hall. Mass is said twice a month. In 1956 a former school house was brought into the Moosomin Reserve and became a church.

In March 1957, the Sweet Grass Reserve Church was moved to a more central location. In all these reserves the majority of the Indians by far are Roman Catholics. On Poundmaker, Sweet Grass, Red Pheasant, Mosquito, Thunderchild and Moosomin reserves there are Catholic day schools, while the highschool pupils are sent to Residential schools.

From Grade 3 to Indian Councillor She's After More Education

by DON CUMMING, Tribune Staff Writer

Mrs. Eliza McKay, who has made a little learning go a long way, came a long way last week to seek more education. Not for herself though. Mrs. McKay, 61, came to Winnipeg to ask that high school facilities be provided for the Indian children of Norway House.

Education is one of Mrs. McKay's chief preoccupations as a councillor of the Swampy Cree Indians at Norway House.

"I never got past grade three myself," she said. "That was all right for me but it's different now. The kids have to have an education to get along."

To Grade Eight Only

She said, at present a child can receive a Grade Eight education at Norway House but to advance further must go to boarding school at Portage la Prairie, Birtle or Fort Alexander.

"Most of our families can't afford to send their children away and besides the children don't like to leave," she said.

The Indian Affairs department has promised to look into the possibility of providing a high school teacher and more classrooms at Norway House, Mrs. McKay said.

Although she has been a councillor since 1955, only recently has Mrs. McKay been able to devote much of her time to such

pet projects as education and employment. When first elected, she was the first woman councillor in Norway House, and "right away I was the one all the women came running to with their problems."

Four More Women

Mrs. McKay had achieved a reputation as an organizer long before she became a councillor. During the war she directed highly successful Red Cross fund-raising campaigns, for for which she received a congratulatory letter from Winston Churchill and, in 1953, a Coronation medal. These remain two of her most cherished possessions.

Now Mrs. McKay's success has encouraged other women to run. In elections earlier this month four more women joined her on the 12-member council, which administers the affairs of about 1,600 Indians. The position of chief is still held by a man, Alex Docan.

Mrs. McKay won over at least 20 men early this summer when, with the help of her 13-year-old adopted daughter, she wrote to Thompson, the townsite for the Moak Lake nickel project, and landed them jobs as laborers.

300 Indians Employed In Northern Manitoba

THOMPSON, Man.—Manitoba's Northern Indians now are cashing in on the mining boom here and making up to \$450 a month.

In the Moak and Mistery Lakes area, 400 miles north of Winnipeg where the International Nickel Company of Canada is developing two nickel mines at Thompson and Moak, about 300 Indians now are employed on construction work.

Inco officials said the Indians come from settlements at South Indian Lake, Nelson House, Norway House and Cross Lake.

They said the Indians usually stay at the project for about three months, working seven days a week and 10 hours a day. Their families stay at the settlements.

J. C. Parlee, chief of Inco's Manitoba operations, said at the site that the "Indian labor is satisfactory."

"Some of the Indian boys come down the river in canoes. Some have walked from here to Thicket Portage, looking for jobs."

Thicket Portage is about 40 miles south of the CNR's Hudson Bay line.

"They comprise about 30 per cent of the labor force," one of the engineers said. "Some are doing scaling work, but generally they don't do heavy jobs. Brush cutting and that sort of thing suits them better."

"One drives a tractor and one operates a truck, but that's all."

The Indians on the construction job were seen pushing wheelbarrows and carrying lumber. They always had a wide grin for visiting reporters.

"They earn \$450 a month," Mr. Parlee said. "And they buy a lot of expensive things."

At the Thompson construction site is a modern Hudson Bay store, well-stocked.

At Moak Lake, 17 miles northwest of Thompson, where another mine is being developed, about 50 to 75 Indians work within its exploration camp.

At the construction site of the Manitoba Hydro-Electric Board's generating station at Grand Rapids on the Nelson River, the labor force is about half Indian.

Manitoba Catholic Indians Plead For Denominational Education

BONIFACE GUIMONT, Spokesman

FORT ALEXANDER, Man.—Mr. Boniface Guimont, Councillor of Fort Alexander Indian Band at Pine Falls, Manitoba, appeared before the Royal Commission on Education in Winnipeg, November 13.

Mr. Guimont is one of the most prominent Catholic Indians in the province of Manitoba.

Education of Indians is the responsibility of the Federal Government; the Indian schools are denominational. There are 1,700 Catholic Indian children attending Indian schools in Manitoba.

As the policy of the Federal Government is to send Indian pupils to provincial schools for their high school education, their parents are not too favourably disposed to send their children to public high school since the

latter do not provide for Catholic education.

The Indian Act recognizes the rights of Catholic and Protestant parents to send their children to a school under Catholic or Protestant auspices, or to a school on the reserve which it taught by a Catholic or a Protestant teacher.

Chief Campbell Sutherland, of the Peguis Reserve, one of the largest in Manitoba, and Councillor Félix Fontaine of the Fort Alexander Reserve, accompanied Mr. Guimont at the Royal Commission hearing.

Brief Presented to The Royal Commission on Education By the Catholic Indians of Manitoba

I am one of 7,000 Catholic Indians living on Manitoba's Indian Reserves under Federal administration. The Government has in operation thirty-two schools which are denominational, for us Catholics, where seventeen hundred of our children attend school in the primary grades, and are taught religion as part of the studies.

We hear much talk of bringing the Indian into the white man's way of life through education with the whites. The policy of the Federal Government is to send our children to non-Indian, that is provincial, schools for their secondary education at the High School level.

We regret very much not to be able to send some of our children to school with the non-Indians because the Manitoba provincial government does not recognize denominational education. In most parts of the province of Manitoba there are no public schools which we can attend in conscience because they are not Catholic schools. How can we welcome this integration if this means non-religious education for our children?

We find it difficult to understand why there are no separate schools in Manitoba for Catholics and Protestants. Manitoba is different from Ontario, Saskatchewan, Alberta, and the Northwest and Yukon Territories, in that respect that these provinces and territories comply with Section 93 of the British North America Act, which is the basis of the sections in the Indian Act (1956 - SS. 113 to 122), which recognize the rights of Catholic and Protestant parents to send their

children to a school under Catholic or Protestant auspices, or to a school on the reserve which is taught by a Catholic or a Protestant teacher.

As it would be to our advantage to be able to send our children to provincial high schools, and in many places to provincial primary schools, we respectfully urge the Royal Commission to recommend that our rights as Catholic parents be recognized by the provincial authorities in the same way as they are by the Federal Law.

**Boniface Guimont,
Fort-Alexander, Man.
Nov. 13, 1957**

Oblate Fathers Now at Kuper Island

It was announced this month that the Oblate Fathers have replaced the Montfort Fathers at the residential school for Indian children at Kuper Island, near Chemainus.

The Montfort Fathers have enjoyed outstanding success in their missionary work in the Diocese, since their arrival here in August of 1903. They assumed their duties at Kuper Island 51 years ago, in December, 1906.

While genuine sorrow is felt everywhere at the departure of the zealous Montfort Fathers and the devoted Brothers from the school, there is consolation in the knowledge that they have as their successors the great missionary Fathers and Brothers of Mary Immaculate.

The next issue of the I. R. will provide further details, including the names of the new staff at the school.

Historic Treaty Birthday Passes By Unmarked

By FRAN FRASER

At the side of the Trans-Canada highway, some eight miles east of Gleichen, there is a large sign, calling attention to the existence of a national historic site a short distance south of the highway.

One often sees cars stopped here, with travellers reading or photographing the sign.

Probably very few tourists will take the trouble to drive a few miles south, to the site itself. Those who do, will be visiting an area as rich in history, and colorful legend as any in Alberta. If you drive four miles south, you will come to a large cairn, erected by the Historical Sites and Monuments Board of Canada.

The plaque on the sign says:

"BLACKFOOT CROSSING: On the opposite side of the river on September 22, 1877, was signed Treaty No. 7, made between the Honorable David Laird and Lieutenant-Colonel James F. Macleod, CMG, representing the Crown, and the Blackfeet, Bloods, Peigan, Sarcee, Stony and other Indians, whereby those tribes surrendered their rights to 50,000 square miles of territory, lying in the south-western corner of Alberta. The peace that prevailed with the Indians of the Canadian prairies was largely due to this series of treaties."

Beautiful Sight

Now, if you will, walk out beyond the monument, to the brow of the hill, and look down over the valley. It's beautiful, down there. The river, the big Bow, is shining silver-green among the trees, now autumn-colored, that line its banks.

Over to your right, on another hill, not so high as this one, a tall, white cross, silhouetted against the blue haze of the sand hills in the distance, dominates a cemetery, and, almost at the foot of the cross, is the grave of Crowfoot.

This valley, which the white man calls Blackfoot Crossing, and the Indians know as "So-yo-po-wa-ko" or "Ridge Under the Water," was Crowfoot's country, and the old chief must have loved the place, for though his band ranged many miles of prairie, and had many choice camping grounds to choose from, he came back, as the watercount shows, time after time to this place.

And when the Treaty was to be signed, so the old ones say, there was talk of holding the meeting in some more central spot, so that the Bloods and Peigans and others would not have so far to travel, but Crowfoot, perhaps more than a bit arrogantly, refused. The Treaty was agreed to, and the Siksika would sign it, but the signing

would be done on their own ground. And so it was.

Had His Way

White men may have grumbled, and other tribes may have snarled, but they came . . . here, to So-yo-po-wa-ko. It must have been quite a sight, from this hill. A thousand lodges, the old ones say, were pitched in this amphitheatre, on that day, 80 years ago. And, on an April day, 13 years later, the old chief made his camp, on this same hill. The stones that outlined the lodge where he died are still here.

There is hardly a mile of this part of the Reservation which has not a story of some kind. Here is the old battleground. A figure, outlined in small stones, shows where a white man died. A tiny cairn stands in memory of a young mother who froze to death. A short distance away, the Cree Jump, with its gruesome legend, rises from the river.



Poundmaker, Too

Here, too, on this hill, is the desolate, unmarked grave of the Cree chief, Poundmaker. And there are happier stories, too. That merriest of all Indian characters, the Old Man, No-pi, conducted one of his choicest (and unfortunately, less printable) escapades around here.

It is small wonder that the old chief loved this valley . . . that when he knew his people had to sign away the wide lands that had been theirs, he chose to do it here . . . in this treasured place that would always be theirs no matter what else they gave up . . . that he came back here to die.

Hardly any of the tourists that read the sign on the highway will bother to drive the four miles to the "Historic Site" mentioned. It's too bad. It's a lovely place.

Father Renaud's Monthly Letter

Ottawa, November 5, 1957.



Dear boys and girls:

Another month has gone by and for once, as my friends in Ottawa like to point out, I have spent it in town. It's true that I have been in Toronto, Montreal and Three-Rivers, but these were just week-end trips. I have really been in residence here for the whole month.

It has been a very interesting month, let me assure you. The highlights of it, of course, was the Royal Visit. Yes, I have seen the Queen and Prince Philip, not only on television, but even in reality, with my own eyes. It was on the day of their departure, when they left Rideau Hall for good and motored to Lansdowne Park. They went right by the Juniorate, where I have my residence as you know. The C.B.C. had set up cameras and monitors under the window where I was standing. Thanks to these monitors, I could watch the Royal cortege on T.V. from the beginning till it came in sight on Laurier Avenue. It was quite a thrill, I must admit, and I certainly wished you could have been there.

The athletic events were also quite exciting, such as the Ottawa Rough Riders at last holding their own in football and Maurice "The Rocket" Richard scoring his 500th goal. But the

grown-ups in town, including myself, are particularly fascinated by what is happening on Parliament Hill.

I don't have to tell you how Parliament works. You know that from your Social Studies. You also know the results of the last federal election, with neither the Conservatives nor the Liberals having an absolute majority. Another election should be held but neither side seems to know for sure when would be the best time in order to win. So each group snarls and snaps at the other but avoids getting into a real showdown, because that would mean an election. Too bad you can't come to Ottawa and see them in action. It's almost as good as a Grey Cup game!

Don't forget to have your skates ready, winter is knocking at the door. You'll probably be skating by the time I write you next. Au revoir.

André RENAUD, O.M.I.

OTTAWA BIAS HITS INDIANS MPP CHARGES

The Federal Department of Transport is discriminating against Indians working on a Northwestern Ontario construction project, Albert Wren, MPP (Liberal, Kenora), charged September 24.

He wired Transport Minister George Hees, demanding that the department grant Indians the same conditions as white workers.

White carpenters' helpers are paid \$1.10 an hour and given free room and board.

The Indian labor rate is 80 cents an hour with no room or board and payment is not in cash but in credit with Hudson's Bay Company stores.

The department is building staff quarters and storage facilities at Big Trout Lake, 125 miles north of Kenora.

Mr. Wren charged the Indians are doing the same work as carpenters' helpers and should receive the same pay and room and board privileges.

The credit the Indians receive does not go far in company stores, said Mr. Wren.

Flour costs \$30 to \$40 for a 100-pound bag, bread is 40 to 60 cents a loaf, butter 90 cents, canned milk 38 cents a tin and whole milk 69 cents a quart.

In this telegram to the Transport Minister, Mr. Wren said: "Must insist that your department cease discriminating against Ontario Indians engaged in department work. Must also request that your department have these Indians paid directly and not through a trading post and pay them on same basis as all other workmen."

Ottawa University Student

SANDY BAY, Man. — Isaac Beaulieu, 20, of the Sandy Bay Reserve, who has graduated last June at St. Paul's Indian High School, Lebret, Sask., is continuing his college studies at Ottawa University.

Book Review

THE INDIAN TIPI. Reginald and Gladys Laubin. University of Oklahoma Press. \$3.95. This is a choice book on the complete and fascinating history of the Indian tipi—its development, religious significance, symbolic paintings and furnishings and complete details of construction.

Mexican Bishops Suggest Program To Help Indians

MEXICO CITY—The Bishops of Mexico urged their people to undertake an eight-point program to relieve "the deplorable condition" of the country's 5,000,000 Indians.

The Mexican Indians' status, they charged, "is characterized by an extensive and underserved poverty, by an imperfect religious and moral life, by the lack of cultural, social, and economic education; and by a lack of hygiene and by many infirmities."

The isolation in which the Indians live, because of a lack of communications and a variety of dialects, "makes this situation go on indefinitely and without change throughout the centuries, with serious consequences to both themselves and the nation," the Bishops said.

After their plenary session here, the Bishops outlined their eight-point program to aid the Indians. It includes the promotion of religious instruction, establishment of a grade school system, payment of at least a minimum wage to the Indians' teachers, education in hygiene and domestic science, education to promote thrift, a program against the major problem of alcoholism, road development to incorporate Indian settlements into the national life, and co-operation among the institutions already at work among the Indians.

MONEY-EARNING SKILLS ACQUIRED BY INDIAN LABOR

Canada is solving a long-standing employment problem by broadening employment possibilities for Indians.

Once regarded as fit only for bushwork, fishing and the like, the Indian is proving an industrious and reliable workman in many fields. Special vocational training and placement programs have helped greatly.

Examples of the revolution in Indian employment:

—For two consecutive years, Indian labor has saved the Alberta sugar beet crop.

—As many as 400 Indians worked on the Mid-Canada Radar Line, many in semi-skilled classifications.

—Indian occupations elsewhere: In Ontario, rail yards and mining; Maritime pulp mills; B.C. canning, pipeline-building; Manitoba's Moak Lake nickel development.

Indian tribes have appealed to zoos for all feathers shed by the birds to help in their production of war bonnets.

Probe On Indian Affairs Requested by former MLA Frank Calder

(Prince Rupert Daily News)

PRINCE RUPERT, B.C., Oct. 23—An investigation into the administration, policies and personnel of the Indian Department was demanded today by the former Atlin MLA Frank Calder in a letter written to Andy Paull, president of the North American Indian Brotherhood.

Mr. Calder asked the Brotherhood executive to petition the government to appoint a special joint committee or a Royal Commission to investigate the department's aim and purpose, its planning for better living standards on Indian reservations, its social, educational and economic development program for the future, and personnel appointments.

The letter states:

"There has been an laxity in the whole Indian administration since Confederation and one good reason for it has been the lack of understanding on the part of the departmental personnel respecting the Indians and Indian problems.

Not Interested

"I am convinced that the majority of the Indian Affairs personnel are only there for the sake of the jobs and are not at all interested in the status of Indians."

Mr. Calder's letter termed the policies as the most disgraceful in the history of Canada and that they have only served to clutter up the backyards where Canadian governments saw fit to locate the majority of the Indian reservations.

"Had governments carried out better policies faithfully for the Indians, and placed interested and sincere men in its Indian service, we would never experience such unpleasant publicity in this modern day, as the recent Sakani and Hobbema cases, and numerous other cases which picture squalor and poverty. The findings in such cases are reasons why governments fear an investigation into its own Indian Department," the letter said.

Mr. Calder said that during the summer campaigns in Calgary and in Prince Albert, Mr. Diefenbaker, now Prime Minister of Canada, promised a new deal for the Indians, and as there

BLUE QUILLS HONORED BY VISIT OF APOSTOLIC DELEGATE

ST. PAUL, Alta.—After presiding at the blessing of the new St. Joseph Seminary in Edmonton, the Most Reverend Giovanni Panico, Apostolic Delegate to Canada, came for an official three-day visit to the diocese of St. Paul.

On Monday, September 30th, he paid a visit to Blue Quills School. Accompanied by Reverend Father J. C. Laframboise, O.M.I., Archbishop Giovanni Panico arrived at 8.30 a.m. He offered the Holy Sacrifice of the Mass.

After breakfast, a reception was held in the gym. While a blue and silver "WELCOME" adorned with feathers of the same colors had greeted our distinguished guest at the school entry, a welcome in Italian "Benvenuto" attracted his attention in the gym. As the Delegate walked in, the Blue Quills Band played.

A song of welcome by a group of senior boys and girls was followed by an address in which Irene Dion, a Grade XII pupil, expressed our deep love for our Holy Father and his representative in Canada, and assured him of our loyalty to the Church.

A spiritual bouquet and a copy of this address, gracefully written by our artist, Frank Noel, were presented to the delegate by Dorothy Cardinal, who would not go back to her place until she had kissed the Archbishop's ring.

Archbishop Giovanni Panico spoke to us in English. He pointed out that the Holy Father loves the Canadians very much, and that since the Indians are the first Canadians, they naturally get a large share of that love. He urged us to persevere in our endeavors towards higher education. He reminded us, however, that the most important duty for us is to become good Christians in order to reach the ultimate goal of life . . . heaven.

The School Reporter.

Congratulations to Qu'Appelle Indian Residential School for the high quality of their publication, "Tee-Pee Tidings," which begins its sixth year of publication. Editor is Richard Pelletier.

INDIAN RECORD

A National Publication for the Indians of Canada
Founded 1938

Published 10 times a year by the Oblates of Mary Immaculate

Indian & Eskimo Welfare Commission

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

All correspondence is to be sent to:

INDIAN RECORD

619 McDermot Ave.,
Winnipeg 2, Man.

Phone: SPUCE 2-3469

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd.
Winnipeg, Man.

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

was no mention of reforms for the Indians in the recent Throne Speech, a Canadian-wide protest will be launched by the Indian organizations.

Investigation

Mr. Calder suggested that an investigation of the Indian Department administration and policies could be the first step toward overhauling the Indian rights, which was promised by the Prime Minister.

The former MLA, himself a member of the Grand Council of the North American Brotherhood, also urged Mr. Paull and the executive to petition the new government to legislate during this current session, a law providing the federal vote without loss of hereditary and guaranteed rights, to the Native Indians of Canada.

"Such a law," Mr. Calder said, "would place Canada on par with the United States and New Zealand."

It is urgent that you send news and pictures for the December Indian Record no later than Nov. 29. Our next issue goes to press on Dec. 5.

Kateri Tekakwitha Performed Two Miracles

VATICAN CITY—As the 3rd centenary of the death of Kateri Tekakwitha comes nearer, the Osservatore Romano reports that the Congregation of Rites has accepted a proof of a second miracle attributed to the saintly maid; hence the cause of her beatification is going forward.

It was the first time in many years that the Vatican newspaper had mentioned Kateri's name. Cause of her beatification was introduced in May 1939, and four years later Pope Pius XII published a decree on the heroicity of the virtues of the "Lily of the Mohawks."

Prayers for the beatification of Venerable Kateri Tekakwitha are requested by the missionaries.