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The INDIAN NEWS

Vol. Three, No. Two

Ottawa, Ont.

October, 1958

New Schools Open For Indians

THE WAY AHEAD

Eighty-six more teachers.
Nearly 50 new classrooms.
More than 1,000 more students.

That's the story at the fall opening of the 1958-59 school year in Indian education across Canada.

The figures underline the increasing desire among Indians for more education, especially at the high school level.

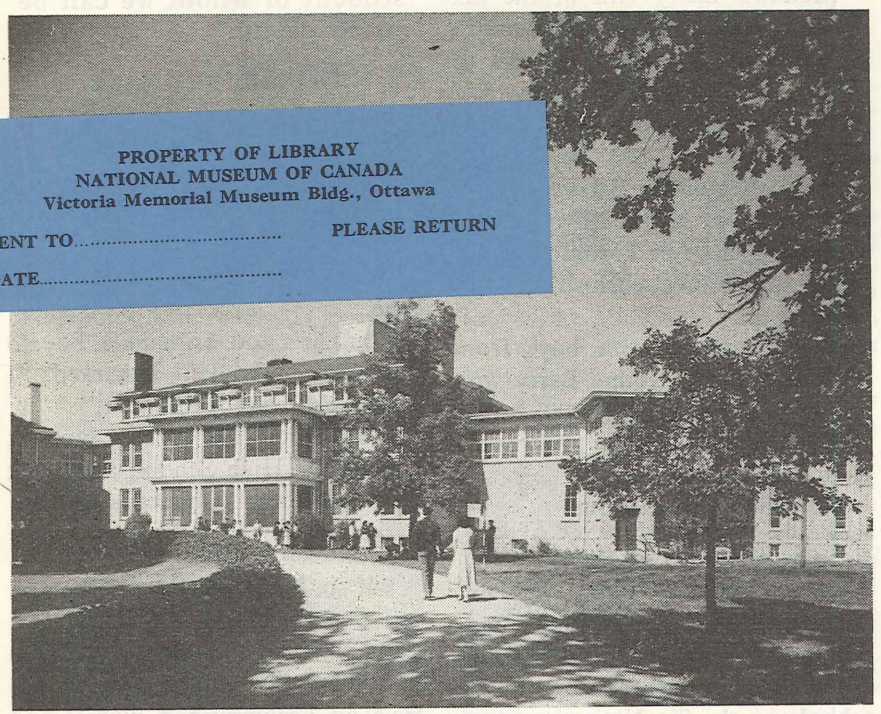
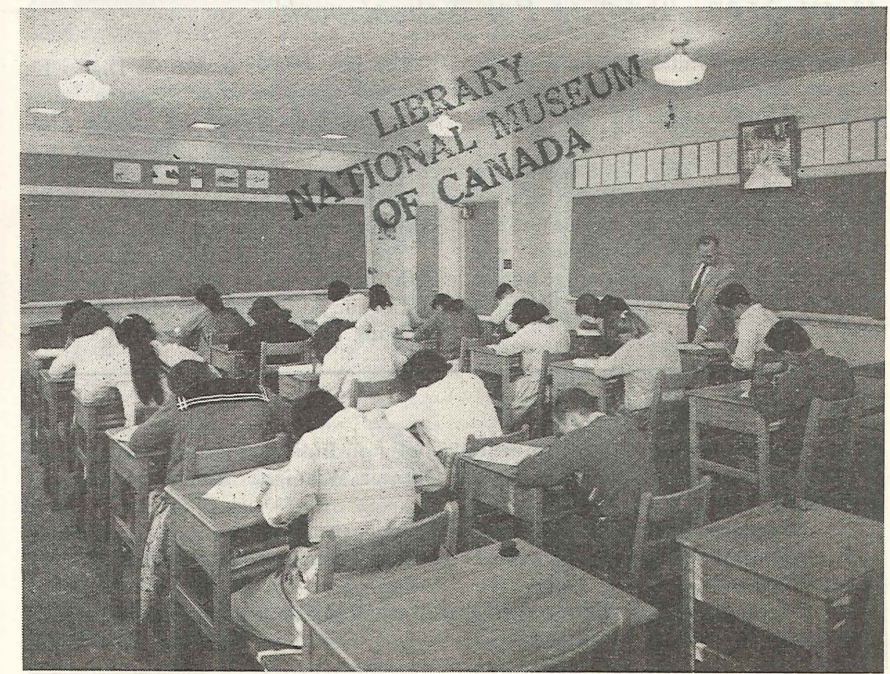
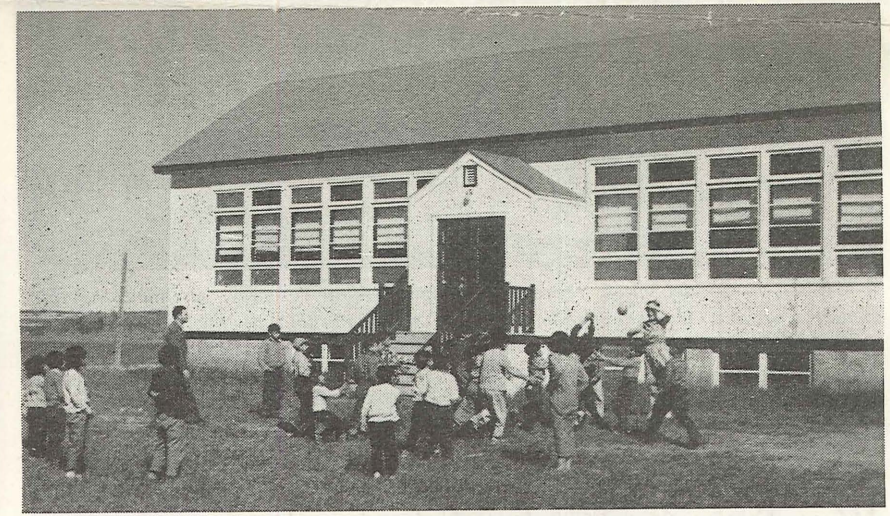
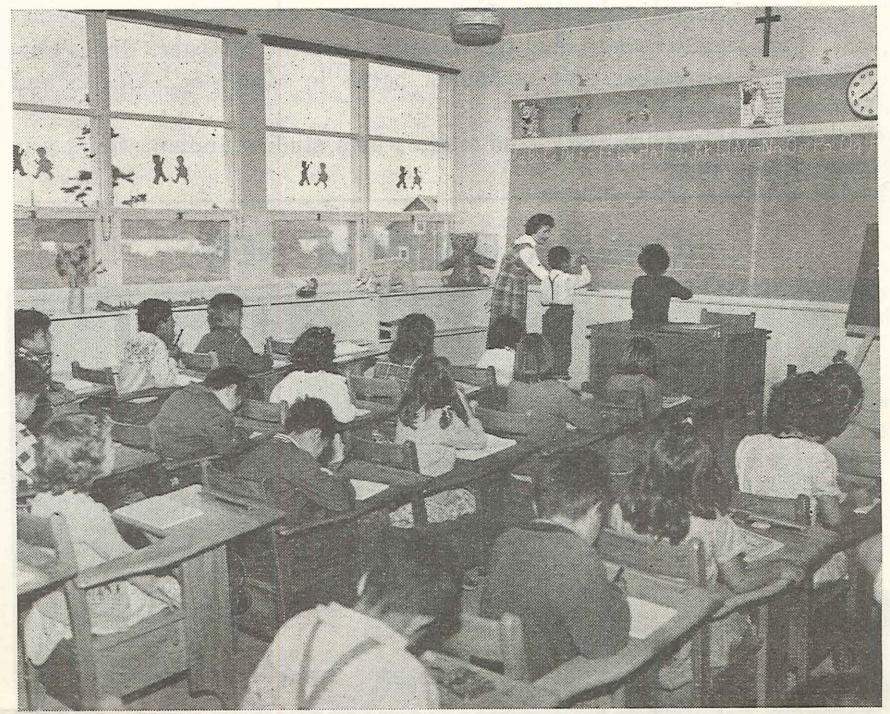
In January of this year 30,207 Indians were attending Indian schools and another 7,330 were at non-Indian schools, a considerable increase over the previous year.

While new classrooms and more teachers have been hired for Indian schools, however, the really significant increase in education figures is reflected in the number of Indians taking their lessons side by side with non-Indians in provincial and private schools.

It adds up this way: in the spring of 1957 6,272 Indian youngsters were attending provincial and private schools. A year later there were 7,330. This year, when figures are added up, there'll be over 8,000.

More Indian teen-agers are stepping into high school courses. More are going into trade schools. More are learning to be teachers, nurses and stenographers.

The number of these young people is growing.
Their eyes are on the future.



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These are among the new schools or additions which opened in September to provide for an increasing enrolment of Indian children.

Above is the new Assiniboia Residential School in Winnipeg, formerly a veterans' home.

Top right is the new Big Cove Reserve school in the Miramichi Agency in New Brunswick.

Centre right shows pupils at play outside the new Cote school near Kamsack, Saskatchewan.

At bottom right young Indian teen-agers work out a problem at a new school on the Caughnawaga reserve near Montreal.

Minister To Recommend Parliamentary Committee To Study Indian Affairs

Establishment of a parliamentary committee to study the whole field of Indian affairs will be proposed by the Hon. Ellen L. Fairclough, Minister of Citizenship and Immigration, at the next session of Parliament.

The Minister made this announcement to the Press on Oct. 23.

Mrs. Fairclough announced that she will propose a joint committee of members of the House of Commons and the Senate to make "a pretty broad" study of all matters pertaining to the position of Indians in Canadian society today.

Indians would be invited to appear before the joint committee. So would non-Indians interested in Indian affairs.

"I am keenly interested in the Indians," said the Minister. She is now planning a November tour of Indian bands in Manitoba, Alberta and British Columbia.

The last Parliamentary committee which studied Indian affairs was appointed in 1946.

HOMEMAKERS SWAP NEWS



Close to 50 delegates, representing eight Indian reserves, attended the third annual Northern Ontario Homemakers' Convention held at the Whitefish Lake reserve school. Registering, left to right, are: Mrs. A. Meawasige of Serpent River; Mrs. J. Petahtagoose, Mrs. Mary Naponse, Mrs. A. Naponse and Mrs. Flora Solomon, all of Whitefish Lake.

Sarcee Girl, Caughnawaga Boy Win \$100 Awards For Schoolwork

Two teen-age students, one a girl in Calgary, the other a boy in Montreal, have won \$100 awards for their schoolwork.

The girl is Lorraine Little Bear aged 15, of the Sarcee Reserve, who won an award presented by the Sarcee Homemakers' Club. The scholarship was introduced this year to encourage Sarcee children attending Calgary non-Indian schools.

The boy winner is Melvin Diabo 17, of the Caughnawaga Reserve, now attending high school at Loyola College, Montreal. He won the award in a competition sponsored by the New York Life Insurance Company for an essay outlining his ambition to be a doctor.

"My ambition is linked very closely with the thought of my people in mind and of the good I may be able some day to bring to them," he wrote.

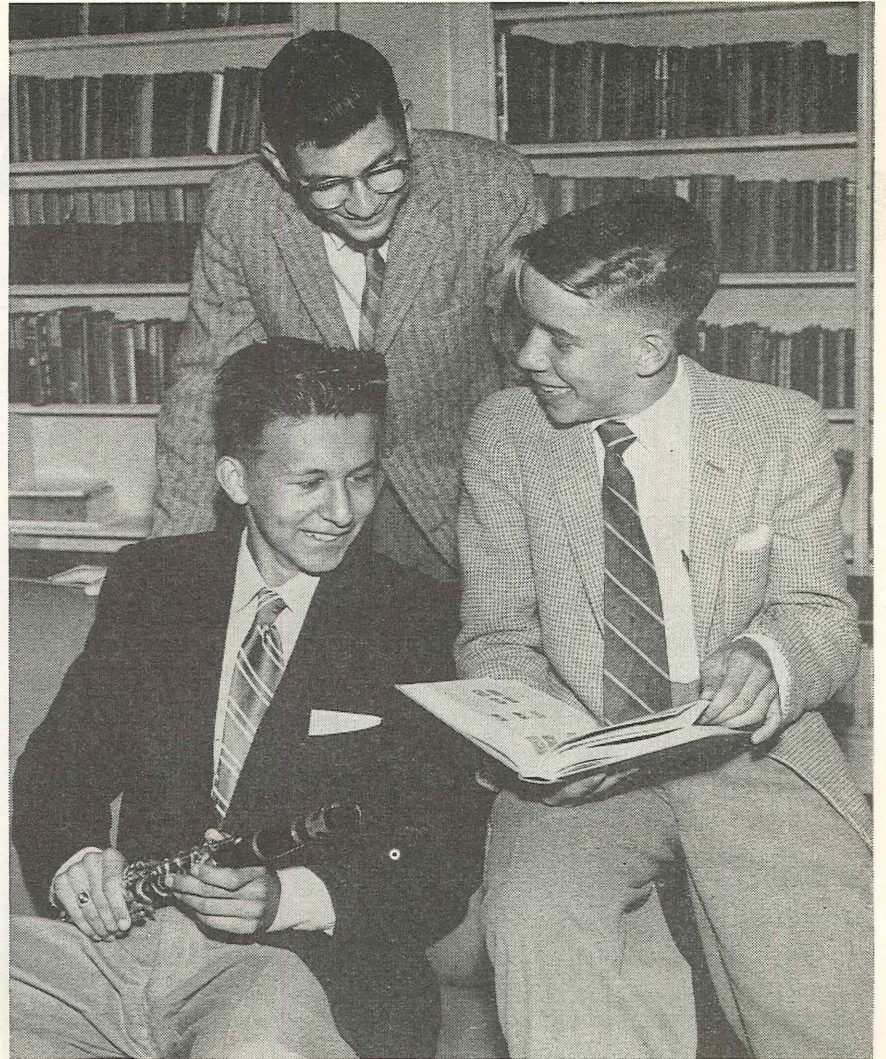
A Survey Reveals . . .

A summer survey of the attitudes of non-Indians towards Canada's Indians, conducted in Selkirk by the Greater Winnipeg Welfare Council, revealed:

96 percent favoured equal educational opportunity;

More than 87 percent expressed optimism about the Indian child's progress in school;

Nearly 90 percent expressed a belief in equal job opportunity for Indians and non-Indians.



At exclusive Upper Canada College private school in Toronto, Mohawk Barry Hill from the Six Nations, left, shows his clarinet to friends Bob Forrest, standing, and David Lloyd-Jones of Sydenham.

BARRY HILL, MOHAWK, WINS \$1,000 AWARD

Mohawk Barry Hill of the Six Nations Indian Agency in Ontario has entered a new world, one to which most Canadian boys are just as unfamiliar as he was a few weeks ago.

In mid-September Barry sat down at his desk in Grade 10 of Upper Canada College in Toronto, one of the country's most exclusive private schools.

In competition with boys from all over Canada, young Barry won a scholarship worth \$1,000 a year for four years to study towards an engineering career.

How did it come about?

GETS ENCOURAGEMENT

Chiefly because Barry was encouraged by another ex-Upper Canada boy, Reginald Hill (no relation) who is now principal of one of the schools on the Six Nations reserve.

Mr. Hill, a member of the Seneca nation, once won the school boxing championship, edited the college magazine and finally won the gold medal for being the most outstanding and popular student of the year.

Said college principal Dr. C. W. Sowby: "If Barry emulates Reg Hill, he will be a

student of whom we can be justly proud."

SECOND TRY WINS

Mr. Hill was a teacher for 12 years at Central School, Ohsweken, and while there taught Barry social studies. He encouraged him to enter the competition for scholarships to Upper Canada. Barry failed the first time.

"But he's too brilliant a boy to fail twice," Mr. Hill remarked. "I knew he'd make it this year."

Barry took his Grade nine at Hagersville High School, averaging 92 percent in all subjects.

"NORMAL HOMEWORK"

But six-footer Barry—a lithe and active member of the basketball team while at Hagersville—claims he just does his "normal homework." He's an accomplished pianist and plays the clarinet and saxophone.

Discussing Barry's winning effort, Dr. Sowby said: "He answered our papers most impressively. The scholarship, which is for four years, is one of the most valuable the college offers to public school pupils."

The INDIAN NEWS

A quarterly newspaper published by the Indian Affairs Branch of the Department of Citizenship and Immigration for free distribution to Canadian Indians.

HON. ELLEN L. FAIRCLOUGH,
Minister of Citizenship and Immigration and
Superintendent of Indian Affairs.

LAVAL FORTIER,
Deputy Minister of Citizenship
and Immigration.

H. M. JONES,
Director of Indian Affairs.

Some Thoughts . . .

ON LEADERSHIP

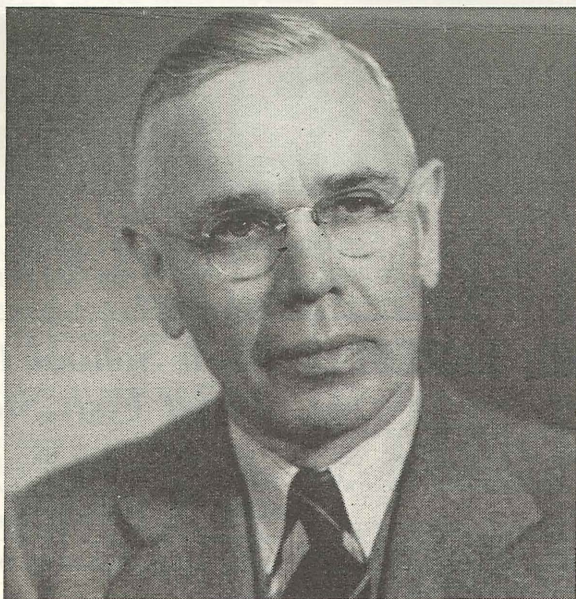
By Elliott Moses, Six Nations Reserve

Someone once said a nation can go anywhere with good leaders. Elliott Moses, now retired after a life devoted to working among his fellows on the Six Nations Reserve near Brantford, Ont., points up the need for more emphasis on leadership training for young people. At present he is serving as chairman of the Ontario Provincial Advisory Committee on Indians.

Much time, effort and money, are being spent in all parts of Canada, in both rural and urban areas to develop a desirable type of leadership in the religious, social and recreational life of the young people which is so essential in such a rapidly growing country.

Having enjoyed some twenty five years working with the Indian people of Ontario, I have come to the conclusion that the matter of good leadership has not been given its proper place of importance in the general development of the young people.

All thoughtful people realize that the day is long past when Indian people may live unto themselves. This being true, it is of vital importance that they concentrate on adapting themselves to the Canadian way of life, if they are going to be able to take their places as citizens in this country, of which they are the native people.



No country in the world, offers greater opportunities to young people regardless of race, colour or creed, than Canada does today. The Indian people who in the past one or two generations have gradually accepted the non-Indian way of living, have reason to feel proud of their efforts in that direction. Considerable numbers of them are now holding responsible positions of a professional, clerical and industrial nature throughout the country in a very efficient manner. It is very evident that their extremely different racial background forms no serious barrier to the acceptance of a new way of life.

Since the old Indian way of life no longer exists, I am much in favor of the form of integration that is now taking place amongst many of the Indians because of the fact that they are obtaining a living in the same manner as other people of the country and are gradually

being absorbed in the modern way of life.

The policy of having Indian children attend non-Indian schools or vice-versa, is I believe, a step in the right direction. This of course has been taking place for many years in connection with Indian children who after graduating from public school, choose to go on for higher education, for since there are no high schools on Indian reservations, it is necessary for them to attend such schools adjacent to their homes in non-Indian communities. Educationalists are agreed that this form of integration is beneficial to both Indian and non-Indian pupils.

School age is an opportune time in which to create wholesome impressions in the minds of young people. It is also a time when people of different racial backgrounds learn to accept each other on the same social level.

Integration at school age is an effective time for destroying racial prejudices.

INTEGRATION IN INDUSTRY

In addition to school integration we have had for years the integration of many of the Indian people in the field of industry, in which they work side by side with many people possessing different racial backgrounds. This form of integration is steadily increasing due to the industrial expansion of the country and it is pleasing to note that the Indians not only adapt themselves in a commendable manner but are also leaders in attempting to establish a brotherly spirit amongst their fellow men.

A very pleasant form of integration is going on in the field of recreation on some of the reservations. As an example, the Six Nations young people have organized baseball, basketball, lacrosse and hockey and join non-Indian leagues. This form of integration develops a spirit of sportsmanship which cannot be attained otherwise, for they learn to accept both victory and defeat in a sportsmanship manner. This is invaluable as one graduates from the field of sport to business and a more serious way of life.

Another form of integration or assimilation going on rather unnoticed by many people is that of intermarriage of Indians and non-Indians. This is especially true of the eastern and southwestern Indians of Ontario.

Members of the provincial advisory committee in making their rounds from one reservation to another were much surprised to learn that in some cases there are more marriages taking place these days, between non-Indian men and Indian women, than between Indian men and women.

Then too, there are a considerable number of Indian men marrying non-Indian women.

A DECIDING FACTOR

Intermarriage will be one of the deciding factors as to how long the offspring of such unions can be legally classified as bona fide Indians. This is a very effective form of assimilation, undoubtedly the most natural, and possibly the fairest manner of assimilation of the Indian people.

Most all Indian people look with disdain on the matter of assimilation. In this respect they do not differ from other races in that most take pride in their race and racial background. However, the main objection on the part of the average Indian to assimilation is that it deprives him of what he terms his Indian treaty rights. Such rights may be anything from the exemption of taxation as it applies to Indian reservations or old treaty rights with the Imperial government, or the government of Canada made a generation or two ago.

HELP FROM MOUNTIES

Since 1924 law enforcement is largely under the supervision of the Royal Canadian Mounted Police. When they were first introduced on the reservations they were looked upon strictly as law enforcement officers. Today I am pleased to say that they are beginning to fill an important place in the recreational life of the young people by giving leadership in summer and winter sports. Mingling with the young people in this manner creates better understanding.

Let us all remember that advancement demands leadership, and to be a good leader one must spend time, money and energy, both physically and mentally, in order to achieve the highest standards of efficiency.

B.C. Chief Meets Queen Mother Present At Totem-Raising Rite

Chief Mungo Martin of the Kwakiutl, one of the great carvers of the Pacific Northwest, represented British Columbia and all the Indians of Canada at the raising of a giant totem pole in Britain's Windsor Great Park recently.

The totem was British Columbia's gift to the Queen and weighed almost 13 tons. Chief Mungo Martin was the designer and chief carver of the single

red cedar log.

The totem was accepted formally by the Queen Mother for the sovereign in a ceremony attended by Canada's High Commissioner to Britain, the Hon. George Drew and the agent-general for B.C., W. A. McAdam.

For Chief Martin the raising of the totem was the climax of months of work by many carvers.



Elect Mrs. Knott Third Time As Chief Now 70 Women Serve Band Councils

Mrs. Elsie Knott, Canada's only woman Indian chief, wheeled her school bus out of its summer storage on September 2 and began her winter rounds in the Rice and Mud Lakes Agency picking up children for school.

Not only is she—at the moment—the only woman to head a Band council, but she is owner and operator of a school bus and a widely-known figure on the reserve.

This summer the Mississaguas of the Mud Lake Band elected her as chief for the third time.

ONE OF 70 WOMEN

Mrs. Knott is one of 70 women who are serving on band councils, indicative of the changing positions of women in Indian society.

Sixty-six women serve as councillors. Three more women have been elected

by bands under tribal custom. Two, Mrs. Rena Kelly and Mrs. Morris, are from the Sumas (Lakahamen) Band in the New Westminster Agency of B.C. and the third, Mrs. Kathleen Oxebin, is from the Mosquito-Grizzly Bear Head Band of the Battleford Agency of Saskatchewan.

FIVE WOMEN ON COUNCIL

In the Norway House Agency of northern Manitoba the 1,170-strong Norway House Band has put five women on its 12-member council, a record so far among Indian reserves.

Incidentally Mrs. Susan Soulière of the Michipicoten Band in the Sault Ste. Marie Agency served as chief from May 1955 to May 1957.

One woman councillor, elected recently, confessed: "So far, I only listen . . . the men talk."

Earmark Double Amount Towards New Indian Homes

An additional \$1,000,000 has been poured into houses for Indians by the federal government and the Indian Affairs Branch expects 1,500 housing units to be completed during the current fiscal year, a post-war record.

The extra money means a 100 percent increase in the welfare appropriation account. The expanded program serves a dual purpose, providing both housing and employment in the Indian communities.

In the year ending March 31, 1958, final figures show that 871 new homes were completed on reserves and 254 more were started.

The housing program has meant greatly improved living conditions in many areas. Nevertheless, demands for new homes still exceed the supply.

Total contributions for housing from all sources last year amounted to \$2,386,629. This included money put

up by individual Indians, grants under the Veterans' Land Act, money from band councils and welfare assistance. Welfare grants are provided to supplement what the Indian puts up himself toward the amount needed for a new home.

BUILD 4,706 HOMES

Figures from 1952 to 1957 show that in a five-year period \$8,740,101 was spent towards erection of 4,706 new homes.

A survey of housing on all reserves is being carried out to provide as sound a basis as possible for a future program of effective assistance to Indians in their efforts to improve housing in their own villages.

It is also planned to prepare a housing brochure which will illustrate simple houses with plans and specifications which, through experience, have proven satisfactory on most reserves.

Turn Winnipeg Veterans' Home Into New Residential School

The old greystone veterans' home in Winnipeg has been given back to children—this time to Indian children.

On school opening in September they came pouring in from all parts of Manitoba, by plane, train and bus. This year 100 registered. Expected enrolment next year is about 150.

It is the first school for Indians to be established in Winnipeg and the first Indian school in the province with only high school grades.

It is Canada's 68th Indian Residential School. It was built in 1915 as a children's home and later taken over as a veterans' home.

There are four schoolrooms, located in the annex to the main building. Here the students will get their academic training. The main building has been renovated and contains dormitories, each with some 15 beds. There is a cafeteria and recreation rooms.

On spacious grounds a football field is being laid out for the boys and a volleyball court is already in use by the girls.

Some Indian students who are taking trade, stenographic or teacher training in other schools in Winnipeg will use the new Assiniboia school, as it has been named, as a residence.

● Other residential schools in the offing:

One near The Pas, Manitoba, to be called the Guy Residential School, and slated for opening later this year;

Three others in the planning stage for Pointe Bleue, Quebec, La Tuque, Quebec, and Mission, B.C.

Baby Clinic Popular

An atmosphere of friendly good will and rivalry exists at the Well Baby Clinic which is held each month at the Nursing Station on the Lennox Island reservation of Prince Edward Island.

All mothers of babies up to one year of age are invited to attend this clinic, which is run by Sister Mary Immaculate, Agency Nurse, and is attended, when possible, by Dr. G. E. Robinson.

Indian Air Cadets in Training



From the Williams Lake Agency in B.C. these Indian boys attended summer camp for air cadets at the R.C.A.F.'s Sea Island base near Vancouver. Three other groups of Indian cadets attended from Edmonton, Alta., Prince Albert and Kamsack, Sask. Many of the boys were appointed N.C.O.'s and created a favorable impression during the final inspection ceremony.



These cadets from the Kamsack squadron take time out to steer the S.S. Kahloki on a two-hour relaxation trip to Nanaimo. Left to right they are Cliff Shingoose, Ken Hunter, Pat Havorka, Al Perpeluk, Fred Stevenson and Alex Cherwenuk with First Officer Bell watching the compass. (R.C.A.F. photos)

WANTED: RESPECT

"If we Indians want to have the respect of others, then we have to respect ourselves, our homes, our reserves, our families and our own Indian people."

That's the opinion of Mrs. J. Lesage an Ojibway of Garden River Reserve near Sturgeon Falls, Ont., as reported in the daily press.

She expressed it with vigour at a recent Northern Homemakers' convention at Whitefish Lake Reserve.

She pointed out to 50 women delegates that the time has come when Indians must make the same effort to help themselves as people in other communities.

"There are so many things that we Indians must do ourselves, on our reserves, there is no time to be lazy and careless," she stressed.

"If we are to be proud of being Indians, we must stop dreaming of the time when our great, great-grandfathers owned all the deer in the forest and all the fish in the lakes. The kind of interest that will make active Homemakers' Clubs requires red-blooded Indian women, women who have real Indian pride and not self-pity."

High School Grads Assist Fish Stations

Two Indian girls who graduated in June from the Prince Albert High School in Saskatchewan, spent the summer working in a Port Arthur office and teaching Cree to an Ontario biologist.

They were Doris and Esther Young, twin sisters from the Devon Mission in The Pas, Manitoba. Soon after the girls graduated they met Dick Ryder, a district biologist for the Ontario Department of Lands and Forests, who was in Saskatchewan studying Cree.

He arranged for their summer employment at Port Arthur, mounting and aging fish scales, typing records and assembling fish data.

"They're very efficient," he says.

The girls left recently to enter nursing school at Dauphin, Manitoba. They hope to serve their fellow Indians in the north.

Blood Council Gift

Anxious to aid in the great work of the Canadian Red Cross, the Indian Blood band council of Alberta unanimously voted \$530 to aid the humanitarian work of that organization.

HOW IS INTEGRATION? HERE ARE 2 REPORTS FROM B.C., MANITOBA

Under the heading "Indian Boy is Star Pupil; Integration Proves Success" the Winnipeg Tribune recently told this story of Brydon Thomas, a Peguis who swept class honors in grade six in a Portage La Prairie school. Brydon scored an outstanding 96.5 average in his work.

PORTAGE LA PRAIRIE—Brydon Thomas, a 13-year-old Peguis Indian became the first member of his race to lead the class in competition with non-Indians. He is one of 78 Indian students who for the past two years have been attending integrated classes in Portage la Prairie while living at the residential school there.

Before attending Prince Charles this year, Brydon had been a pupil at Brandon Residential School. He was transferred with 34 other Indian students last September when a shift of students sent all those under 12 to Brandon and all 12-and-over to Portage.

OUTSTANDING STUDENT

The experiment in integrated schooling began at Portage in 1956. Before then all Indian children attended classes in the Indian school under the direction of the Indian Affairs Branch of the Department of Citizenship and Immigration.

School principal Ray Hooper of Prince Charles says the experiment is "an unqualified success."

"Brydon is a fine student," he said.

"He has never required disciplining and academically is the outstanding student in his class.

His teacher, Mrs. Margaret Laurie, who has been teaching for 21 years, said; "He is an A1 student, agreeable and pleasant to work with. He decided to win and he had the competitive spirit that enabled him to do it."

Brydon said of Mrs. Laurie; "She's the best teacher I ever had."

He chose speed drills, spelling and arithmetic as his favorite subjects and hopes to go on to university. He hasn't chosen a profession but when it was suggested that he might become a teacher he managed a shy grin.

Hockey is his favorite sport and he found lots of time to play, "because I only studied half an hour a night," he said.

EXCEL AT SPORTS

Residential school principal W. C. Warren argued that it wasn't that simple. Mr. Warren was principal of Prince Charles when the integration began and said the Indian children seemed to excel at sports, but few of them have ever been exceptional scholars.

In discussing the integration of the Indian students, both Mr. Warren and Mr. Hooper agreed that it presented no problems.

"From the beginning they were accepted by the other children and without exception have been easier to manage," said Mr. Warren.

The concensus of opinion from all three teachers was that Indian students apply themselves better, keep up their assigned work better, try harder and behave better than non-Indian children.

Here's how integration of Indian and non-Indian students was accomplished, in the face of some opposition, at Prince George Roman Catholic High School. The story is told in the Prospector published in Nelson, B.C.:

PRINCE GEORGE—One of the most controversial moves made by the Church here in recent months has been the experiment in integration of Indian and white students at Prince George Catholic High School.

Launched last September by the Most Rev. Fergus O'Grady, O.M.I., Vicar-Apostolic of Prince Rupert, the test program was at first widely debated and often openly criticized.

Now, after eight months, the experiment is proving such an unqualified success that nobody gives it a second thought. As far as the people of Prince George are concerned, integration is here to stay.

INSPIRED BY BISHOP

Although the idea was inspired and put into operation by Bishop O'Grady, responsibility for its success or failure has rested squarely on the shoulders of a tall, lean, aesthetic-looking priest, who, at 33 years old, may be the youngest Catholic high school principal in Canada.

He is Rev. Edward Green, O.M.I., who personally selected the 14 Indian students for the integration experiment and has been their teacher, guide and counsellor ever since.

Twelve of the students are graduates from Oblate Indian Residential schools—four from Lejac, eight from Kamloops. The other two are from the public school at Fort St. James.

The Indian youngsters are boarded out with non-Indian Catholic families in Prince George and attend the new Catholic High School there along with 76 white students.

WAITING LIST

When the program was first announced, it was difficult to find enough homes for the Indian students. Now there's a long waiting list of people anxious to have them.

Academically the Indian children have more than held their own. One of them, Archie Patrick, is top student in the school. "He has brains to burn," says Father Green.

An Englishman, Father Green says that the integration experiment "is turning out all right, I think," and gives all credit to the 14 Indian youngsters who with dignity and determination have quietly weathered the storm of controversy and won for themselves the lasting respect and affection of the entire community.

First Phone Exchange Planned

To keep pace with the growing telephone needs of the Six Nations Reserve near Brantford, Ont., the Bell Telephone Company plans to open a new dial telephone office at Ohsweken in February.

It is believed to be the first exchange located on an Indian reserve in Canada.



Hon. James N. Allan, Ontario provincial treasurer, centre, unveils plaque to mark Pauline Johnson's former home at Chiefswood, near Brantford, Left is E. P. Garlow, chief councillor of the Six Nations Council and right is the Rev. J. H. Pogson, rector of the Anglican Church at Ohsweken.

PLAQUE IS UNVEILED TO PAULINE JOHNSON

In her will the Canadian poetess Pauline Johnson asked "that no tombstone or monument be raised in my memory."

She wanted to be remembered "in the hearts of my people and my public."

The terms of the will halted a move two years ago for a national monument to the Indian princess at Chiefswood, near Brantford, Ontario.

Instead a simple plaque to commemorate her life and work was designed and a few weeks ago it was unveiled in a dignified ceremony attended by many historians and provincial leaders.

MINISTER PAYS TRIBUTE

In a message read at the ceremony

the Hon. Ellen L. Fairclough, Minister of Citizenship and Immigration, and Superintendent General of Indian affairs said:

"It is a tribute to her genius that her work has remained popular, indeed that time has enhanced the esteem in which it is held."

Pauline Johnson published her first poem in a New York magazine but she was nearly 30 before she tasted the fruits of triumph at an author's evening in Toronto. She entered into a series of recitals of poetry readings which paved the way for a trip to England and the publication of her first book of poems "The White Wampum." "Canadian Born" and "Flint and Feather" were soon to follow.



With the exception of a few tradesmen, all workmen helping to build the new Peguis Central school in northern Manitoba are Indians. Here Senator James Gladstone drops in to see how construction is progressing. School, which will have four rooms plus home economics and industrial arts rooms and gymnasium-auditorium, will be completed soon. It is located in the Fisher River Agency. Foundations had to be blasted out of rock and hard pan.

Placement Officers Help

Indians Move Into New Jobs

Singly or in groups Indians across Canada are using the new placement service of the Indian Affairs Branch to move into new jobs in business, industry and commerce.

Girls are busy at typewriters in hundreds of business offices. Boys are pouring over draughting boards helping to plan industrial growth. And in many other types of jobs Indians are finding a place side by side with non-Indians.

The more education they have, the better the job. And so many who missed high school are taking night lessons and correspondence courses in growing numbers.

TWO NEW OFFICERS

Helping them find employment, assisting in their settlement into a new type of life are the placement officers of the Indian Affairs Branch. Two more men have been appointed and started work in North Bay and Quebec City on September 1. They add to the nucleus of officers in other parts of the country.

It's a growing service. The placement officer not only is a guidance counsellor, but an employment officer, and friend. His job is to know the places where there are jobs and to fit Indians with the necessary ability into these positions. For example, in Alberta 11 carpentry students recently completed their trade course. The placement officer was able to direct them into jobs almost immediately.

In British Columbia 85 percent of the Indians handled by the placement officer have made a successful adjustment in their new jobs.

The two new placement officers are Mr. Arnold J. Boisvert and Mr. Bertrand Dufour.

Mr. Boisvert, who will be in charge of placement for northern Ontario, will work out of North Bay. He is familiar with the district having been with the Department of Veterans' Affairs there.

Mr. Dufour has been an employment officer with the Unemployment Insurance Commission for 12 years and since 1955 has been director of employment service for the U.I.C. at Laval University. He will continue to operate out of Quebec City in his new post.

Here's how placement officers have been assisting Indians in finding jobs over the past few months:

- One of the brightest hopes for permanent employment is at the huge International Nickel Company's development in the Thompson Lake area of northern Manitoba.

Indians from several agencies over a wide area have been working during the construction stage of the mine, which is not yet in operation.

They have been living in the usual bush camp bunks, working long hours for three months at a time, and then heading off home—with company permission—to visit their families for a couple of weeks.

Now the Indian Affairs Branch and the company are working on the hope that some Indians can be trained for year-round employment at Thompson Lake.

- At last report there were 58 Indians on the payroll of the Iron Ore Company at Schefferville in northern Quebec.

Most are Montagnais from the Seven Islands area. The rest are from Fort Chimo on the bleak coast of Ungava Bay. These two groups of Indians, with many different characteristics, are living and working side by side both in the open-pit mine and in the construction of the townsite.

- Down on the northern shore of the St. Lawrence a number of Indians from the Bersimis Agency are working for the Aluminum Company of Canada.

Some of them have been trained as welders in Montreal trade schools and are drawing high pay at the Baie Comeau smelter plant.

- In Edmonton a group of boys who trained as welders are taking more trade courses at night school and going into the auto body repairing business.

- About 1,000 Indians in family groups moved into the Alberta beet fields during the summer, one of the largest "invasions" of recent times.

- Fifty Indians have recently been placed in pulp cutting operations north of Dauphin, Manitoba.

- Seven boys who attended the Provincial Trades School in Toronto were given jobs as welders on the Trans-Canada pipeline. One has now been transferred by his company to pipeline work at New Orleans, U.S.A.

- Eleven men from the Saugeen reserve in Ontario have been placed in a Southampton furniture factory as cabinet makers or furniture finishers. One is a foreman.

In southern Ontario, for example, most placement work is on an individual basis. Here are some cases: One girl from Tyendinaga was placed in a clerical position with the Ontario Department of Highways.

Another girl from Walpole Island started clerical work with Physicians' Services Incorporated. One is working for another insurance company. A girl from Cape Croker took a six months' course in hairdressing and is now working in a beauty salon at Aurora.

A boy from Tyendinaga who wanted to do structural steel draughting has been placed with John T. Hepburn Co., a leading Canadian steel company.

One young man from the Six Nations who was discharged from the U.S. Army Air Force because of an injury is now doing time and motion study work in Toronto.

One boy from Christian Island who passed Grade 13 at St. Michael's College high school in Toronto is now articulated as a chartered accountant.

Two Indians recently began work for the Ontario Department of Lands and Forests and one has been sent to the forest ranger school at Dorset.

A girl from Caradoc Agency near London is now private secretary in a leading detective agency.

Three girls from the Rice and Mud Lakes Agency near Peterborough are leading their class in the Toronto Nursing Assistants Centre and jobs are waiting for them when they graduate next month.



Chief of the Delawares, Hubert Skye, right, and one of his warriors, Robert Monture, middle, arrive by canoe in the Six Nations territory. They are befriended by Cayuga chief Arnold General in this historical play called "The Coming of the Delawares."

New Six Nations Drama Club Presents Legend of Delawares

Wide publicity has been given to the first performance of the newly-formed Theatre Guild of the Six Nations Reserve near Brantford, Ontario.

The Guild chose to relate an historic legend of "the coming of the Delawares" in a play written by Lorna E. Thomas of the reserve. Sixty actors and actresses

took part, 21 with speaking parts.

The production was staged in a natural amphitheatre at Onedahgawah, or the Great Pine Forest Theatre.

The Theatre Guild is a new venture for the Six Nations and is one of the few Indian "little theatre" groups in Canada. It was sparked by Mrs. Thomas and her husband Eddie.

Place Eskasoni Art On Exhibition

Paintings by children of the Eskasoni Indian Reserve on Cape Breton Island were placed on display during August and September at Fredericton public library.

Executed by children of 14 and 15 years of age, the paintings were done in tempera, and were of still life and figures.

This is the first time the group of 25 paintings have been displayed in public. They were painted under the direction of Sister M. Remigius and arranged for exhibition by Alfred Pinsky, director of art at the University of New Brunswick-Teachers' College summer school.

Work On Church Together

Indian parishioners joined with six students from the University of Western Ontario to build a small wooden church at Big Beaver House, a little settlement 250 miles north of Sioux Lookout.

Construction of the church ends many years of waiting by the Cree Indians for their own place of worship. Formerly they received spiritual guidance from an Anglican priest at Trout Lake whose mission covered more than 30,000 square miles.

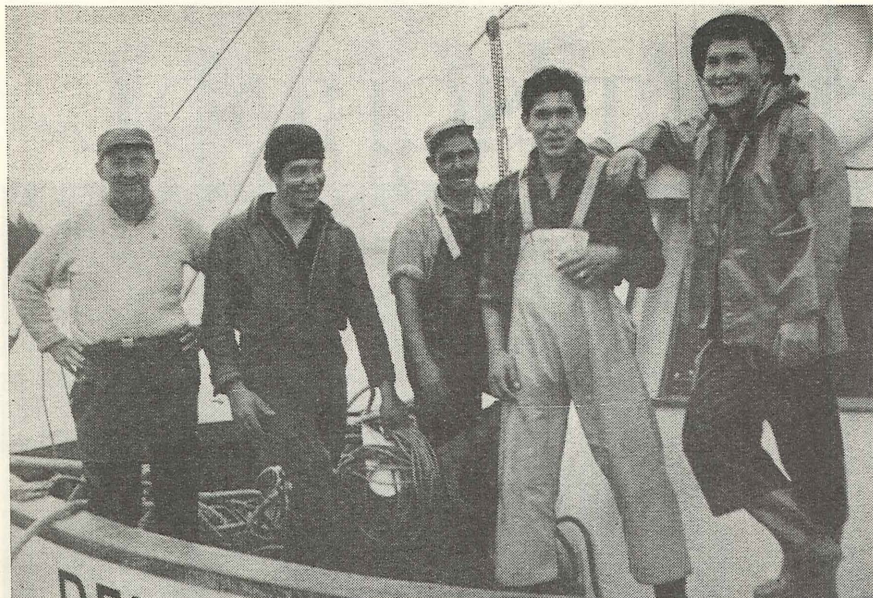
Indians Attend Leaders' Course

Twenty-four students ranging in age from 25 to 45 attended a four-week course in Winnipeg in August aimed at educating representatives of the Indians and Metis in the techniques of community leadership.

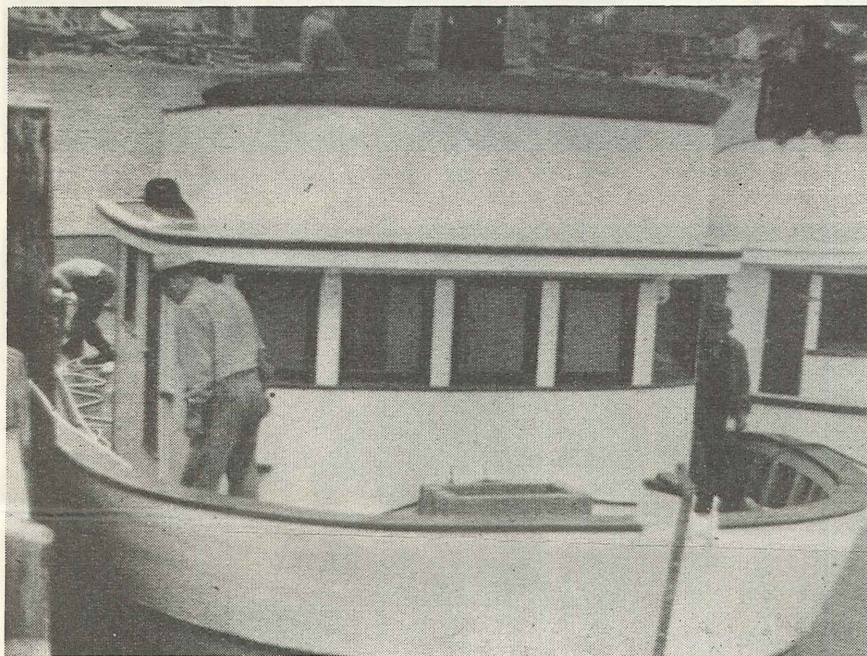
The course, operated for the third year in a row, was under the auspices of the Greater Winnipeg Welfare Council which has just conducted a study into the living conditions and habits of the 20,000 Indians and Metis in Manitoba.

Course principal Dan Daley, who works with Indians on Matheson Island through the winter, selected students who were not too young to be laughed at when they returned home and not too old to be ineffective in helping to develop their own communities.

The course covered a wide range of training. The students learned the methods of community organization, through lectures and practice in parliamentary procedure. There were courses in construction, handicrafts, first aid, in the organization of scout and girl guide bands, 4-H clubs and baseball teams, and instruction in home nursing for the women.



Geoffrey White, left, and crew Morris White, Len Edenson, Brian White and Owen White.



Loans were provided to equip boats like this.

Coast Fishermen Build Boats, Receive Loans For Equipment

Four Haida Indian families have recently launched themselves as independent deep sea fishermen with loans from the government totalling \$26,000 to provide 225 horsepower diesel engine and fishing nets for their seine boats.

The four loans to men in the Queen Charlotte Agency, reflect an increased desire among B.C. coastal Indians for independent status. Loans have also been made for Indians in the West Coast Agency and the Kwawkwalth Agency, chiefly for smaller vessels or outboard motors for inshore fishing.

Four largest loans have gone as follows: \$10,000 to Ernest Yeltatzie; \$9,250 to Willis White; \$4,500 to Geoffrey White; and \$2,700 to William Paul White. The three latter are brothers, each operating his own vessel.

Three of the four Haida families on the Queen Charlotte Island Agency built the hulls of their boats from wood found washed up on the shores of the island. After beachcombing the logs and drying them out they cut the lumber in a local portable mill at Masset. Nearly all the work of hull-building was done by each family working on their own boat.

HULLS INSPECTED

After they had finished their hulls the families applied for assistance from the federal government's revolving loan

fund for Indians. Their hulls were inspected by F. E. Anfield, assistant commissioner for B.C. and the applications sent to Ottawa for approval.

The loans were made to enable the families to install engines in their seiners and buy equipment for four different types of fishing operations.

Deep sea seiners fish for crabs from November to March, make a quick change in their equipment and fish for halibut during May and June. In late June the boats switch gear again and go out for a week at a time fishing for salmon from July to September. Their catches are transferred to the canneries by company vessels which are called on two-way radios from the salmon boats.

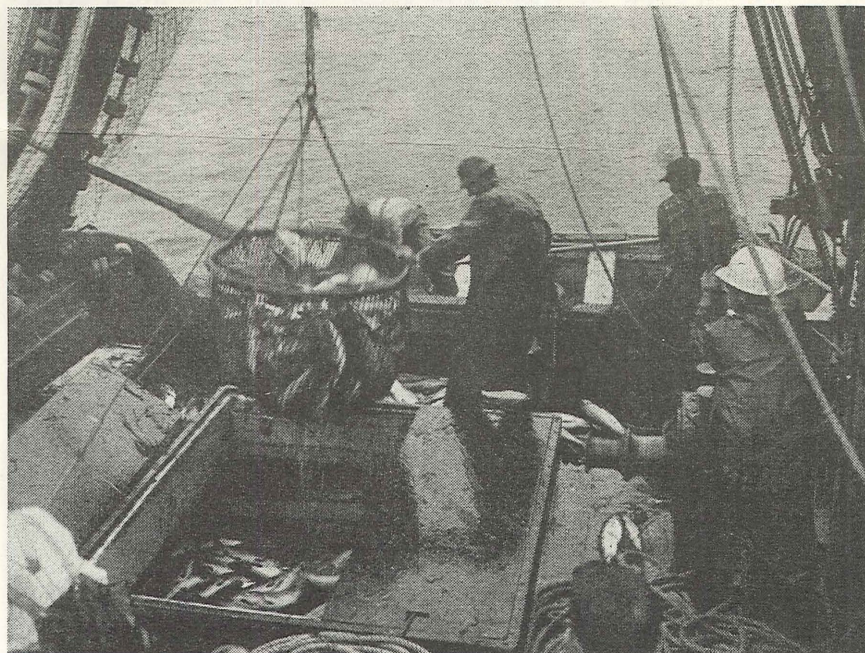
After September the equipment is changed again ready for a short herring season.

LOANS FOR MOTORS

Loans have been approved recently also to 10 families to buy new outboard motors for inshore fishing for crabs, salmon and halibut.

The Haidas have been dependent for their livelihood on fishing and normally rent boats from canning companies.

Under the terms of the loans, which have a five percent interest rate, the borrower is expected to pay back within five years.



Fishing from a salmon seiner built by the Haida Indians of the Queen Charlotte Islands from logs "combed" from beaches, this crew caught 34,000 pink salmon in five days. Indians built vessels, then asked for loans for engines and equipment.

Les prêts consentis aux Indiens leur sont très profitables

En jetant un coup d'œil sur la liste des prêts consentis aux Indiens du Québec par le gouvernement fédéral à même les fonds de la caisse renouvelable, il est facile de se rendre compte dans quelle mesure ces prêts ont permis à leurs bénéficiaires, soit de se lancer dans de nouvelles petites industries, soit d'améliorer leurs conditions de travail, qu'il s'agisse de travaux agricoles ou d'opérations forestières.

La plupart de ces prêts, qui émergent au fonds d'un million de dollars de la caisse, ont été consentis à des individus, bien que dans certains cas, c'est la bande elle-même qui a sollicité de l'aide sous forme d'emprunt. Ainsi, les Abénakis, de la réserve St-François de Sale, de l'agence de Pierreville, ont demandé, en 1940, une somme de \$5,000. au gouvernement, afin d'être en mesure de maintenir et de développer leur commerce de vannerie.

Jusqu'à là, les Indiens avaient l'habitude de vendre les paniers de leur fabrication, soit aux marchands des environs de la réserve, soit aux colporteurs, et leurs recettes étaient plutôt maigres. A la suite de leur requête, à laquelle elle donna suite par un prêt substantiel, la Division des Affaires indiennes décida de prendre en main la direction des affaires des Abénakis. Au terme d'une année, ces derniers étaient déjà capables de rembourser la somme empruntée,

Et pendant quatre années consécutives des prêts variant de \$4,000. à \$6,000. continuèrent d'être consentis afin d'aider l'industrie. En vertu du nouveau système établi par la Division, les paniers sont expédiés à Ottawa pour y être entreposés; les commandes des marchands sont dirigées vers la Division et les revenus des ventes inscrits à un compte spécial destiné à être remis ensuite à la bande.

Depuis 1944 cependant, l'industrie des paniers a pu se maintenir par elle-même et se dispenser de recourir à la collaboration financière de la Division.

Un autre prêt, consenti celui-là à un Indien de Caughnawaga, illustre bien la variété des motifs qui inspirent les emprunts ainsi contractés. Un Indien de cette réserve a, en effet, sollicité une aide financière dans le but de doter d'un système d'éclairage électrique le terrain de pratique de golf qu'il possède et, par le fait même, d'augmenter à la fois ses heures d'affaires et ses recettes.

Un Indien de la même réserve a obtenu un prêt de \$2,400. afin de d'acheter un camion pour le transport de l'huile. Il s'occupe maintenant de la vente et de la distribution de carburant pour les maisons munies de poêles et de fournaies à l'huile et ses contrats augmentent continuellement. Un autre Indien a emprunté la somme de \$5,690. pour acquérir une charrue à déneige-

ment, une niveleuse et une pelle mécanique. Grâce à cet outillage, il est préposé aujourd'hui à l'entretien des chemins de la réserve et il rembourse la somme empruntée à raison de \$1,400. par année. Il est clair que ces deux Indiens exploitent aujourd'hui des affaires qu'il leur eût été impossible d'entreprendre s'ils n'avaient pas été financièrement aidés à leurs débuts.

Au cours des quelques dernières années, cinq fermiers indiens de l'Agence de Pointe-Bleue ont également bénéficié de prêts afin d'accroître leurs opérations agricoles. Trois d'entre eux ont reçu respectivement des sommes de \$1,876. \$1,600. et \$1,200. et les deux autres \$1,000. chacun. Enfin, un Indien de Restigouche a demandé un prêt de \$200. pour pouvoir doter son bateau d'un hors-bord. Il lui est maintenant

possible, avec son bateau ainsi équipé, de recueillir du bois de pulpe sur la rivière Restigouche.

Et tous ces emprunts se remboursent, si l'on peut dire, par eux-mêmes. En effet, grâce aux recettes et aux profits que leur garantissent désormais les appareils mécanisés ou améliorés qu'ils possèdent, les Indiens peuvent rapidement acquitter les sommes obtenues de la caisse renouvelable. Ils ont un délai de cinq années pour rembourser ces sommes, mais ils sont fortement encouragés à effectuer le plus tôt possible le remboursement, l'intérêt sur ces emprunts étant de 5 p. 100.

Les requêtes pour ces emprunts sont d'abord soumises au Surintendant de l'Agence qui les adresse ensuite pour approbation à la Division des Affaires indiennes à Ottawa.

Course For Home Improvement

FAMILIES LEARN AT SCHOOL

Even the children went to school when eight Indian families from the remote corner of northwestern Saskatchewan attended an adult "home-making" course at Beauval this summer.

The Cree and Chipewyan women practised home-making with their own children as models.

And in another part of the school their menfolk were busy learning how to repair and maintain their own out-board motors. When they weren't busy doing motor mechanics they were making window frames, shelves, doors and furniture for their own homes.

The "learning-by-doing" course was the first in the northern part of Saskatchewan and families were encouraged to attend along with their children. Teachers from the school were baby-sitters when mother was in class.

The course was set up to teach young men and women how to care for their home and improve its appearance. The men also were given instruction in the preparation and preservation of pelts for the best markets and the care of fishing nets for commercial whitefish operations in the northern lakes.

BAKE BREAD, COOKIES

The women were taught sewing, care of children and simple home nursing. They learned how to can and preserve

fruits and vegetables and how to bake cookies and bread.

Eugene Burnouf, shop teacher at the Beauval school, was in charge of the program, assisted by his wife who taught home economics.

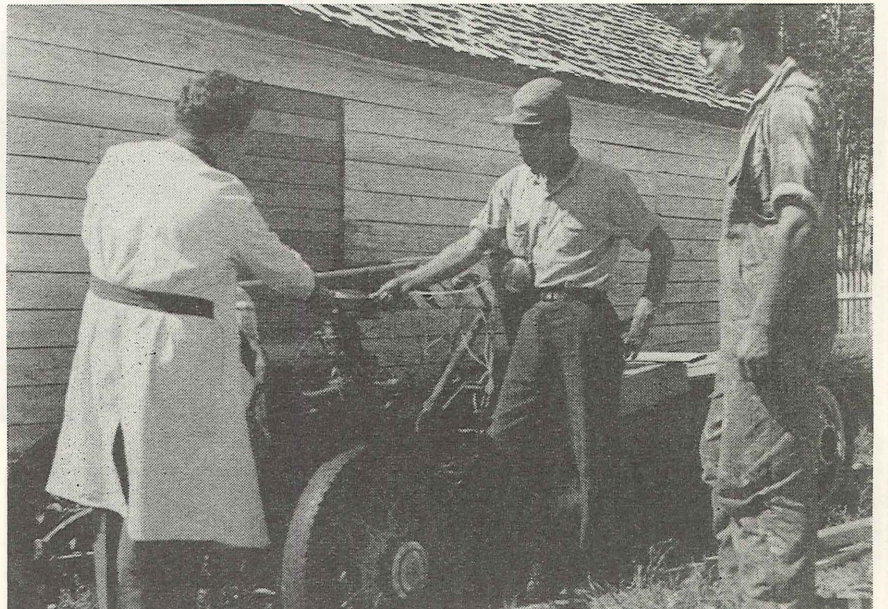
A team of doctors and nurses spent a week lecturing on baby care and hygiene.

TIME NOT WASTED

What did the "students" think of the course?

Daniel Lion, one of the trainees said in an interview afterwards: "I think we have learned a great many useful things which will help us build better homes and healthier homes. . . . I have learned how to figure lumber measurements, how to make concrete, how to make window framing, how to square foundations and many other things. So that I know the five weeks I spent here were not wasted. . . . If I have a chance to learn more about carpentry I will gladly take it."

Daniel said "the greatest dream for me and my wife has been to try and see our children when they grow up get better and higher education so as to be able to get better jobs and live a better way of life."



Louis Opihokew, centre and Theodore Iron, of Canoe Lake, are taught how an engine works.



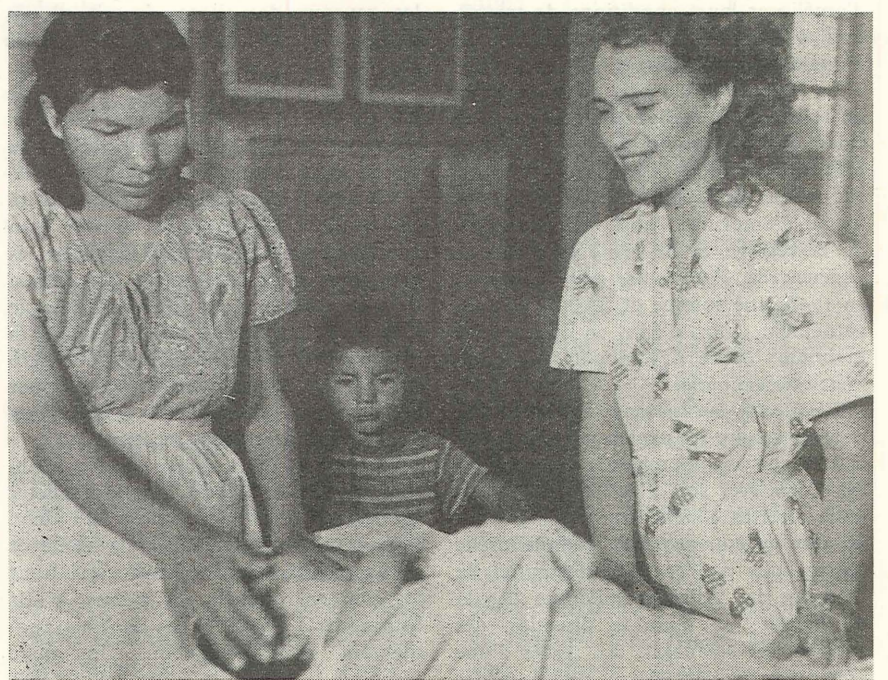
Pierre Marie Niultcho from Dillon paints window frames he has learned to construct.



Instructor Eugene Burnouf shows Louis Opihokew how to sharpen saw.



Mrs. Annette Niultcho learns how to bake bread.



Mrs. Burnouf, right, shows Mrs. Flora Iron how to wash baby's head.