

The INDIAN NEWS

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September 1957

MANY TAKE VOCATIONAL TRAINING

Employment Horizon Broadens For Indians

New placement service aids jobhunters

The age-old pattern of Indian employment in hunting, fishing, trapping and farming, though it is still important, is changing before the demands of Canada's growing industrialization.

Today, singly or in groups, Indians may be found in any one of a hundred occupations. Opportunities offered by vast resource development and defence projects—especially in the far north and other remote regions—are hastening the new ways.

The Indian himself realizes that times have changed, that the traditional economy of the reserves cannot meet the needs of a rapidly increasing population, alert for a constantly-improving standard of living.

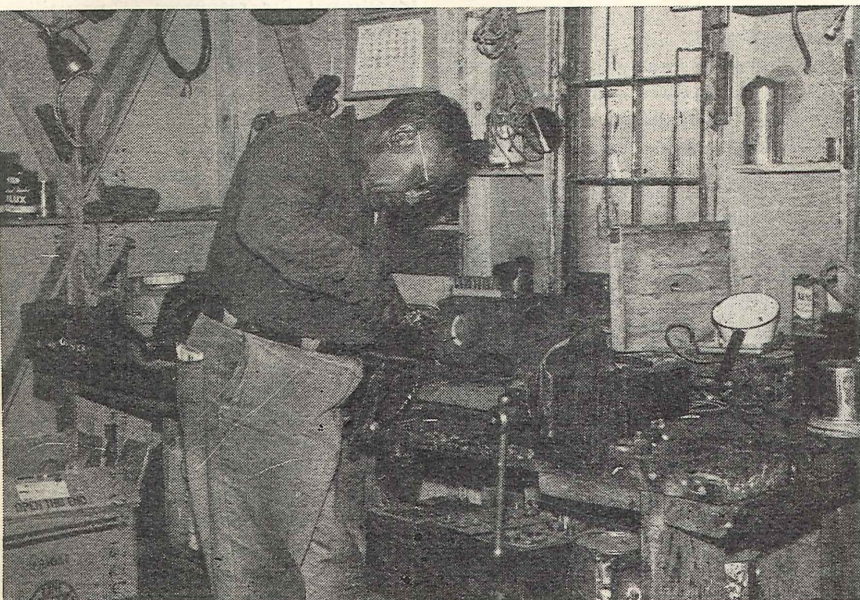
This realization is expressed in an increasing demand for more vocational and trades training, a more extended general education and for opportunities to meet and mingle with non-Indians in the community generally.

Those Indians living in the more southerly and more settled parts of Canada have already made great strides in the transition to regular seasonal or year-round work in the woods industries, in mining, in agriculture off the reserves, in construction and in industrial employment. Many live and work in towns and cities alongside their non-Indian neighbours. Some have earned enviable reputations in the learned professions.

Nomadic Indian Bands, some virtually unreachable by modern life, have now been awakened to a new day by the roar of airplanes, the grunt and roll of bulldozers and the machine-gun clatter of the riveter's hammer.

Indian and non-Indian, employer and employee alike are learning about each other. Each, they realize, needs to understand the other. Non-Indian employers are finding that, given training

SHIP-TO-SHORE or long distance calls are routine for Daphne Thom of Mission, B.C., considered a top operator by the B.C. Telephone Co.



Chief Dan Boyer of the Mississauga Band in Ontario Hydro workshops at Blind River.



It's still woods labour for many Indians—but with a difference. Algonquins use power saws in Timiskaming woods.

and a chance, the Indian workman can be industrious and reliable. Sometimes, his aid is vital.

Employment projects

Indians find their skills and labour are marketable commodities in a host of ways. Some major projects on which Indians have been employed include:

- For two years in a row, Indian labour has saved the sugar beet crop in southern Alberta. This year some six hundred Indians, accompanied by their wives and families, have voyaged to the beet fields from all parts of Alberta and many parts of Saskatchewan. Last year, 350 worked on the beet crop.

- At one time last autumn, nearly 400 Indians worked on the Mid-Canada Radar Line. Last midsummer, of 343 Indian workmen, 53 were classed as semi-skilled, of whom 8 were foremen and 5 were truck drivers.

- This summer, 250 Indians from the Norway House, Nelson River and The Pas Agencies in Manitoba are employed as axemen and general laborers at the Moak Lake-Mystery Lake base metal mining development. They are cutting survey lines, clearing bush roads and prospective sites for camp buildings.

- At present, 100 Indians from Norway House are in the "bush" as fire-fighters. Another 120 come from the Clandeboye Agency near Selkirk. Hundreds more are hired annually for the fire season in

the other timber-rich provinces and territories of Canada. The Indian's reputation as a forest fire fighter is high.

- In Ontario, variety is the keynote. From the Sault Ste. Marie Agency alone, 245 Indians are currently employed on such work as railway right-of-way maintenance and bridge repair, in various lumber yards and mills, on power line work, in mining and in industry.

- Last summer, nearly 400 Saskatchewan Indians were engaged in commercial fishing operations, returning to the traplines for the winter.

- Seventy Indians are currently employed in the iron ore industry at Seven Islands, Knob Lake and other points in "New" Quebec.

- Maritime Indians work in the woods, in pulp mills, and in the intensive berry and potato harvest at home and across the border in the United States. Basket-making, especially for garden produce, employs many the year round.

- British Columbia's broad industrial base provides a variety of opportunities in lumbering, mining, commercial fishing and canning and industry generally. This spring, some 225 Indians—some from Alberta—worked on the West-coast Transmission Line, another 250 in the hopfields.

In the past, these large-scale movements of labour and many others have been handled by the Agency Superintendents, assisted by the Regional Super-



Cape Croker United Church girls' choir:—From left to right: Doris Chegano, Eileen Johnston, Eunice Elliott, Gwen Solomon, Rose Chegano, Georgina Chegano, Claire Waukey, Lucy Chegano, Carrie Elliott and Reta Chegano.

Cape Croker Active Community

This reserve was recently the subject of a colour film produced by the American and Canadian Church Council, dealing with work of the United Church at Cape Croker. The girls' choir (see picture above) travelled to Toronto to complete the film.

The United Church on the Reserve has an active W.A. which has paid for choir gowns and beautiful drapes and backdrop for their church. They raise funds by various Indian handicrafts and are contributing towards a bus which has been purchased by the congregation for transporting people to church. Most of the congregation live up to four miles from the church.

The Roman Catholic church at Cape Croker held its annual wood bee last spring. This is an old tradition at Cape Croker and a means of providing fuel for the church through the efforts of the parishioners.

At the Warton District High School Commencement exercises a trio of Indian girls from Cape Croker took a prom-

inent role. The girls received many compliments on their fine performance.

Last autumn a Girl Guide Company was formed at Cape Croker. At its first enrolment, in the Council Hall, a total of 12 Guides received their pins. The Homemakers Club sponsors a Brownie Pack.

Later, a Boy Scout Troop was formed and is flourishing under the guidance of two local Indians, John Nadjiwan, Scout Master and Orville Johnston, assistant. They meet in the Council Hall and are sponsored by the Canadian Legion Branch on the reserve. They held a Father and Son Banquet in the Council Hall last Easter.

A Branch of the Ground Observer Corps was formed recently at Cape Croker when F/O Bill White of the R.C.A.F. held a meeting in the local Council Hall.

Cape Croker is also the home of the Nawash Branch of Canadian Legion, one of three all-Indian branches in the Dominion.

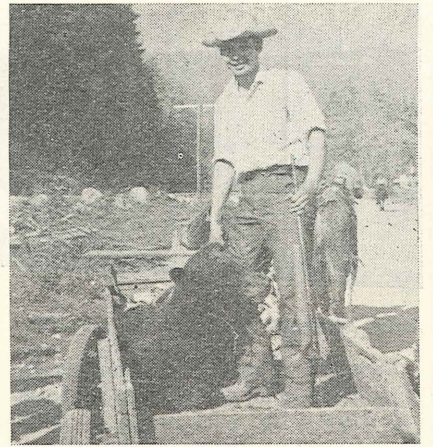
HAIR STYLING IS A SPECIALTY OF Isabel Smith of Okanagan, who is employed at Hillier's Hair Style Studio in Kelowna, B.C., where she has worked since completing her course at Vancouver Vocational Institute. She attended Okanagan Indian Day School and Vernon High. Isabel enjoys meeting people and dealing with the problems that arise in the hair-dressing business. She is sure this type of work would appeal equally well to other girls.



BLOODS AID RED CROSS

For the fourth year in succession, the Blood Band of Cardston, Alberta, has made a handsome donation to the Alberta Red Cross. This year the Band donated \$480—more than half the quota for the Cardston District.

The Band has been making similar donations since 1954. In that year, the Band Council gave \$500 followed by \$200 in 1955, \$480 in 1956 and this year's \$480—a total of \$1,660 in the past four years.



BOY BAGS BEAR:—Alfred Nelson of Mt. Currie, near Vancouver, B.C., shot a 150 lb. bear, 250 yards from the Agency house. He stalked him with a 22-calibre single shot rifle. That night there was a bear feast.

AIR MINDED LADS

Canada's Indian lads are really air-minded. Beside three all-Indian squadrons at Residential Schools, there is another at Moose Factory, Ontario, with three-quarters of its members Indian. It is Moose River No. 632, organized in December last year.

Since the Moose River boys are generally flown in to school from their homes around James Bay, most have never ridden in a train.

The other squadrons are No. 570, Edmonton, organized in January 1954, No. 550, Prince Albert, organized May 1954 and No. 610, Cariboo, at Williams Lake, B.C., organized September 1955.

FASHION SHOW AND CONCERT AT MICMAC



It was the height of fashion at St. Catherine's Indian Day School at Micmac, Nova Scotia, when the Home Economics Department of the school presented its second annual fashion show and concert last June.

A capacity audience filled the auditorium to see 32 models display their handiwork. The beautifully finished work of the sewing class drew praise, some of the older girls in the class having designed and made attractive outfits for their younger sisters. Some of the costume ensembles were woven by their designers, pupils in the school weaving class. According to Sister Anthony, who directs the Home Economics Department, the children are taught to make their own patterns. They use catalogues and magazines as inspiration for many of the designs.

Mother Stella Maria, Mother General of the Sisters of Charity, who teach in the school, was present for the occasion and was presented with a sewing basket containing articles made by the weaving class. Rebecca Paul read an address to the Mother General and Louise Syliboy made the presentation.

The little girls in gay red tartan skirts and the boys with bow ties to match, shown above, captivated the audience with their sprightly yet smooth performance of old-time square dances.

Handicapped Indian "fine barber" says boss

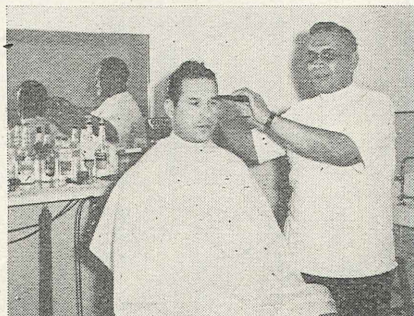
"Steady, self-reliant, a fine barber" are some of the terms used by his employers to describe Frank Cameron, a member of the Fort William Band of the Port Arthur Agency in Ontario. They praise his good deportment, pleasant personality and barbering skill.

For Frank Cameron, now 45, it was a long road to better health and a job he liked and could do. Until 5 years ago, Frank suffered great pain and was unable to do any active or heavy work because of a leg injury when he was six.

His handicap made it difficult for him to attend school yet Frank successfully completed 7th grade. Then he worked for a time as a movie projectionist, going to hospital from time to time for treatment. In 1935, after a 2-year stay in hospital, Frank went to live with his married sister on the Lake Helen reserve near Nipigon. Here he did odd jobs, among them cutting hair. He liked it and showed considerable skill. But his leg made it impossible for him to stand the long hours on his feet which barbering requires.

In 1952, Dr. W. J. Wood of the Indian Health Services recommended an operation which successfully removed the pain and made it possible for Frank to stand and walk without using a crutch or cane, though his leg is still stiff and he has a slight limp.

Now he could realize his ambition... and he did, through the Indian Affairs Branch. The Branch sent him to the



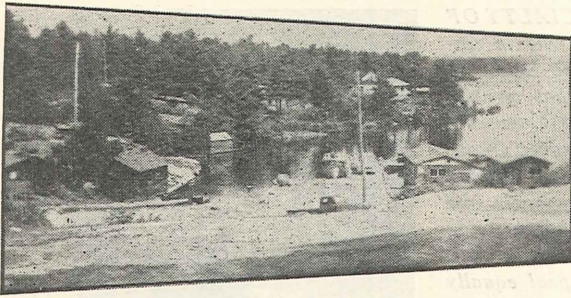
Frank Cameron

Moler Barber School in Winnipeg, where Frank learned the finer points of his trade. He worked for a few months in Lundar, Manitoba, then returned to work for the Tracy Barber Shop in Fort William. He is now with Wood's Barber Shop in the same city.

COUPLE HONOURED

In recognition of his services to his country and community members of the Piapot Indian Reserve in Saskatchewan will honour former Chief Harry Ball and Mrs. Ball. The 71-year-old patriarch, who lost a leg in the battle for Vimy Ridge in the First World War, will be the first to receive a new house under the Reserve's housing program for this year.

Mr. and Mrs. Ball recently celebrated the golden jubilee of their marriage, which took place in the chapel of the Lebret Indian School in 1907.



Dokis "Village".

Members of the Dokis Band of the Nipissing Agency are putting the finishing touches to a two-year, \$150,000 development program, highlighted by the building of a 14-mile access road to rich timber limits on the 30,000-acre reserve.

In this present-day trail-blazing venture, nearly every able-bodied man in the Band took part. Modern road-building machinery was used in the task—with a minimum of outside help.

This new road, which links up with an Ontario provincial road in Latchford Township, now enables the Band to tap abundant stands of yellow birch veneer hardwood and pulp softwood, out of their resources of red, white and jack pine, spruce, hemlock, birch, basswood, cedar and poplar.

Sell Own Timber

Since they have also broken a long-standing tradition and will now cut and sell their own timber under permit, the new road means better income for Band members, as well as a steady flow of timber dues to enrich Band funds.

Experts say that, properly managed, the forest resources on the Dokis Reserve, will provide a built-in livelihood for years to come—perhaps indefinitely, depending on the degree of forest management and the state of the timber market.

In fact, it is estimated that timber dues alone, in the next five years, will enable the Band to recover its present outlay on construction and development.

Relieve Isolation

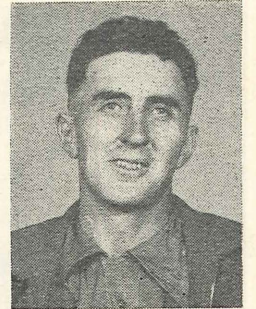
The new road will also enable the often isolated reserve to maintain closer contact with neighbouring settlements and will eliminate the need for hazardous lake and river crossings, especially in winter.

In the past Dokis dwellers were isolated at the time of spring break-up and winter freeze-up. They reached "mainland" centres by boat in summer and by foot over the river ice in winter. At least four persons have perished in recent years in crossings over the ice.



Last link in their road "outside", Dokis men finish Bailey bridge over Little French River.

Dokis band "blazes trail" to rich timber resources in determined "do-it-yourself" drive



Chief Joe Dokis.

Even before it was completely cleared, the new road proved its value. Authorities say the lives of two seriously ill reserve residents were saved because they could be brought to hospital quickly by road.

Electricity for Dokis

This summer, final placing of culverts, grading and gravelling the new road has been undertaken. But, not content with planning and working on this major project, the Band early this spring completed a three-and-one-half mile right-of-way to bring electric power to the reserve.

Men of the Band cut and installed the poles for the power line and by supplying labour and materials, obtained their light and power installation at a mere quarter of what it would otherwise have cost.

Build Wharf Too

This spring also, Dokis men built a wharf and loading dock on the French River, and put up guard rails on the Bailey bridge which was the final link of last year's road building program.

Residents still recall the day the bridge was finished. A half-holiday was declared and the school children watched as a final spurt of activity by forty men saw this last link put in place.

Credit for these achievements lies mainly with the progressive people of the Dokis Reserve under Chief Joe W. Dokis and Councillors Norman Dokis and Raphael Restoule.

200 In Band

These are fine accomplishments for a Band which numbers just over 200 people. It is a far cry from the little Band of 16 souls who, 157 years ago, accepted the islands and headlands, nestled among a network of lakes and rivers in their traditional home in the Nipissing country, as their historic possession under the terms of the Huron-Robinson Treaty.

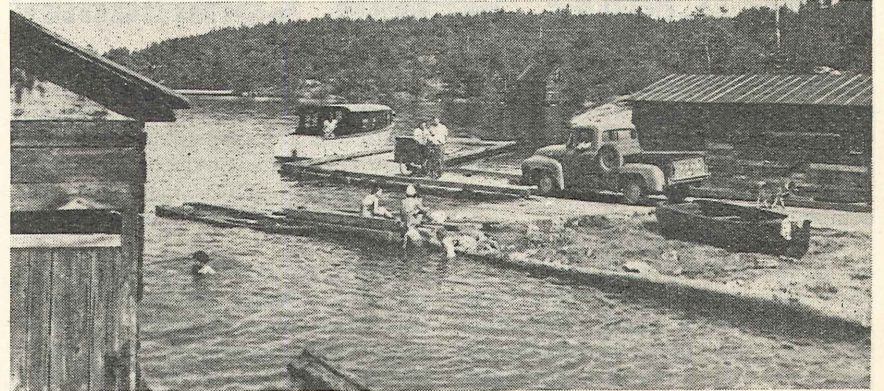
For the Nipissing country was the traditional home of the Dokis people—a branch of the Ojibways of the Algon-

quin nation. They lived there as far back as 1613, when they first came to the notice of recorded history. How far beyond that, no one knows.

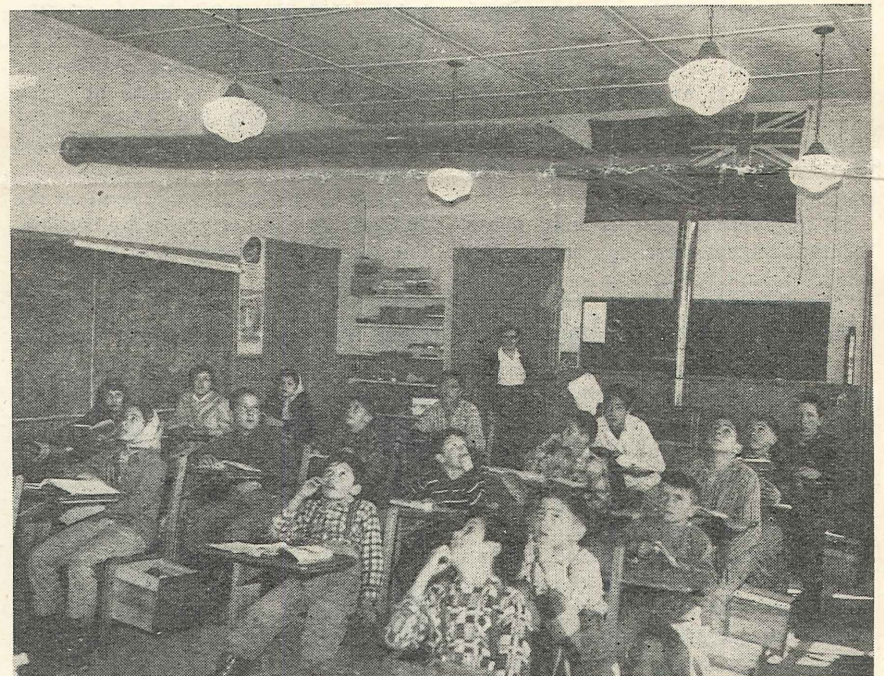
Considered one of the most "well-to-do" Bands in Ontario, they derive their wealth from timber. Basis of their present ample Band fund was laid in 1908

when sales of their stands of famed white pine netted an amazing—for that day—sum of \$871,000.

But they do not plan to rest on their laurels. Already they are laying plans for a community hall and a greatly expanded housing program.



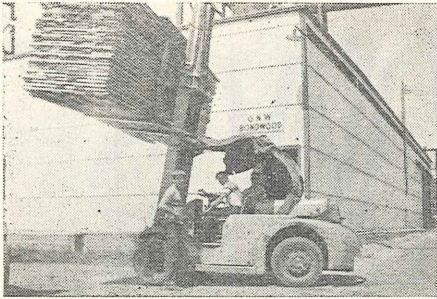
Dokis men built loading dock at Band expense this summer.



Children watch enthralled as teacher flicks switch to light classroom. Dokis labour brought in power line.



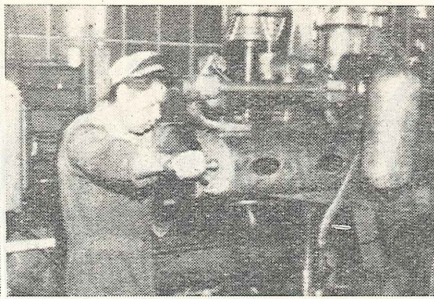
Tots watch TV. Residents quickly took advantage of new convenience, with 18 homes wired for electricity in first four months of year.



Fork lift in lumber mill operated by Jackie Couchie of Nipissing. Indians readily find employment in woods industries.



Whole families work in the sugar beet fields. The group above from File Hills, Sask., is hoeing beets near Picture Butte, Alta.



Perry Brown, Kitsegukla Band in B.C., is a marine engine fitter in New Westminster. Indians are entering skilled trades in increasing numbers.



Harry Robertson and Joe Gill from Pointe Bleue on survey party. Employers like Indian "know-how" in the "bush".

visors, working in close co-operation with the National Employment Service. This will still, to a large extent, be true.

But the need to fit the Indian more closely to the job, to secure longer-lasting employment for him, and to keep in touch with prospective employers has resulted in a new employment service being set up by the Indian Affairs Branch. This service does not take the place of any existing agencies, it merely supplements them, with special regard to the Indian and his problems.

New Placement Program

Indian Placement Officers, as they are known, have been appointed in Vancouver, Edmonton and Toronto, with a fourth scheduled soon for Winnipeg. Other major centres will have their officers later. In charge of the organization will be a Chief Placement Officer, soon to be appointed.

At first, the Placement Officers will concentrate on finding suitable jobs in the cities for those Indians whose education and training fit them for industrial and urban employment. Especially high on the list are recent graduates of high schools, technical or trades courses.

The Placement Officer will not only help get them jobs, he will attempt to find suitable accommodation and arrange financial assistance if needed until earnings come in. He is especially interested in making the changeover from reserve to city as easy and as successful as possible.

In time, the Placement Officer will have a good idea of the quantity and quality of possible prospects for industrial and other employment and will serve as the main link between the employee and the job.

The Indian Affairs Officers and those of the National Employment Service work hand-in-glove. In practice, the NES puts the applicant in the job, when one is found, and its advice and facilities are open to the Indian just as they are to everyone.

Early this spring, the newly-appointed Placement Officers were given an intensive course at Indian Affairs headquarters in Ottawa to familiarize them with the special aspects of work with the Indian population and of the services of other government departments upon which they can draw.

Since that time, they have become acquainted with many of the reserves and have done a great deal of work on their new jobs. Everywhere, they report, employers are interested in discussing the employment of Indians and a number of jobs have already been filled.

Increasing numbers of Indian young people are fitting themselves to take their places in the non-Indian community at suitable jobs on equal terms with their fellow-employees.

Vocational Opportunities

Indian students are taking increasing advantage of the special vocational training opportunities provided by the Indian Affairs Branch. Features of this training are the short courses—from one to six weeks—both on and off the reserves, which are proving increasingly popular and helpful. They supplement the training in industrial and practical arts given in the regular day and residential schools.

At the same time, students are also encouraged to take special training in other public and private commercial, business and vocational schools, found at all main centres in Canada, if they can show they will profit by such further training. Recently, six students gradu-

value of the scholarships amounts to \$25,000. The scholarships are expected to be awarded annually. First recipients may be known this September.

Among the most popular of recent developments in the vocational training field are the Branch-sponsored short courses, already mentioned, which have been under way for several seasons.

These courses serve a twofold purpose: they give instruction in trades and occupations to Indian men and women to enable them to improve their chances of getting satisfactory jobs and also to help improve the skills and effectiveness of those who plan to work on the reserves at farming, logging, mechanics, home building, construction generally, and other jobs.



Haida women at Masset, Queen Charlotte Islands, prepare crab meat for canning—an industry employing many West Coast Indians.

ated in diesel mechanics from the Nanaimo Vocational School.

Tuition fees and living expenses are paid for students taking this vocational schooling and expenses of the short courses are also met by the Department.

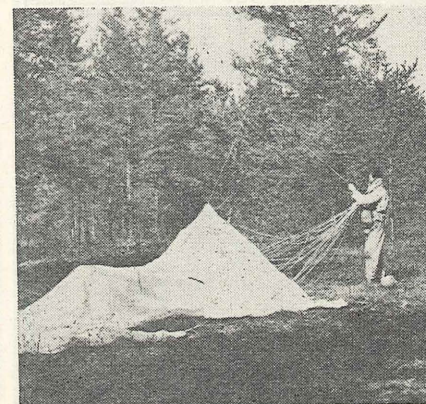
However, the students on their part are expected to contribute as much as they, or their parents, can afford, to the costs of their training.

No Indian man or woman, of any age, need lack training to fit him or her to earn a better livelihood or to help make a more comfortable or healthier life for themselves and their families, providing only that the person can profit by such training and has the will to succeed.

As a further incentive, the Indian Affairs Branch recently announced the establishment of 34 scholarships in university courses, nursing, teacher training, agriculture, or commercial or technical training at a vocational school. Total

Geared to Realities

The courses are geared to the realities of life on the reserves and to the conditions the trainees will meet when seeking outside employment. They are designed



John Oliver Beatty, Lac la Ronge, Sask., is one of many Indian firefighters who have become "smoke-jumpers".

to be understood by those who did not have opportunity to take much schooling, as well as those with more advanced education.

The short one-week courses, held on the reserves, are attended by large numbers. One course in agriculture and homemaking, for example, held last March at the Blackfoot Agency in Alberta was attended by 198 men and 66 women.

A three week course devoted to homemaking and agriculture was held this year at Prince Albert in Saskatchewan, the second such course held there. Altogether 38 men and 17 women, most in their early twenties, attended. The men studied the care and operation of motors and machinery, care of livestock, and welding and carpentry. The women studied homemaking, with cookery, laundering, sewing and family health emphasized.

Other courses have been held at Olds, Alberta (110 attended), at Brandon, Manitoba (62 students) and Calgary, Alberta (38 students). (For further news of the Calgary course, see page 10). These courses ranged from agriculture and homemaking to welding, plastering, bricklaying and carpentry and lasted from 3 to 6 weeks.

Results so far seem to indicate that the program is paying off in better jobs and more fruitful lives, both on the reserves and "outside". The whole program of placement and training has one main objective: to give the Indian a better chance to earn a comfortable livelihood and take a proper place in the larger community . . . and jobs are more plentiful off the reserves.

This aim has also been spurred by the need to provide alternatives for those people on reserves where the natural opportunities are failing. This is especially true in the northland, where the traditional fur resources at prevailing world prices are frequently insufficient to provide the Indian trapper with a livelihood.

A Permanent Move

In the case of one Agency this has had a unique result. The limited opportunities in the Sioux Lookout Agency of northern Ontario has brought about what promises to be a permanent move into mining for a large number of men from the reserves there.

Though Indians from Sioux Lookout have from time to time worked at the Pickle Crow Gold Mines, in Kenora District, this year saw their establishment as property-owners and wage-earners in a planned community. Some thirty of them are now settled there with their families in comfortable housing, and more are expected later. This could be the pattern for similar developments elsewhere in Canada. (For further news of the Pickle Crow venture, see p. 6.)

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. E. D. FULTON,
Acting Minister of Citizenship and Immigration
and Superintendent General of Indian Affairs.

LAVAL FORTIER,
Deputy Minister of Citizenship
and Immigration.

H. M. JONES,
Director of Indian Affairs.

New National Commission Reports on Indian Canadian

On Sunday, May 19, more than sixty delegates met at the Y.W.C.A. in Calgary for a one-day conference on "The Indian in the Community". The conference was called by the National Commission on the Indian Canadian, a new organization formed this year under the auspices of the Canadian Association for Adult Education.

Delegates came from all four Western provinces. Bound by a common concern for the Indian Canadian who has left the Reserve to live and work in a non-Indian community, the delegates represented a wide variety of interests which included Church, labour, government, welfare and other community groups.

The Commission's report, recently issued, states in part, that:

"Our Indian Canadian is faced or hampered with two kinds of social difficulties, or rather with obstacles coming from two different sources.

The first series stem from his own personality. The Indian Canadian is different from his fellow Canadians of European descent. These differences have nothing to do with his blood or heredity but are from his cultural heritage, with what has been handed down to him from the social and human experiences of his forefathers as accumulated over the centuries. They vary from one area to another in nature, in degree, and in relation to the European culture. For instance, his concepts of time, money, social communication, hygiene, usefulness, competition and cooperation are at variance with our own and can prove a stumbling block to successful adjustment.

He also lacks practical information concerning the variety of "helping services" in our communities as compared to the one omnipotent agency on the reserve. Often enough he may have no particular vocational learning or interest and not even be aware of it. He has few social contacts of any kind.

Our duty is to establish:

(1) Where do these cultural traits interfere with smooth adjustment? At work, in recreation, at home, etc. In other words where does he get into trouble because he is an Indian and what can be done about it?

(2) Where does he make the most successful adjustment and cultural contribution to our society and how could we expand or open these areas?

In helping him individually we must learn to avoid paternalism or dogmatism. We must provide for his self-respect all along and never try to rethread him to the point where he will not be himself any more.

The other series of difficulties come from the non-Indian society. We Canadians of European descent have not yet outgrown our colonialism. We still think of our predecessors on Canadian soil as primitive, backward, if not degenerate. Whenever an Indian Canadian achieves well in our society we still look for the "white blood" in his veins. When he fails, we exclaim, "What can you expect? His mother was an Indian!" We also forget that the Indian Canadian of today is partly what we made him. Our information comes from short sighted history books, adventure novels, and cowboy movies which we never question.

This misinformation is reflected in attitudes and even prejudices of employers, landlords, restaurant and hotel managers, taxidrivers, welfare workers and teachers, etc. As a result, the Indian Canadian with even the best education is often denied a job, a room, a meal or a movie. He is thrown in with the lower elements of our society. With such ideas and attitudes on our part at work all the time, it is very hard for the Indian Canadian to keep his head high and his nose clean. If good people don't give him a break, don't respect him and appreciate him, if only the riff raff accept his company, it is no wonder if he ends in the squatter's dump, the red light district, or in jail.

Perhaps this is the first job that needs to be done; reinterpret the Indian as a human being and restore him in the society of his fellowman. If we do so we may discover, much to his happiness on and off the reserve, and much to our own enrichment as well as peace of conscience, that of all the resources to be found in this Canada of ours by our forefathers, the most valuable and the least exploited was the cultural heritage, the human treasury of our predecessors—our own Canadian Indians."

BLACKFEET GIVE SCROLL TO P.M.



Ben Gathrow of the Blackfoot Tribe of the Indian Association of Alberta presented Prime Minister Diefenbaker with a scroll at the Calgary Stampede. The scroll was thanks from the Indians for the PM's visit.

(Fednews-Ottawa Journal Photo)

Haida Chief Heads B.C. United Church

For the first time in history a native Indian chief has been elected president of a church conference. Dr. Peter Kelly, a chief and the son of a chief, ordained a United Church missionary 41 years ago, this spring was elected president of the British Columbia Conference of the United Church of Canada.

More than 500 delegates, meeting in Vancouver, accorded the honor to the 72-year-old churchman.

Dr. Kelly's pastorate is now at Nanaimo, where he lives with his wife, Gertrude, a Haida princess whose father Amos Russ was the first Haida Indian to proclaim the Christian faith among his own people. The old chief prayed that his son also would become a minister.

When his father died and Peter became chief, he was teaching school at Skidegate in his native Queen Charlotte Islands, and earning \$25 a month. He married Gertrude Russ and they both decided that no matter how hard the road would be he should go through for the ministry.

After five years of economic struggle he was ordained in 1916.

He has long been well-known as a fighter for Indian rights. He feels the biggest advance was won in 1950 when Indian children were given the legal right to attend public schools. Out of such an integration, he believes, will come the rebirth of the Indian people.

But Dr. Kelly's good works have not been confined to Indian people. He campaigned successfully to have the federal government install radiotelephones in lighthouses, to aid fishermen off the coast.

He will be spiritual head of the United Church in British Columbia for a year until the next annual elections.

A son, Thomas Reginald Kelly, is an administrative officer with the Indian Affairs Branch in Ottawa. At one time the son was Secretary of the British Columbia Advisory Commission on Indian Affairs and—like his father—was a former schoolteacher.

Councils Discuss Problems

Community problems of mutual interest were discussed at a joint meeting of the Cowichan Indian Council and the Duncan City Council at a historic meeting recently held at the City Hall in Duncan, B.C.

Subjects under consideration ranged from power, water, fire protection, to sewage disposal and similar matters. The possibilities were explored of a working municipal arrangement—in force in certain other parts of Canada—under which Indian lands can be considered part of a municipality for purposes of water, fire protection and other limited services. Indians in the area would be able to telephone the fire department in the same way as city ratepayers.

Both councils strongly criticized the indiscriminate dumping of refuse on Indian lands. It was announced that the Indians planned to establish their own organized dump and that the Band Council would buy a garbage truck and begin collections.

The three hour meeting closed with complimentary remarks exchanged between both councils and the hope was expressed that future meetings would be arranged.

ENGINEER



Andrew Nicholas, Jr., from the Tobique Reserve, Perth, New Brunswick, graduated this year from the Nova Scotia Technical College at Halifax with a degree in Civil Engineering. With him are his parents. Andrew will work for a large American construction firm with headquarters in New York.

BOXER WINS TROPHY... BUT HOCKEY TOP SPORT IN LONGBOAT AWARDS

The flying fists of Eddie Campbell, three-year "Buckskin Boy" title winner and five-time winner of the British Columbia Junior Boxing Championship, won him the prized Tom Longboat Trophy for 1956, in the judging held this year by the Amateur Athletic Union of Canada.

It was another knockout victory—this time over 14 competitors—for the 17-year-old Musqueam Band member from the Vancouver Agency, who in 1955-56 alone won 18 of his 20 bouts by first-round knockouts. By the end of 1956, Campbell had won 33 of his 36 amateur bouts.

But hockey—Canada's national sport—is well represented in the Longboat award choices. Five of the seven winners are noted as hockey players; the seventh, a junior NCO in the Canadian Army, is another Indian boxer of outstanding ability.

In Memory of Longboat

The Longboat Awards are presented each year by the Amateur Athletic Union of Canada in memory of Tom Longboat, the famous Onondaga long-distance runner from the Six Nations Reserve, Brantford, who died in 1949.

The winners are selected on the basis of athletic achievement, sportsmanship, leadership qualities and good character. If still attending school, they also must have good standing in their studies. The selection is made by the A.A.U. from nominations submitted through Indian Affairs in Ottawa by Agency Superintendents all over Canada. This year a total of 14 names were submitted to the A.A.U. for final selection.

Those chosen for medals, in addition to trophy winner Campbell, were Russell Brooks representing the Maritimes; Mathieu Labbe, Quebec; George Gary Edgar, Southern Ontario; Roy Mainville, Northern Ontario; Louis Harper, Manitoba; and Vernon Bear, Saskatchewan.

Eddie Campbell

The trophy was presented to Eddie Campbell, on behalf of the A.A.U., by Andy Paull, well-known British Columbia Indian and President of the Indian Totem Athletic Club in Vancouver, at the Club's annual Buckskin Gloves Boxing Tournament.

Campbell, called "a born leader" by his instructors, is employed as a shipper by a Vancouver paint company. Last year the B.C. Boxing Commission wanted him to take the try-outs for the Olympics, but Alex Strain, his trainer for over seven years, thought he should wait until he was a little older and had more experience.

The Vancouver athlete is also a talented track and field star, and excels in tumbling and gymnastics. Last year, without any specific training for the events, he entered the Capilano Pow-Wow Track and Field Tournament and came third in the high jump, the broad jump and the 100 and 200 yard dashes.

Russell Brooks

Russell Brooks, the other boxer to win Longboat recognition, hails from



British Columbia's "Buckskin Boy", Eddie Campbell, gets Longboat trophy with "bonus".

the Shubenacadie Reserve in Nova Scotia, and represented the Maritimes in the competition. Now 23, he is a lance-bombardier with the Army's Prairie Command in Winnipeg. A member of the 1st Regiment, Royal Canadian Horse Artillery, he has qualified as a radar operator and a clerk.

In 1956, Brooks won the Central Command Light Middleweight Boxing Championship, but could not compete in the army finals owing to an injury. The man who took the Army championship had been defeated by Brooks for the Central Command title.

Brooks also won the Picton Garrison Boxing Championship, and this year was the Prairie Command's representative in the Army finals at Kingston. To secure this, he punched out a technical knockout over Gunner J. M. L. Latour of Port Elgin, New Brunswick, in 25 seconds of the first round in a bout during the three-day Prairie Command competitions held earlier at Winnipeg.

Gary Edgar

Standard-bearer of Southern Ontario in the Longboat competitions was George Gary Edgar of the Scugog Band of Mississaugas in the Simcoe Agency.

It was a big night at the Port Perry High School when classmates, officials and friends gathered for the presentation of the Longboat Medal to Gary by

John McRoberts of Toronto. Mr. McRoberts is the President of the Amateur Athletic Union of Canada.

Gary was a leading scorer with the School's Bantam "B" basketball team which won the Lake Ontario Championship for secondary schools; he was chosen to play on the Perry Midget Hockey Team and the town's baseball team, and was a junior champion of the school's track and field meet. "An all-round athlete", as Mr. McRoberts phrased it.

Roy Mainville

Star feature of the northwestern Ontario Indian school hockey tournament last spring was the presentation of the Longboat Award for Northern Ontario to Roy Vernon Mainville, 16, of the Rainy Lake Reserve in the Fort Frances Agency. Vernon, who is now attending school at Kenora, starred in the regional playoffs at Fort Frances in 1955. Father Vincent deVarenes, tournament chairman, who coached Roy in hockey, made the presentation on behalf of the A.A.U.

Mainville was voted "the most valuable player" in the Bantam "B" Hockey League in the Fort Frances District. In addition to his hockey prowess, Mainville is a standout baseball pitcher, and recognized for sportsmanship and fair play.

Louis Harper

Louis Harper, a member of the Portage la Prairie Air Cadet squadron and winner of two prizes at Air Cadet Sports Day in Winnipeg in 1955, was the Manitoba selection.

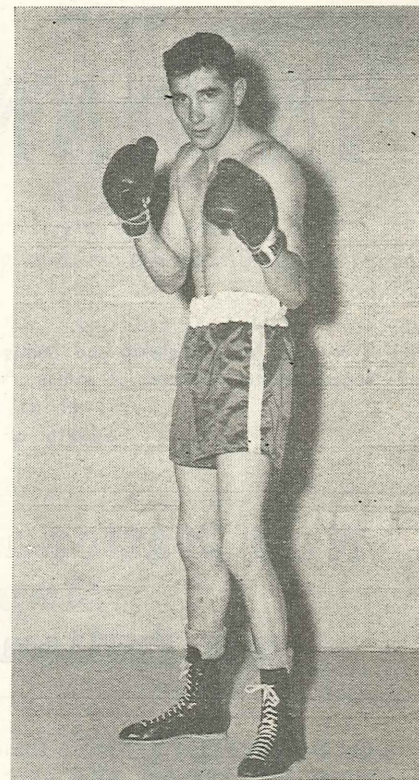
Louis, who comes from the Norway House Band of the Island Lake Agency, is a resident at the Portage la Prairie public school, but attends the integrated school at Portage. When he left his reserve in 1950 Louis couldn't speak a word of English.

In 1955 he was captain of the residential school hockey team and played in all games against local teams and at the Indian hockey tournament in Winnipeg. At this tournament he was awarded a pair of boots and hockey skates by his team-mates as his team's most valued player.

The 17-year-old youth has passed the grade three music examination with honors and at Air Cadet camp at Abbotsford, B.C. in the summer of 1956 won a cup for musical talent and ability as an entertainer.

Mathieu Labbe

Quebec winner of the Medal is Mathieu Labbe, now 22, who works for the Hudson's Bay Company at Betsiamites. A member of the Bersimis Agency,



The Maritimes' Russell Brooks, Army Light Middleweight Boxing champ and Longboat Medal winner.

Labbe is an all-round sportsman, but excels at hockey and softball. He was top scorer in the 1955-56 season with the Bersimis Men's Hockey League. Mathieu received his medal at a gathering in Betsiamites in late August.

Vernon Bear

Another all-round athlete, who counts hockey among his interests, is Vernon Bear, now 17, who was Saskatchewan's Longboat Medal winner. Vernon, who resides at the Prince Albert Residential School when attending Prince Albert Collegiate, comes from the John Smith Reserve in the Duck Lake Agency. He also is a member of the all-Indian Prince Albert Air Cadet Squadron.

In 1956 he won the honour of being entitled "best athlete" at the Air Cadet summer camp at Abbotsford, B.C. in competition with cadets from all over Canada and the United States as well as from several European countries.

Besides hockey, he is proficient in baseball and basketball. Last year he took part in the Junior Collegiate Track Meet at Prince Albert and placed second. He competed in the mile race, shot put, 880-yard dash and the discus throw.

The presentation of the Medal was made by V. M. Gran, Superintendent of the Duck Lake Agency, at the Graduation Banquet for students of the Prince Albert Collegiate School.

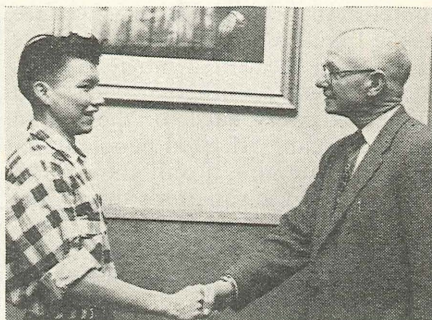
Nominations for the 1957 Longboat awards are expected to be made late this autumn.



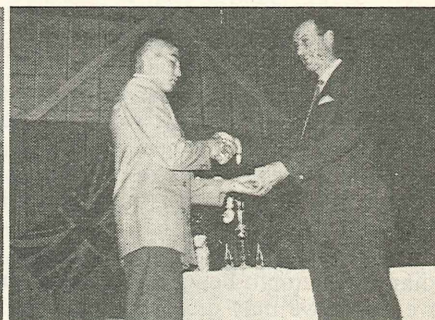
Northern Ontario's Roy Mainville receives Longboat Medal from Father deVarenes for hockey prowess.



From Southern Ontario, Gary Edgar, Longboat medallist and basketball champion, with his parents.



For Manitoba, Louis Harper receives Longboat Medal from Lachlan McLean, then Principal of Portage school.



Saskatchewan's Vernon Bear is presented Longboat Medal by V. M. Gran, Superintendent of Duck Lake Agency.

Les cours de formation sociale déclenchent des initiatives nouvelles

Il semble bien, d'après monsieur Emile Vollant, que l'inspiration et les connaissances acquises durant les cours de formation sociale qu'il suivit avec plusieurs autres Indiens à Québec d'abord, et à Sept-Iles en 1956, portent maintenant des fruits si l'on en juge par les activités sociales qui se déroulent sur la réserve indienne de Malioténam.

L'hiver dernier et ce printemps, par exemple, monsieur Vollant et ses amis joignirent leurs efforts pour mettre en pratique les principes d'organisation sociale et de coopération qu'ils avaient discutés durant les cours de formation auxquels ils avaient participé plus tôt. Comme résultat une soirée récréative fut organisée et des fonds amassés pour garnir un arbre de Noël géant, un bingo suivit pour venir en aide à l'église paroissiale, une patinoire fut entretenue, un concert marqua le départ des écoliers et écolières pensionnaires et plusieurs autres manifestations résultant d'un bel esprit de coopération furent rendues possibles.

Dans une lettre à mademoiselle Berthe Fortin, travailleuse sociale attachée au bureau régional des Affaires Indiennes pour la province de Québec et responsable des cours de formation mentionnés, monsieur Vollant écrit: "Ma chance vint lorsque madame Pierre St-Onge, qui suivit également les cours, mentionna un bon jour que nous pourrions bien amasser des fonds pour un arbre de Noël si nous pouvions trouver quelques personnes pour nous aider. C'était là l'occasion que j'attendais et je répondis tout de suite que nous nous devions de convoquer une réunion pour le 4 décembre, réunion à laquelle seraient invités tous ceux et celles qui avaient eu l'avantage de bénéficier des cours de formation sociale."

"A l'assemblée, la division des tâches devant assurer le succès de la soirée fut faite. Madame St-Onge prit charge du souper qui devait être servi avec l'aide des dames de la réserve. Simonne Vollant allait s'occuper de la partie musicale avec quelques autres jeunes filles et pour ma part je m'occuperais du théâtre de marionnettes que j'allais monter avec l'aide de ma femme et de quelques jeunes. Noël Vollant s'occuperait du tirage et de la perception à l'entrée."

"L'aide bénévole vint de tous les côtés et la soirée fut un grand succès. J'en suis fier et heureux et je dois un gros merci à tous ceux et celles qui accomplirent la besogne. Nous avons donc eu une belle fête de Noël et les recettes de la soirée permirent de donner des cadeaux à tous les enfants et vieillards qui goûtèrent sûrement ce peu de bonheur."

"Un peu plus tard dans l'année", continue monsieur Vollant, "nous avons eu une partie de cartes au profit du Cercle des Ménagères de Malioténam et le tout fut couronné par une danse du bon vieux temps. Par la suite une autre partie de cartes fut organisée mais l'assistance n'était pas nombreuse à cause du fait qu'un bon nombre d'Indiens étaient partis pour la chasse ou pour leur travail à l'extérieur. Toutefois la soirée fut un divertissement pour ceux et celles qui ne peuvent se rendre en ville pour les parties de hockey ou autres choses du genre"

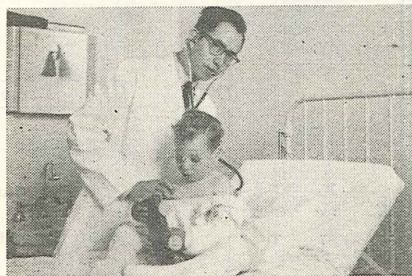


Les cours de formation sociale donnés à Oka au printemps 1957 furent un succès comme ceux tenus à Québec (1954) et à Sept-Iles (1956). Les noms des participants sont de gauche à droite, première rangée: J. P. Ramsay, Travailleur Social; R. L. Boulanger, Surveillant Regional des Agences Indiennes; Mademoiselle Berthe Fortin, Travailleuse Sociale aux Affaires Indiennes; R. Proulx, Assistant, Surintendant à la sous-agence indienne d'Oka. Deuxième rangée: R. Marinier, Président de la Commission Scolaire; Madame Alexandre Gros-Louis; Fernand Savard;

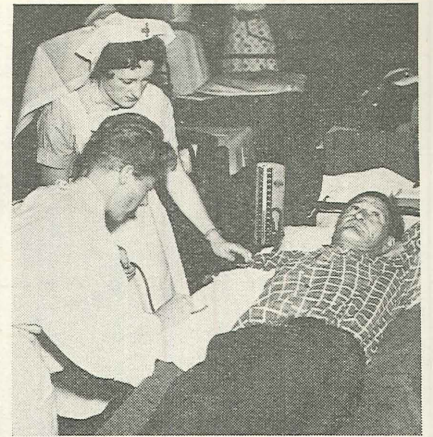
"Le succès de ces soirées est dû aux cours de formation sociale que vous nous avez donnés. Je vous en remercie et je vous encourage à continuer à nous aider. Nous ferons notre part pour vous aider en nous aidant nous mêmes. Ces cours sont un éveil pour nous et nous nous proposons bien d'essayer d'ouvrir les yeux des autres également, jeunes et vieux. Informez-moi, s'il vous plaît, de la date à laquelle le prochain cours aura lieu et de l'endroit où il sera tenu."

Neuf Indiens de Sept-Iles suivirent les cours de formation sociale. Outre monsieur Emile Vollant et madame Pierre St-Onge, mesdames Philippe Michel et Jérôme St-Onge, mesdemoiselles Simonne Vollant, Hélène Vollant et Marie-Marthe St-Onge, messieurs Noël Vollant et Augustin Vollant, faisaient partie du groupe. Accompagnés de leurs quatorze camarades venant des réserves de Bersimis, Oka, Lorette et de Pointe Bleue, ces participants aux cours eurent l'avantage de visiter les installations de l'Iron Ore Company of Canada à Sept-Iles et le long de la rivière Moisie. La semaine fut couronnée par le "macousham" traditionnel des Montagnais et une exposition des travaux d'artisanat qui illustraient bien les idées heureuses puisées aux cours de formation sociale et de développement de vrais chefs de file.

FUTURE DOCTOR



ALFRED COOPER, 25, of Manitoulin Island, has spent the summer of 1957 as a doctor's assistant at the Lady Willingdon Hospital on the Six Nations Reserve, near Brantford, Ontario. The only Indian medical student in Canada at present, Mr. Cooper returns to the University of Ottawa this autumn for his final year. He is seen here in the children's ward of the Ottawa General Hospital making a routine check on the health of young Vincente Sorrenti, the child of Italian immigrants recently arrived in Canada—one of our oldest Canadians caring for one of our newest!



Chief Joe Crowfoot of the Blackfoot Indian band was foremost among donors at the first Red Cross blood donor clinic ever held on an Indian reservation. The clinic was held July 16th on the Blackfoot reserve at Gleichen, Alta.

Blackfeet Generous Blood Donors

The shoe was on the other foot last July 16 when more than sixty Indians of the Blackfoot tribe, led by their Chief, Joe Crowfoot, donated blood to the Red Cross in a history-making clinic on the Blackfoot Reserve at Gleichen, Alberta. It was an expression of the tribe's gratitude for transfusions received. One woman donating blood said she had received 13 transfusions; others had received two or more.

As one donor, Joe Bear Robe, put it: "Indians get hurt too and they also need operations; so they like to do their share in supporting the blood donor clinic". For Joe Bear Robe it wasn't the first time he had donated blood. He has been a regular donor at Red Cross clinics in Gleichen since 1951 and was honoured for his service by presentation of a Five-Year Donor Pin.

The clinic, believed the first to be held on an Indian reservation, was held mainly to get blood to re-stock blood banks in Indian hospitals in Alberta, but the blood can be used anywhere. Blood from Indian donors has been instrumental in the past in saving lives, many of non-Indians.

One blood donor, Princess Betty Lorraine Crowfoot, daughter of Chief Joe Crowfoot and grand-daughter of Chief Crowfoot who signed the famous Treaty of Blackfoot Crossing in 1877, came by plane from Chicago to attend the clinic.



Princess Betty Lorraine Crowfoot, whose Indian name "Napeenawan-skee" means "sweet woman" is shown above left as she examined a bottle of the blood given by the members of her father's tribe. With her in the picture are, from left to right, Miss Rae Pearce of the Red Cross Blood Transfusion Service staff, and the princess's two sisters, Miss Beatrice Crowfoot, a nurse at the Blackfoot Indian Hospital, and Christine Crowfoot.

INDIANS BUILDING PERMANENT COMMUNITY LIFE OFF RESERVES AT PICKLE CROW, ONTARIO



Most of the workers from Central Patricia pose beside the bus which takes them to work from their homes. A. G. Hattie, Mine Superintendent, is third from right.

Some seventy Indians from the Trout Lake, Fort Hope and Osnaburgh Bands in the Sioux Lookout Agency are building a new and what promises to be a permanent way of life with a promising future for themselves in the northern Ontario wilderness, 120 miles north of Sioux Lookout.

The men—twenty-seven of whom have their families with them—are all employed by Pickle Crow Gold Mines, Limited. The use of Indian labour in the mine is, of course, not new. Indian workmen have been employed there since it opened in 1932—but nearly all have worked on a seasonal basis only.

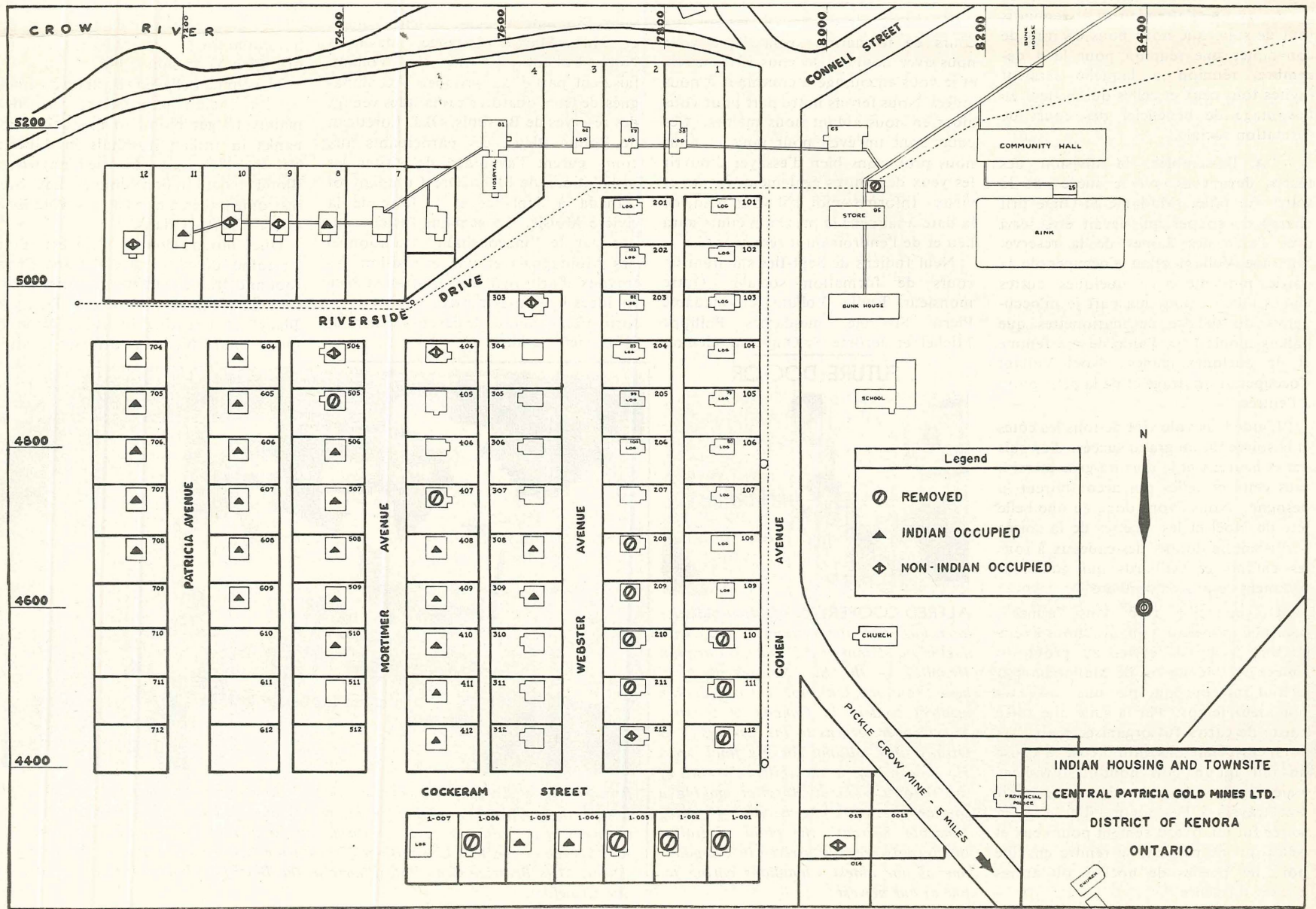
They lived in temporary shacks or tents during their summer employment. Meanwhile they were separated from their families who stayed on the reserves and waited for their men to return for the winter.

But Pickle Crow mine needed more men—and needed them all the year round. The Indians, too, needed regular employment, as the economic opportunities on their isolated reserves were limited.

But the men could not be separated from their families indefinitely. What was



Twenty-seven houses like those above at Central Patricia were purchased by Indians employed at Pickle Crow, 5 miles distant. Costing \$750 or less, they were bought by the Indian Affairs Branch for resale to the Indians.



needed was a planned community, with comfortable homes and modern facilities for those with families and suitable accommodation and recreation for those who were single.

Part of the answer, Indian Affairs officials felt, lay at Pickle Crow itself and perhaps at other mining communities in mineral-rich northern Ontario. They worked out a long-range solution.

Five miles from Pickle Crow lay the "ghost town" and disused minesite of Central Patricia Gold Mines. Central Pat owned the site but had sold the buildings to Minaco Equipment Limited. Besides houses, the townsite boasted a partly equipped hospital, a recreation hall, a two-room school, a church and other buildings.

"Abandoned" only since 1952, the buildings generally were in good repair. Electricity and water were laid on.

If the mine would guarantee work and those employees with families could be settled in the Central Patricia community, where several people were still living—hydro employees, provincial policeman, company representatives, a few others—this would provide one answer to the problem.

This is how it worked out. Pickle Crow provided work for all, and their regular accommodation and recreation facilities for the single men. Central Patricia's management leased the land and Minaco Equipment sold the houses to the Indian Affairs Branch. All companies involved provided additional services and assistance in getting the project underway.

In turn, the Indian Affairs Branch at Ottawa is selling the houses to the Indian occupants on a five-year repayment basis from payroll deductions. These are based on earnings and run from approximately 21 to 25 dollars a month. This takes care also of the supply of necessary house furnishings and premiums on insurance of dwellings and contents. A small sum is also deducted monthly for school taxes, as the Indian residents will use provincial school facilities.

Earnings of the men range from \$175 to \$285 a month depending on type of work performed and length of service. Some do better. Earnings are showing up in additional comforts, better food and improved health generally, especially among those employed a year or more at the site.

Another ten or a dozen men are expected to be employed by the mine shortly in addition to the nearly seventy now at work. Those with families will still be able to buy houses as there are about a dozen frame dwellings and some twenty log houses still available.

Before long it is expected that the Indians at Pickle Crow Mine and Central Patricia townsite will be on their own entirely. Help is being provided to ease the initial adjustment period only. With their non-Indian neighbours the Indians will form an integrated community with the usual responsibilities for the education of their children, the welfare of their families and other responsibilities of a community nature.

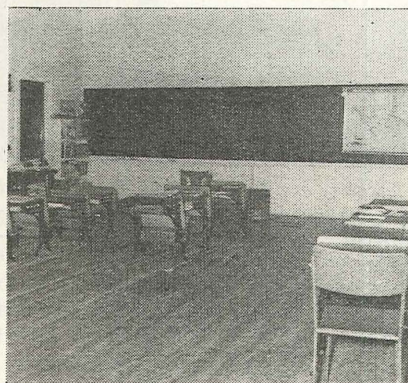
They will be property-owners and job holders.

In time it is hoped that the community buildings will be put to their former use and a well-rounded community life will develop.

The Pickle Crow development may also serve as a pilot project for similar developments elsewhere in the isolated Indian homelands in the resource-rich northern areas.



When the shift is over, the men often go to the company store for groceries.



This provincial schoolroom at Central Patricia can accommodate another 15 children. Repairs are needed to foundation before second classroom can be used. Indian children start school this September.



Log houses, at \$250 or less, have hardwood floors, electricity; some have plumbing. None yet purchased under revolving fund loan.



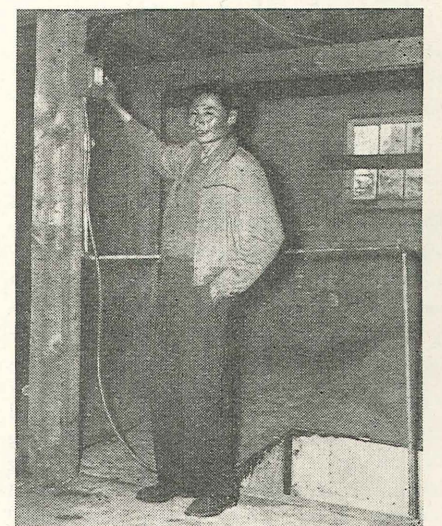
Joel Atlookan handles a jack leg machine to drill holes for dynamite, at the 2,900 foot level.



Mrs. John Munroe, children Mary and Jimmy, at right, married daughter Mrs. Jean Gordon, chat with Jane Bartlett, Indian Affairs social worker.



George McKay earned \$440 in March, second highest by any miner that month.



Frame houses have sandpoint water supply system as in this basement in home of George McKay (not the same person as in picture above).

The kitchens are well supplied with cupboards, as indicated by Mrs. Isaac Cromarty.



Donald Cooke, Baptist George, Hilton Sandy and Robert Whiteye work at handicrafts at the Mohawk Institute camp on Christian Island. 48 boys and girls attended, ranging in age from 7 to 18.

"Likes Bulldozers Best"

Hector McIntyre, an Indian of Skupah Band, Lytton Agency, was born 26 years ago at Lytton, at the junction of the Fraser and Thompson Rivers. He attended St. George's Residential School and completed Grades X and XI at Lytton High School, graduating in June 1950.

Always of a mechanical nature, he taught himself some of the rudiments of gas engines by tinkering with his father's Model A Ford and any other bits of equipment that were handy. During his summer holidays he worked around shovels, "cats" and tractors for the Provincial Department of Public Works.

On leaving school he worked as a labourer for a large construction company. Early in 1951 he heard about opportunities for technical training, and applied to D. M. Hett, Indian Superintendent, Lytton, for such a course. In October of that year Hector started his training in diesel mechanics at the Vancouver Vocational Institute, earning his diploma in June 1952.

Hector went to the U.S.A. and spent the rest of the year working with diesels in logging camps, always increasing his knowledge of engines and broadening his experience.

The following year Hector worked on Vancouver Island, as a mechanic's helper and as an oiler on a large diesel shovel. After spending a few months at home, he returned to Vancouver Island in 1954 and worked at various places but, whenever he had the opportunity, he learned what he could about bulldozer operating.

Returning to the Lytton area in 1955, he worked on timber operations, doing mechanical maintenance and operation. As soon as Hector learned of an available course for Bulldozer Operators, he applied at the Indian Superintendent's office, and was accepted at the Vocational Training Centre, Nanaimo, B.C. Here he learned more about the mysteries of clutches and brakes, and studied road building and advanced logging techniques. While at the Training Centre he received an offer of diesel work at a large Indian Residential School on the Prairies. But Hector wanted bulldozer work, and on graduating from the school immediately found employment in the Bella Coola area, where he worked on the huge caterpillars and bulldozers he was so fond of. At the end of the season he returned to his home at Lytton.

At right, Hector McIntyre.

Indian Children Enjoy Summer Camp Holiday

Forty-eight Indian children from the Mohawk Institute at Brantford spent the month of July in a holiday camp of their own on Christian Island in Georgian Bay assisted by the generosity of Indian Bands in Ontario.

For some, it was the first experience of summer camping; for all, it was a welcome change from school and school surroundings. Some of the 29 boys and 19 girls in the group are orphans. All are year-round residents of the school.

A total of \$845 was provided for the venture by several Indian Bands, which included the Chippewas of Thames (\$100); Moravian (\$80); Parry Sound (\$40); Rice and Mud Lake Bands (\$80); Saugeen (\$80); Six Nations (\$200); Walpole Island (\$120). All these Bands had children at the camp.

In addition, the Kettle Point Band of the Sarnia Agency and the Chippewas of Sarnia contributed \$25 and \$100 respectively, and the Mohawks of Tyendinaga, \$20. None of these Bands had children at the camp.

A large marquee used as a dining tent and field kitchen equipment were supplied by Canadian Army units.

Camp program was based on activities adopted by regular camps and included swimming, boat trips, hiking, handicrafts, organized games, sports, camp fires and sing-songs.

The boys slept in the United Church School, where double-decker bunks were

set up in the classroom and the girls were accommodated in bunks in the Roman Catholic School.

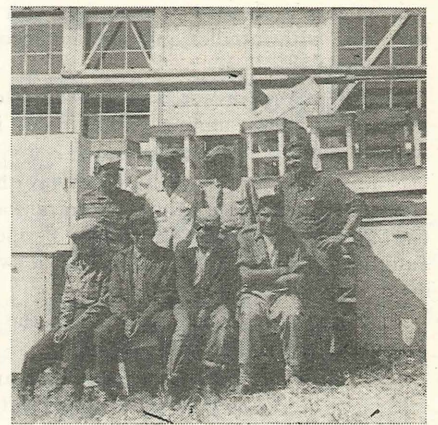
Christian Island, site of the summer camp, is one of the largest islands in Georgian Bay. It is a six-mile-long, three-mile-wide crescent, whose wooded trails and sandy beaches provide excellent holiday and camping facilities.

The Christian Island Band played host to the youngsters during their stay, entertaining them at a games night and social evening and providing prizes.

Rev. W. J. Zimmerman, Principal of the Mohawk Institute, supervised the camp generally, assisted by Mrs. Rhea Stillwell, girls' supervisor at the Institute. Director of the camp's activities was Miss Orma Johnston of Hawkestone, a girl guide leader and teacher at the Indian day school at Kettle Point. Her camp counsellors were Malcolm Harding, third year arts student at the University of Western Ontario, and Ann Wenham. Mrs. Elsie Henry was camp cook.

An unusual note was provided by counsellor Ann Wenham, 16, who was craft leader at the camp. Miss Wenham is an Eskimo girl, born at a trading post near Ungava Bay, and the adopted daughter of an Anglican clergyman.

One of the highlights of the students' summer holiday was a trip to Midland where they saw the Huron Village, the Huronia Museum and the Martyr's Shrine.



Course for future skilled carpenters.



Homemaking class at Trout Lake.

Training Helps Trout Lake Young People

This summer the seasonal school work at Trout Lake was extended to include young men and women who wanted to receive training that would help to improve their way of life.

About 15 young women met daily at the Council Hall on the reserve and received instruction in homemaking and spoken English under Mrs. M. J. McFadden, wife of the Anglican missionary there.

Ten young men took a short course in practical carpentry under Mr. A. St. Godard, the Industrial Arts teacher at Cross Lake R.C. Residential School.

During the first four weeks training in the carpentry course students made a set of stools, a table and a utility cupboard for the home. Two of the best trainees, after the first three weeks of training, were given summer jobs as carpenter's helpers. They worked on a warehouse under construction by the Indian Affairs Branch.

For the last four weeks of the course the class continued as learners for a small wage on new construction and under the watchful eye of Mr. St. Godard, picked up a good acquaintance with construction problems.

These young men should have little difficulty in getting a full summer's work and good pay next year on construction jobs underway in this part of the north. At Trout Lake five Indians worked steadily this summer on a Department of Transport building project there.

Trout Lake is in the Sioux Lookout Agency of northern Ontario.

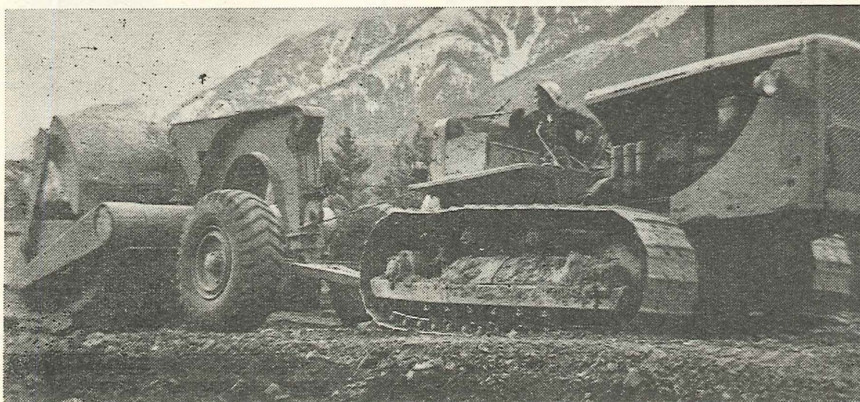


The girls had a wonderful time too. From left they are Roberta Hill, Phyllis Sandy Barbara Whiteye, Ann Wenham, (Craft leader), Victoria Powless, Elaine Simon

The main support of his aged mother, Hector feels he can now claim to be a fully qualified bulldozer operator.

Hector feels his first break came when he was sent to the diesel course at Van-

couver Vocational Institute. He believes there is a great future in the construction field, especially in the operating and mechanical end. For himself, he will tell you, he "likes bulldozers best."



DECEMBER 10 DEADLINE**Handicrafts Sought for Brussels Exhibition**

Next year, millions of people will see the best in Indian handicrafts Canada can offer, and the names of their makers will receive international recognition. Not many artists or craftsmen can expect an audience running into the thousands—let alone millions—but that is what some of Canada's leading Indian craftsmen can expect: an audience in the millions, of many races and languages.

Indian craftsmen all over Canada are being invited to compete for the honour of representing Canada by their handiwork at the Universal and International Exhibition to be held at Brussels, Belgium, next year. From April 17 to October 19, 1958, Indian handicrafts, along with representative Canadian arts and crafts in many categories, will be on display in the ultra-modern Canadian Pavilion at Brussels.

To help convey some understanding of the Indian contribution to Canada's cultural pattern, eight examples of Indian crafts will be chosen for the Brussels display by a panel of experts. This panel is being nominated by the Committee on Fine Crafts, one of 24 Committees set up by the Canadian Government to help plan the details of Canada's participation at the Brussels Exhibition.

To help competitors choose suitable objects for display, the Committee in charge has set out a number of classes. These include birchbark baskets from Eastern Canada, fine spruce baskets from British Columbia, and baskets from Manitoulin Island, decorated with porcupine quills. Chilkat Blankets from the northwest coast of British Columbia are included in the recommended list, as well as Iroquois and British Columbia masks, carved wooden objects such as decorated paddles, pipes and fancy trays, and carvings from argillite stone, especially carved and polished argillite boxes.

Rules for competitors are simple. Each person must submit only articles which he or she has designed and made. They may be of recent workmanship or made at any time in the past ten years. Each person competing may send in as many articles as he or she wishes; there is no limit. Finished items may be sent to Ottawa through the local Agency Superintendent who will look after packing and shipping.

If competitors wish to submit entirely new work in competition there is still time—but not much. **All articles must be in the hands of the Committee no later than December 10th this year, in order to be considered in the final selection for the Brussels Exhibition.**

The Committee suggests that proposed work be submitted first to Ottawa through the local Agency Superintendent, in the form of a description, a sketch or, if partly finished, through a photograph. The Committee will then tell the competitor if the proposed work stands a good chance of being included in the final judging, thus saving the competitor time and possible expense. Local Indian Agency Superintendents are in a position to advise would-be competitors about entering the competition.

Those whose handicrafts are chosen for exhibit will be presented with certificates stating that their work has been shown at the Brussels International Exhibition. Moreover, there is likely to be some cash reward to go with the honour. The National Museum at Ottawa plans to purchase the articles exhibited and add them to its permanent collection.

**CHARLES COURTOIS**

Cet indien de la réserve de Pointe-Bleue fut l'élève de maître-sculpteur André Bourgault de St-Jean Port Joli.

SCULPTEUR SUR BOIS

Monsieur Charles Courtois, indien de la réserve de Pointe-Bleue, est un sculpteur sur bois dont la renommée dépasse les bornes de son village sur le Lac St-Jean dans le Québec. En février 1955, Monsieur E. Shaw, un touriste américain qui l'avait rencontré à son travail, l'invita à participer à la grande foire américaine organisée par New Sportsman Boat Show, Fish and Game, à Boston. Quelques jours plus tard il étalait ses sculptures à l'exposition industrielle et commerciale de Détroit, où son travail fut aussi fort admiré.

Monsieur Courtois qui, enfant, manifestait beaucoup d'intérêt pour cet art, étudia aux ateliers des frères Bourgault à St-Jean Port Joli, un groupe de sculpteurs sur bois très connu. Pendant six mois, il travailla arduement à se perfectionner, et réussit à vendre assez de sculptures pour réaliser un profit.

De retour à Pointe Bleue, il continue son métier et visite les expositions de la région pour vendre ses sculptures. Il emploie aussi les services d'un comptoir d'artisanat local pour disposer de ses pièces. Depuis un an il a établi son propre commerce, où, pendant les mois d'été, il vend aux touristes américains et autres.

Ne pouvant compter que sur le commerce touristique pour écouler ses sculptures, Monsieur Courtois se voit forcé de travailler en chantier pendant les deux-tiers de l'année. Toutefois, il est confiant de trouver un marché prochainement qui lui permettra de s'adonner à son art pendant toute l'année.

Monsieur Courtois est né le 24 mai 1932. Marié depuis 5 ans à Mlle Thérèse Lavoie, il a un fils: Lawrence. Il fit ses études primaires à l'école indienne de Pointe-Bleue, où pas un élève avait son adresse pour tourner une belle tête d'original empanachée. Il a un faible, aujourd'hui encore, pour les figures indiennes et tous les animaux de la forêt, tel l'original, le castor, l'ours et l'écureuil.

Ce jeune artisan suivit les cours de formation sociale donnés à Québec en mai 1954, avec des compagnons venant des réserves de Sept-Iles, Bersimis, Pierreville, Lorette, Oka et de Pointe-Bleue. Il convient de souligner que l'un des buts visés par ces cours était d'implanter chez les chefs de file un plus grand désir de conserver les traditions et un orgueil légitime de leur héritage indien. Nous croyons que pour sa part ce sculpteur sur bois réussit bien à interpréter son peuple et ses traditions par le truchement de son artisanat.



CHIEF COUNCILLOR C. E. Styres of Six Nations elective council welcomes Mr. and Mrs. Stanley Green and two of their five children to the first of two houses built jointly with federal government and band funds. Council sees this as the beginning of a housing program to relieve shortage on the reserve.

**Numbers Increase**

A recent tabulation by the Membership Section of the Indian Affairs Branch shows that the Indian population of Canada has risen to 162,609. The Departmental Census in 1954 showed a population of 151,558.

The recent figure, which for convenience was taken as at the end of the fiscal year in March, is more than 50,000 above the 1934 Census figure, at which time the upward population trend became marked.

The figure is based on band lists and other records and takes into account losses of Indian status by enfranchisement, for example. Last year 841 Indians were enfranchised. On the other hand, some non-Indians, who had acquired Indian status by marriage, are included.

The recent total indicates that the official Indian population is now increasing by some 4,000 persons annually.

HIGHLY COMMENDED:— *These children of the Saugeen Indian Village School choir, under the direction of Dolores Enderwick, were highly commended when they sang recently at a concert in the Owen Sound City Hall. Left to right, they are: Back row: Patsy Kahgee, Deanna Johnson, Harriet Thompson, Rita Ritchie, Shirley Mason, Elaine Kewageshig, Ruby Petonquot and Joyce Ritchie; Second row: Barbara Kahgee, Marie Mason, Priscilla George, June Petonquot, Velma Petonquot, and Mary Elda Mitchell; Third row: Lawrence Ritchie, Wayne Nashkawa, Theresa Kahgee, Sharon Stevens, Norma Kewaguon, Virginia Anquot and Rita Kahgee; Front row: Kathrine Kahgee, Diane Ritchie, Michael Stevens, Sharon Rose Anquot, and Audrey Kewaguon.*