



Full Share In National Prosperity



Social and Economic Progress Reported

OTTAWA. — The annual report of the Department of Citizenship and Immigration, for the fiscal year ended March 31, 1953, asserts that: "In most of Canada the Indian population shared fully in national prosperity during the year under review, and in many regions there was increasing evidence that Canadians of the Indian race were making social and economic progress."

Increased acreage under cultivation, improved farming methods, the oil industry, timber dues, returns from mining as well as rentals collected by Indian land owners, are reported to be the most important sources of income. Generally speaking, the Indians employed in the trades and industry enjoyed a bountiful year.

Those who follow the traditional occupation of trapping and hunting, in the northern parts of the provinces and in the Northwest Territories, continued to suffer from the low fur prices. Fortunately game meat was plentiful and increased production from planned game preserves offset, to some extent, the low prices for fur.

During the year under review, 1,176 new houses were built and 2,225 were repaired or renovated. The Indians were quick to take advantage of opportunities offered by the revised conditions of revolving fund loans; this is evidenced by the fact that more than twice the amount of loans were made in comparison with the preceding year.

The report also notes that Indian bands continue to take a keen interest in the system of democratic election; 102 bands were brought under the elective system;

(Cont'd. on p. 5, col. 1)

Oil Benefits Alberta Indians

EDMONTON, Alta. — Recent oil discoveries in Alberta are located in the Pigeon Lake area, largely on treaty lands belonging to the four bands at Hobbema; with their share of the royalties, the Crees are setting about raising their standard of living.

Indian band budgets in the Edmonton agency are expected to exceed \$200,000 dollars for the 1955 fiscal year; about half of this amount will be spent by the Enoch band of Stony Plain. The Indians are putting their money to good use: financing road construction, relief, housing, agricultural development and education.

MOTHER OF TWO MISSIONARIES DIES

Mrs. J. Dunlop of Farm Point, Quebec, died February 6, aged 82. She was the mother of Father G. Dunlop, O.M.I., principal of St. Eugene's School, Cranbrook, B.C. and Father H. Dunlop, O.M.I., former principal of Sechelt Indian School, B.C., and now director of the A.M.M.I. in Ottawa. R.I.P.

Through the courtesy of Miss Berthe Fortin, Social Worker for the Province of Quebec, we publish this photo of the Homemaker's Club convention, held last summer at Loretteville, P.Q. Huron reservation. (Photo: A. GrosLouis)

NURSES RECEIVE CAPS AT FORT SMITH

FORT SMITH, N.W.T. — At a ceremony which was the first one ever to be held in the N.W.T., six student nurses of the Nurses' Aid school of the Fort Smith General Hospital received their caps on January 26th.

They were: Irma Lemke, from Edmonton; Mary Anarvik, (Eskimo), from Bathurst Inlet; Mary Piché, from Fort Chipewyan; Florence Tardiff, from Stanton (Arcitic Coast); Rita Wrigley, from Fort Simpson, and Marie-Louise Sepp, from Fort Smith.

Expect for Miss Lemke, all these girls have been trained in N.W.T. Catholic Residential Schools.

After their graduation next summer these will be fully qualified to work as practical nurses anywhere in the Northwest Territories.

Congratulations were extended by His Exc. Bishop J. M. Trocellier, O.M.I., Vicar Apostolic of Mackenzie, who presided and by Rev. Mother Marguerite Lachambre, Provincial of the Grey Nuns in the North.

Rev. Sister Marie Lemire, R.N., Directress of the School, and Miss Irene Seguin, P.N., presented the caps. During the ceremony music was played by the student nurses' choir, Rev. Sister C. Pedneault accompanying at the piano; a social followed in the nurses' recreation hall.



From left to right: Florence Tardiff, Rita Wrigley, Mary Piché, M.-Louise Sepp, Irma Lemke, Mary Anarvik, Miss Irene Seguin, P.N.

INDIAN RECORD



A National Publication for the Indians of Canada.
Founded in 1938

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Indian School Teachers' Qualifications

A recent survey conducted in the fall of 1952 indicates that 60% of the 198 teachers employed in Indian Residential Schools operating under Catholic auspices, held certificates of the following classification: 6 with better than a first class certificate, 52 with first class certificate, 61 with a second class certificate.

The remaining 40% shows 5 holding college degrees, 6 having completed work at University level, and 21 having completed High School.

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The remaining 23.5%, includes 37 who have completed part of High School; only 10 have received no high school training at all.

PROGRESS REPORTS

Keeping in mind the fact that many of these residential schools are located in very isolated areas, in the northern parts of the provinces, as well as in the Northwest Territories, the efforts made during recent years to obtain more qualified teachers in our residential schools, have not been in vain. The number of teachers in residential schools holding proper certificates, is steadily increasing, and we hope that in the near future the Government will assume the payment of those teachers according to their qualifications. Then it will be possible to obtain many more and better qualified teachers for these institutions.

Once the Indian Affairs Branch assumes the responsibility of paying its Residential School teachers adequately, it is quite sure that still higher standards of education will be obtained in all Indian Schools.

Nevertheless, we must consider the general shortage of teachers across the country, especially in Ontario and in the Prairie Provinces where hundreds of non-qualified teachers are employed so that the children may not be entirely deprived of education.

DAY SCHOOL TEACHERS

We note that the policy of the Government in hiring teachers for the Indian day schools, has resulted in securing better qualified teachers across the country. Of the 591 day-school teachers, 65 of them had University degrees, 390 (66%) had first class or higher certificates and 125 (21.2%) had second class certificates. The payment of teachers in Residential Schools has been made on a trial basis for several years in a few institutions with very satisfactory results.

Although every means of recruiting new teachers has been tried, there is still a shortage in Canada of more than 7,000 trained teachers.

Every year in some provinces almost 10 percent of teachers switch to other work. During the past six years nearly 10,000 teachers in Ontario alone have stopped teaching.

Many pupils are already suffering because of overloaded classrooms. It will require all the ingenuity and hard work that can be mustered to obtain qualified teachers to handle the influx of pupils expected next September.

Editorial Quotes & Comments

• Here is a worthwhile thought which we quote from a letter received recently from a sincere friend of the Indians.

"I sometimes think that in our hurry we have detribalized the Indians too fast for their welfare, so that between the two civilizations or cultures, they are in a worse dilemma than might have been the case had they been allowed more gradually to walk in our ways step by step, never being pressed to relinquish those things they valued the most."

• Better accommodation is sought by a great number of Day School teachers. In recently erected schools adequate quarters are provided for them. However, in many of the older schools, the residence is either too small or so obsolete that it is difficult to secure teachers. These are further handicapped by lack of transportation, poor roads and in many instances, deep isolation.

• It is not the Canadian way to suppress the desires of large minorities in educational matters. Catholics want their children to learn of God with the A.B.C.'s. The Archbishop of Winnipeg has been for several years intensifying his appeals to his own people to back up the educational program and provide suitable support for the necessarily private schools and high schools which teach the Four R's, Religion included.

National Film Board

1953 Catalogue of Films

The films listed below have been selected by the Editor of the I.M.R., for teachers and pupils in Residential Schools. They can be obtained from the National Film Board Regional Offices, located in each provincial capital.

Agriculture

- 1) Cattle Country, 9 mins., Color; b&w;
- 2) Farm Homes Beautiful, 19 mins. color;
- 3) Forage Harvesting, 11 mins. color;
- 4) Just Weeds, 21 mins. color;
- 5) Prairie Homes, 22 mins. color;
- 6) Western Wheat, 25 mins. color.

Citizenship

- 7) Cadet Holiday, 11 mins. color;
- 8) Lessons in Living, 23 mins. b&w;
- 9) The People's Bank, 18 mins. b&w;
- 10) Who Will Teach Your Child? 30 mins. b&w;

Geography

- 11) Across Arctic Ungava, 20 mins. color;
- 12) Canada's Awakening North, 32 mins. b&w;
- 13) Indian Canoeemen, 11 mins. color;
- 14) North to Hudson Bay, 11 mins. color;
- 15) North West Frontier, 29 mins. b&w;

Health and Welfare

- 16) Behind the Menu, 11 mins. b&w;
- 17) Family Circles, 31 mins. b&w;
- 18) Out Beyond Town, 11 mins. b&w;
- 19) Rural Health, 18 mins. b&w;

Natural Resources

- 20) Fur Trade, 11 mins. b&w;
- 21) Life On Western Marshes, 15 mins. color;
- 22) New Homes For Beavers, 8 mins. b&w;
- 23) Return of The Buffalo, 10 mins. b&w;
- 24) Salmon Run, 20 mins. color.

Sociology

- 25) Age of the Beaver, 17 mins. b&w;

- 26) Angotee, (Story of an Eskimo boy) 32 mins. color;
- 27) Caribou Hunters, 18 mins. color;
- 28) French Canada, 1534-1848, 13 mins. b&w;
- 29) Fur Country, 22 mins. color;
- 30) Indian Hunters, 9 mins. b&w;
- 31) Land of the Long Day, 38 mins. color;
- 32) The Longhouse People, 24 mins. color;
- 33) People of the Potlatch, 21 mins. color;
- 34) Peoples of the Skeena, 15 mins. color;
- 35) Skeena River Trapline, 16 mins. color;
- 36) Totems, 11 mins. color.

Filmstrips

- 37) Eskimo Carvings, 81 frames b&w;
- 38) Masks of the North American Indians, 49 frames, color;
- 39) Totem Poles of the West Coast, 46 frames, b&w;
- 40) Tom Longboat, 43 frames, color;
- 41) All Kinds of Houses, 29 frames, color;
- 42) Maps of Canada (outline maps): 39 frames, b&w;
- 43) The Barren Ground Caribou, 38 frames b&w;
- 44) The Beaver, 34 frames, color;
- 45) The North American Moose, 29 frames, b&w;
- 46) Nursing as a Career, 46 frames, b&w;
- 47) Teaching as a Career, 47 frames, b&w.

GIVE to the
RED CROSS

And give with an open hand!

Marian Pilgrimage of the Indians of Canada

June 1954. — Two Chartered Buses from Winnipeg.

OTTAWA. — Arrangements are being completed with the Northland Greyhound Lines to charter two de luxe, air-conditioned buses from Winnipeg to transport 74 passengers on a 3,600-mile tour of the National Shrines of Eastern Canada; the amazingly low rate of \$45 per passenger has been obtained for the round trip.

One 37-passenger chartered bus from Calgary has now been secured leaving Calgary June 20th, also leaving Winnipeg July 2.

The Calgary-Winnipeg return fare is \$22.50 per passenger for the 1,800-mile round trip.

The revised itinerary includes the Martyrs' Shrine at Midland, a tour of the city of Ottawa, a three-day stay at Cap-de-la-Madeleine, a tour of the city of Quebec, a visit to the Ste-Anne Shrine at Beaupré, a tour of the city of Montreal with a visit to St. Joseph Oratory, to Kateri's tomb at La Prairie and a stop-over at Caughnawaga.

The two buses shall leave Winnipeg on Tuesday, June 22 at 7 a.m.; all pilgrims coming from points west of Winnipeg are invited to travel by train or bus; they should endeavour to arrive at Winnipeg on Monday the 21st.

Itinerary

Tuesday, June 22nd: Winnipeg to Duluth;

Wednesday, June 23rd: Duluth, Sault Ste-Marie, North Bay and Midland;

Thursday, June 24th: Midland to Ottawa;

Friday, June 25th: Ottawa (Visit to O. L. of Lourdes Grotto, East-view, and tour of City) to Montreal (North Shore) and Cap de la Madeleine.

Time of arrival at Cap de la Madeleine is scheduled for 8 p.m., day-light saving time).

At 8.40 p.m. (D.S.T.) the Guardians of the Shrine will receive the pilgrims. At that time the pilgrims from Western Canada will meet over 150 pilgrims from the province of Quebec: Maniwaki, Sanmaur, Betsiamites, Seven-Islands, Restigouche and Pointe-Bleue.

From Friday afternoon, June 25 until Tuesday morning, June 29, the pilgrims will be the guests of the guardians of the Shrine who will provide them with free lodging and food.

The programme for Saturday, June 26 and Sunday, June 27, will be announced later.

Pilgrims from Prince-Rupert

PRINCE-RUPERT, B.C. — His Excellency Bishop A. Jordan, O.M.I., Vicar Apostolic of Prince-Rupert, in Northern British Columbia, has visited in January the Indian missions of Fort St. James, Fort Fraser, Stellaco and Stoney Creek where he preached on the pilgrimage planned for June, 1954.

Bishop Jordan reports that the Indians showed a great deal of interest; at least six of them, including two High School pupils, will be accompanied by two Oblate missionaries on the National Pilgrimage to the Shrines of Eastern Canada.

On Monday, June 28 the pilgrims will proceed to the Shrine of Ste. Anne, at Beaupré. In the afternoon, they will tour the city of Quebec and return to Cap de la Madeleine the same evening. On Tuesday, June 29, they will arrive at St. Joseph Oratory in Montreal at 8.30 p.m. In the afternoon they will proceed to Caughnawaga and in the evening to Ottawa.

They will leave Ottawa on Wednesday, June 30th at 8 a.m., stopping over-night at the Indian School, Spanish, Ont., arriving at Duluth, Minn., on July the first; the pilgrims will arrive in Winnipeg, Friday, July the 2nd.

Expenses

A minimum of \$100 in cash is required from all pilgrims who will travel by Northland Greyhound Lines from Winnipeg to Eastern Canada and back to Winnipeg.

The balance of your unspent money will be refunded to you when you return to Winnipeg.

This includes \$45 for bus fare and \$35 for meals and lodging on the 3,600 miles tour.

From points West of Winnipeg we quote approximate railway fares at 2½c a mile (this rate applies to Indians on railways from the B.C. mainland to Winnipeg, Man.):

| | |
|---------------------------|----------------------|
| Manitoba : | return: |
| The Pas | to Winnipeg, \$23.00 |
| Saskatchewan : | |
| Regina | to Winnipeg, \$18.00 |
| Saskatoon | " " \$22.00 |
| Alberta : | |
| Edmonton | to Winnipeg, \$36.00 |
| Calgary | " " \$40.00 |
| McLennan | " " \$52.00 |
| Waterways | " " \$54.00 |
| British Columbia : | |
| Nelson | to Winnipeg, \$52.00 |
| Kamloops | " " \$58.00 |
| Dawson Creek | " " \$60.00 |
| Vancouver | " " \$70.00 |
| Prince-Rupert | " " \$82.00 |

Sample plane fares from Edmonton to:

| | |
|----------------------------|----------|
| N.W.T. Fort Smith, return: | \$120.00 |
| Yellowknife, " | \$144.00 |
| Fort Simpson " | \$227.00 |

Reservations on the special chartered buses from Winnipeg should be requested from the Western director of the pilgrimage:

Rev. Paul Piché, O.M.I., Provincial,
340 Provencher Ave.,
St. Boniface, Man.,
no later than May 1st, 1954.

N.B. For further information please contact your parish priest or missionary.

To be sure that you will have a reservation on the chartered buses and at the tent hostel at Cap de la Madeleine, please do not delay in sending in your application together with a deposit of \$100.00 to Very Rev. Father Paul Piché, or to your missionary.



APPEAL DUTIES. — Fighting Mohawks of the Iroquois tribe, shown here in front of the Supreme Court Building, descended on Ottawa last fall to hear the appeal in Exchequer Court of Louis Francis, Indian welder at St. Regis, Que., against customs duties charged on personal goods he brought back from the United States.

Francis, wearing a dark suit (centre), flanked by solicitors MacDonald of Cornwall, Ont., (left) and Hewitt of Ottawa, claims he, and all Canadian Indians, are exempt from such duties under the Anglo-American Jay Treaty of 1794. Behind Hewitt is Chief Poking Fire of Caughnawaga, Que., reservation. His wife, Gathering Wood, is between MacDonald and Francis.

MAY ASK CAS TO HANDLE INDIANS

TORONTO — Ontario Children's Aid Societies will likely be asked to extend their services into Indian reserves as a result of a meeting of the legislature's Select Committee on Indian Affairs on Jan. 18.

While Children's Aid Societies now have equal authority over children on or off reserves, they have generally not concerned themselves with reserve problems.

Misunderstandings as to what body or level of government has authority over neglected Indian children has been part of the reason for ignoring reserves.

Before Children's Aid Societies take on work among Indian children there will likely have to be cost-sharing arrangements made with the Federal Government.

William Bury, Provincial Director of Child Welfare, said some confusion was created by people considering Indians wards of the Federal Government. Some juvenile court judges were confused to the extent they were unwilling to make such Indian children wards of the C.A.S.

KAMLOOPS HIGH SCHOOL NEWS

KAKAWIS, B.C. — The fall-winter edition of the "Tillicum" the school magazine of the Christie Indian school, contains an interesting report on the Kamloops High School, where at least 13 Christie exp-pupils are in attendance, from grades 9 to 12.

Miss Anna Joseph, reports that the grade 9-10 classroom has 46 pupils; in grade 9 there are 18 girls and 8 boys; in grade 10, 15 girls and 5 boys.

The Kamloops student council held its annual elections early in November: President: Murray Alexis, Vice-President: Angela Smith, Secretary: Desmond Peters, Treasurer: Harold Bobb.

Christie Indian School

The "Tillicum" reports also on the arrival of Rev. N. D. Kearney, O.M.I., as Principal, replacing Rev. P. J. Shean, now director of Oblate Novices at Waupoos Island, Ont.

Father J. O'Brien, former missionary at Friendly Cove, has been appointed at Mission, B.C.; he is replaced by Father F. Millar. The other missionary who is also assistant-principal is Father Pruner, O.M.I.

Two Oblate lay brothers, 7 sisters of the Order of St. Benedict and 4 lay people complete the school staff.

NEW RECORDINGS AVAILABLE

The U.S. Library of Congress has released three long-playing records of Indian music, edited by Dr. Frances Densmore. They can be purchased from the Recording Laboratory, Library of Congress, Washington, D.C. (\$4.50 plus tax and shipping charges). The recordings of Sioux, Yuma, Yaqui, Pawnee and Ute songs were taken from old cylinder recordings.



M.A.M.I. News Bulletin

KENORA, Ont. — The association is doing splendid work at St. Mary's Residential School; Myrna Greyeyes has organized a group for Vocation Day; Fernand Coté sees to it that every one attends mass on the feasts of the Blessed Virgin; Steven Lavand and his group have prepared a bulletin board on which he posts letters and photos received from missionnaires.

Miss Norma Jourdain announces the intentions for the prayers of the month. Her group made a splendid poster on "Peace".

Fort Frances I.R.S. — A reception ceremony of the association was held at the mission church, on December the 8th; Father Beau regard, O.M.I., presided.

The Pas, Man. — January 6th marked the first reception ceremony into the Missionary Association in our school; Very Rev. Fr. P. Scheffer, Provincial of the Oblates of the Keewatin Vicariate was present.

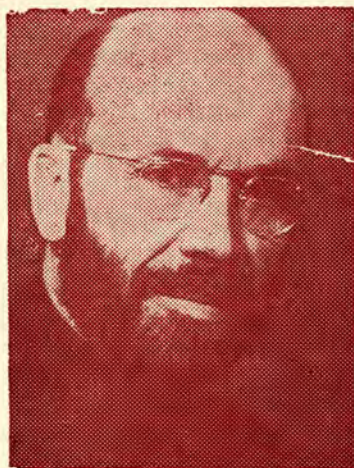
St. Philips, Sask. — Fine posters have been prepared and displayed at the Indian School. Plans are being made for a reception into the Association in the near future.

Pine Falls, Man. — Fort Alexander Indian School has been visited by the Provincial Director; he praised the great efforts being made to foster vocations among the pupils.

A reception ceremony and a Marian celebration are planned for the month of May.

NEW ESKIMO DICTIONARY

OTTAWA. — The research center of Amerindian anthropology is now offering a complete dictionary of the Eskimo language, compiled by Reverend Arthur Thibert, O.M.I., who lived 27 years among the Eskimos.



REV. A. THIBERT, O.M.I.

This dictionary is based on the previous works of Winter and Bourquin, as well as those of Oblate Bishops and Missionaries.

There will be two editions of the dictionary: English-Eskimo and Eskimo-English; French-Eskimo and Eskimo-French.

Each edition sells for \$3. The distributor's address is Rev. Fr. J. E. Champagne, O.M.I., Oblate Avenue, Ottawa, Ont.

Moose Calls

The calling, or luring by means of imitative vocal sounds, is a unique and tricky art.

The Indians are often amazingly good at it, particularly the Micmacs of Nova Scotia, whose language possesses so many soft vowel sounds that they seem to acquire an uncanny ability to imitate the appropriate sounds.

U.S. INDIAN POPULATION 450,000

The Indian population of the United States, on reservations or registered with the Government, today numbers 450,000. Top tribes and locations: Navajo (Ariz. N.M., Utah), Pueblo (N.M. Ariz.), Blackfeet (Mont.), Nez Percé (Ida., Wash.), Sioux (N.D., S.D.), Seminole (Fla.), Five Civilized Tribes (Okla.) and Chippewa (Minn.).

Lifting the Great White Father's rule over the U.S. Indians has been the aim of state officials ever since the tribes ceded land in return for Federal safeguards. Oil, gas and uranium strikes on "poor" reservation lands added fuel to the drive to end rule from the Capital.

Under the banner of freeing Indians from second class citizenship Indian-populated States won a first victory last August.

Worse blows may come this year, the Indians fear. Congress has before it two bills — one to drop tax exemptions on tribal lands, the other, to abolish the Indian Bureau. If the bills pass, Indian leaders fear, whites will own all tribal lands within 25 years.

These sweeping laws overlook the vast differences among Indian tribes. Those in the Far West, for example, are readier to merge with a white society than those in the Southwest, where one fourth of the U.S. Indian population lives, poverty-stricken and illiterate. Many speak no English. Such tribesmen don't need freedom, but education and new trades.

Political powers in some 18 States, the Indians helped swing them to Eisenhower in 1952.

BACK ISSUES OF THE I.M.R. URGENTLY NEEDED

Your Editor would be grateful if our readers would send him the following back issues of the Indian Missionary Record;

January 1947 to September 1947 inclusive: 2 sets.

November and December 1950 (one copy of each).

These copies are requested on behalf of the "Bibliotheca Missionum", at Rome.

The Editor,
I.M.R.,
P.O. Box 94,
Ottawa, Ont.

Lay Apostle Mourned

SANTE FE, N.M. — Nat Chavez, a Cochiti Indian who spent most of his life at the St. Catherine's Indian School in Sante Fe, New Mexico, died on January 15; after graduation at the residential school, he remained there to teach tailoring and craftsmanship.

He also was a teacher and interpreter of the Indian language, customs and psychology, to the young missionaries who were starting out in Indian work.

Indians from 21 Pueblos around Sante Fe attended his funeral.

The old saying "Feed a cold and starve a fever" isn't compatible with modern medical belief. A cold should be treated with plenty of liquids and bed rest, if possible.

Wins Award



Miss Lillian Buffalo, (above) of the St. Paul Alberta Indian Residential School won first prize of \$5 for her essay, presented to the Canadian Trades Alphabet competition of 1953.

Another pupil of the school Alex Janvier, the young artist, was awarded second prize.

Trust Fund Administration

The revision of the Indian Act, from the standpoint of trust fund administration, is noteworthy in two respects. **First**, control of expenditures now is almost wholly in the hands of the Indians themselves through their councils, and **second**, the uses to which they may put their funds have been broadened considerably.

This has enabled the Indians to use their trust fund, for example, for the purchase of musical instruments and athletic equipment. Under the former Indian Act, such purchases were not possible unless specifically referred to in the pertinent surrender. It is considered that social organizations, such as brass bands, and the participation of Indians in organized sports do much to promote morale on Indian reserves and encourage a proper use of leisure time.

As a case in point, Indian hockey and baseball teams have figured prominently in competition with non-Indian teams in various parts of the country. Increasing numbers of bands planned their expenditures carefully, and the Indians continued to show a readiness to devote their funds toward the improvement of housing.

In many cases, bands of moderate or small means allocated as much money as they believed they could afford toward this purpose and were encouraged to do so by having an equal amount made available from welfare appropriation.

In most instances the part from band funds is repayable over a period, the idea being that with both the band and the individual having a financial stake in the property, more attention is given to its upkeep and, too, an appreciation of the value of the assistance given them from public monies as a grant is promoted.

Oak Lake Sioux Celebrate Christmas

PIPESTONE, Man. — The Christmas concert prepared by the pupils of the Oak Lake Sioux Day School, by teacher Mrs. Courchene, was quite successful.

Steady progress among the Sioux Indians of the Pipestone Reserve, is manifest. At Christmas, the pupils presented their parents with a splendid Nativity play, adapted to the Sioux traditions. Our Lord was born in a genuine "tipi", not in a wooden stable! The school-room was crowded as parents and children shared numerous gifts which hung from a beautiful tinsel tree.

Several new homes have been built on the reserve, along the main road. The erection of a new day school, with teacherage, is planned for the summer of 1954.

Beauval Ex-Pupil Writes

CREE LAKE, Sask. — Philippe Wolverine recently reported that he accompanied his family to Cree Lake for the Winter hunt. Eleven mink and 35 weasels as well as 4 foxes were killed. There were no caribou in the area. As the party had killed 2 moose, last fall and a great big bear recently, the hunters had plenty to eat.

Game Meat Storage

Two large refrigerators purchased for storage of game and fish, surplus to immediate requirements during periods of abundance, will be installed at Stony Rapids, northern Saskatchewan, and Fort Providence, Northwest Territories. Three others installed in the north a year ago are proving most beneficial to the native population concerned during periods of scarcity.

FULL SHARE...

(Cont'd. from p. 1)

Indian women played an increasingly active role in band affairs, 21 having been elected to the office of chief or councillor since the new Act came into operation.

Meanwhile improved and additional school accommodation was made available and the educational development was reflected in the increased number of pupils attending secondary schools and universities.

Alberta

In 1952, nearly 100,000 acres were under cultivation in Alberta; the yield was nearly 1,500,000 bushels of grain. The Blood Reserve received over \$400,000 as returns from agricultural leases. The sale of 2,500 head of cattle brought an income of over \$500,000.

Agricultural development is now expanding in the more northern reserves, and several of the more progressive Indians have been successfully established as farmers.

Saskatchewan

Indians of this Province enjoyed one of the most prosperous years on record. At market prices, the total value of grain produced by and on the reserves was approximately \$3,000,000. Wider use of power-driven equipment also contributed to the high production totals.

Since 1946 when the 10 year agreement between the Federal Government and the province of Saskatchewan set aside all Crown lands in the northern part of the province, as a fur conservation area, muskrat and beaver have been on a continuous increase. In 1951-52, nearly 18,000 beavers were pelted.

There was also considerable activity in oil exploration during 1952. 800,000 acres were surrendered for oil rights; total revenue was \$130,000.

Athanase McCallum and his son, in the Carlton Agency, made a base metal discovery near Kettle Rapids, Sask. Lacking funds with which to proceed with development of their discovery, they obtained financial assistance from a non-Indian. The three partners, who later sold their interest to a syndicate received \$500 each in cash in 1952, and are to receive, between them, \$10,000 in 1953 and a further \$50,000 and 100 shares each in 1955.

Manitoba

Increased use of mechanized equipment was a major factor in the progress of Manitoba Indians engaged in agriculture. The crops were good, and the gardens were increased in number and improved in quality.

300 Indian families made a net profit of \$27,000 through the sale of over 100,000 pounds of wild rice.

Indicative of the new initiative displayed by Indians, was the issuance of a pilot's licence to an Indian who wanted to travel by air to his outlying trapline.

Northwestern Ontario

Despite the decrease in the price of furs, trapping was still

TRACK MEET AT NORWAY HOUSE - 1953



Pupils of three Indian schools and two provincial schools in the Norway House area participated in track and field events last May 29th. The R.C. Mission captured the shield with a total of 41 points.

Competition ran high; fine team work made the victory possible as each school offered a real challenge.

Pictured above are the children of the R.C. Mission who have scored points in the various events.

the major source of income for Indians of northern Ontario. 3,000 registered traplines are held by Indians. Beaver were transplanted on some reserves, and marten were released on many traplines.

Commercial fishing was developed in the Sioux Lookout Agency.

Three community halls, built entirely from band funds, were opened during the year. These centres on isolated reserves are already doing a great deal toward developing a sense of communal responsibility among the Indian people and have proved valuable as centres of recreation.

The number of Homemakers' Clubs has increased steadily. Assistance was given by them to the school children, and older people, in the making of clothing.

(A brief report on the situation in Quebec is published on page 8 of this issue of the I.M.R.)

Maritimes

The standard of living enjoyed by the Indians of the Maritimes is usually determined by prevailing industrial conditions in the area. Largely as a result of the depressed condition of the pulp market, there was considerable unemployment among the Indians. The natives turned back to fishing, berry picking, basketry, and axe-handle making for an income.

Community stores, financed by revolving fund loans to groups, at Shubenacadie and Eskasoni, continue to do well and audit reports indicate a sound financial standing. The stores provide regular employment to eight Indian clerks.

Something new for Indians in the province of Nova Scotia, was the foundation of a 12 piece orchestra at Eskasoni, N.S., under the direction of Rev. Fr. MacNeil. This group of performers staged very acceptable variety concerts locally, and as a result, are invited to appear in neighbouring centres.

Four new Homemakers' Clubs were formed in Nova Scotia, at Pictou, Truro, Whycocomagh and Middle River.

WIKWEMIKONG HISTORIC CHURCH DESTROYED BY FIRE

In mid-January the historic church at Wikwemikong which had been dedicated in 1852 was destroyed in a disastrous fire. Loss is estimated at \$100,000.

Wikwemikong is the center of missions stretching from Port Arthur on the West to Sudbury on the East, extending North to Little Current river.

In July 1952, the centennial celebration of dedication of the Church of Holy Cross Mission was celebrated with great pomp.

We express our sympathy to the Jesuit missionaries and to their flock.

"Do your share and God will do the rest," such is Pukatawagan's motto, as it looks into the future to crown its already noble efforts of the past 25 years.

Travelling Priest of the North 100 Years Old, Wish Fulfilled

GUELPH, Ont. — A wish made five years ago by Canada's oldest living missionary of the Jesuit order was attained when Rev. Father Joseph Richard celebrated his 100th birthday.

Until a year ago Father Richard was able to help himself and even go for short walks, despite the loss of his eyesight which gradually forced him into retirement at the Indian school for boys, Garnier college, Spanish, Ont.

The missionary priest spent most of 60 years teaching the Indians from one end of the north shore of Lake Huron to the other. Every mission from Sudbury to Sault Ste. Marie was the priest's home. He was credited with the erecting of 11 churches.

Father Richard loved the Indians, and begged his superiors to let him work among them for life. He learned their language and was able to speak with the tribes with whom he came in contact, fluently.

Northwest Territories

The majority group of Indians dependent on the sale of fur had a difficult year, owing to the lack of fur-bearers in some areas and to the continual low market price for all fur pelts with the exception of Beaver. Fishing was good; commercial fishing was carried out by the Hay River Indians with considerable success.

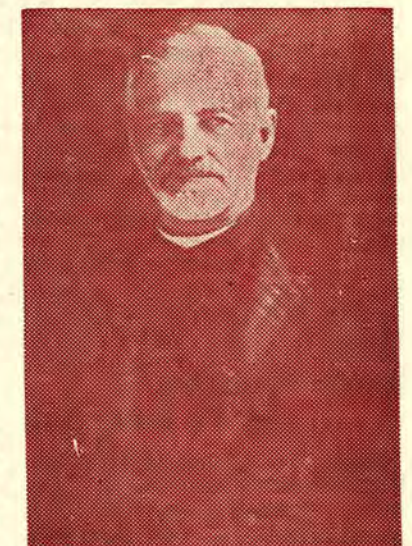
Enfranchisement

Eight hundred and forty-seven Indians were enfranchised during the fiscal year. This was a substantial increase over the previous year; of this number 304 are Indian women, who married non-Indians, and also any minor unmarried children who may have been born prior to such marriage.

Annuities

The number of Indians in Canada who received treaty money is now 70,665.

He still attended a couple of missions near Spanish until several years ago and hitch-hiked to these isolated areas. He was so well known that no one, Indian or white, Protestant or Roman Catholic, would pass him by.



REV. J. RICHARD, S.J.

The priest was known as the greatest living authority on the Ojibway language. After the loss of his sight, he was able to read a Braille system of his own invention. He had a set of hand-tooled blocks made and with this device was able to cope with the reading problem.

Sunday, February 28th has been chosen as Red Cross Sunday, by Leslie G. Mills, Chairman of the National Canadian Red Cross Society.

The Red Cross national appeal for funds opens March 1st.

OUT OF THE DEPTHS

by JOHN OKUTE

It seems that one who finds God and His Church the hard way usually makes a good Catholic... One who has experienced hell groping about looking for an exit, from that dark pit where not the stench and filth of others, but his own, is what torments and where time is an eternity.

He knows he is there of his own doing and that God is anxiously and patiently waiting for him.

Death is not an escape from one's self, but is a seal upon the cup of life. Death is a gate that opens the land of eternal life for the soul.

Take John's experience, for instance:

The first nine years of John's life were spent in the wilds of South-West Saskatchewan in the late nineties. At that age he was well schooled in the beliefs, ideals and the way of life of his people: the Lakota Sioux. Between 1889 and 1906 he attended residential school; this did not change his personality, but it gave him new ideas, fresh food for the mind.

John was taught about God, and Christ, by the Christian Church which conducted the school; at fourteen he was baptized. But the seed of Faith had been planted on thin soil.

From 1906 to 1917 John was almost non-religious, half-pagan and half-Christian. Worse of all he was a sinner of the lowest and filthiest type. He knew it, but Satan had him helplessly chained.

All his efforts to break from these chains were fruitless. But the time of his spiritual awakening had come. The great battle had begun. He sought desperately an exit which he never could find.

To him the hundreds of denominational churches bearing the standard of Christianity were like a straw-stack waiting for the torch. In that stack was a Needle, the one Society all mankind was called to join.

But how was he ever to find that Church?

Perhaps the reading of Church History would give him a lead. But he was ignorant of the existence of such a book.

Drastic Reduction In TB Death Toll

The death toll of tuberculosis victims among the Indians of Alberta has been cut by one-third in the last five years by federal X-Ray and treatment programs, the Health Department announced recently.

The department said 34 Indians died from tuberculosis in 1952, compared to about 90 in 1947. There were no deaths in the Blackfoot, Peigan or Sarcee bands because "these bands have co-operated fully in the X-Ray and treatment programs undertaken by the Indian health services."

Twenty-four died in northern Alberta, where most of the deaths were blamed on those who refused to take treatments. Twelve deaths were caused by tuberculosis meningitis in children.

The Holy Bible was his guide to Heaven. John read it from time to time. He had read the promises of Christ to his Church. Guidance, but no understanding. For all is hidden from eyes that see not, ears that hear not, mind that conceiveth not.

Many a day the sun watched a forlorn horseman riding the range. It saw him weeping tears of pain and of shame. It heard him pray: "Oh! God have mercy on me, a sinner! Show Thyself to me! Give me strength to flee from all evil! Oh! God make me clean!"

But there was no answer from God!

On the thirteenth day of July 1917 a tall, lanky Indian ranger sat in the reception room of the Oblate Fathers Mission at Lebret, Sask., conversing with a Catholic priest. How out of place he felt!

John had come with a Catholic girl to whom he had been secretly engaged. He had been discovered by the girl's father and had been persuaded to do right and to marry Helen at the Mission Church.

The priest told him: "You cannot marry Helen because you are not a Catholic. But, there is a way out. If you wish, I will prove that your claims are untrue. One religion is not as good as another. If I fail, I can do no more. God alone is the Giver of Faith."

The 16th of July was torrid. This was the third day John received catechism lessons. So far he had learned nothing new. He had expected it to be so. The Catholic Church was just another straw in the hay-stack. All that the priest told him he had heard when he was at school; it did not impress him.

John felt tired and sleepy after a long lesson. The priest giving John a book: "The Faith of Our Fathers", (by the late Cardinal Gibbons) said: "Go and rest a while and, if you find time, read this book. I will read my Breviary now."

With a feeling of guilt for his lack of interest John wandered into a nearby shed. There he sat and casually thumbed through the book. As he did so, he noticed in heavy type verses 13-20 of the 16th chapter of Matthew. Excitedly he read the Holy Text and the explanations.

Out of the blue a bolt struck John. The unbelievable happened. John had found the exit out of the depths. He now stood awed, gazing at the Rock, the Holy Catholic Church, against which "the gates of hell shall not prevail".

The next day, the very day when Our Lady of Fatima visited our sinful world, John and Helen were married in the little old stone church at the Standing Buffalo Reserve.



This original design was drawn by a Sioux Indian of the Sisseton reservation in South Dakota. It was first published by the Oblate Indian Welfare Commission, as its 1953 Christmas card. Mats of this cut may be obtained for \$1.00 each from the Editor of the I.M.R., (P.O. Box 94, Ottawa).

National Shrines of Canada

by Mgr. McDonagh, Pres., Church Extension Society of Canada

HOW we wish that perspiring city dwellers could leave their cares behind and embark on a happy pilgrimage to our Canadian shrines.

In the West, at St. Laurent de Grandin, in the Diocese of Prince Albert, Sask., there is a large outdoor amphitheatre and grotto of Lourdes where a large pilgrimage comes every July 16. At Wakaw, in the same diocese is the national shrine of the Little Flower, visited by two annual pilgrimages, the second Sunday in July and Oct. 3. St. Albert, near Edmonton, where Bishop Grandin and Father Lacombe are buried, attracts many. St. Andrew's Cathedral in Victoria has its famous crypt. There are many more.

MIDLAND

But the greatest exodus will be to the shrines of the East. Martyrs' Shrine at Midland, Ont., will be most popular. And well it might be for in the spirit of the shrine is the hope of Canada. As Archbishop Ildebrando Antoniutti, our Apostolic Delegate, said in 1951: "The spirit which spreads from this holy mountain is the ever-enduring spirit of the Church of God whose cause has been fought for with unceasing valor and courage by the Company of Jesus. It is a spirit of faith, a spirit of discipline, a spirit of sacrifice and charity."

CAP-DE-LA-MADELEINE

Writing in Extension Magazine,

John and Helen's marriage lasted only sixteen months. John had sinned against God soon after he had joined the Church. Forgiven, he had to pay his debt. God had taken Helen away from him, leaving him a beautiful baby girl.

Thirty-five years have passed by since John had been privileged to join the great multitude of those who walked along the narrow path that leads to the Land of Eternity.

He had his trials, sufferings, pains and pitfalls. But he marched on happily and bravely. For he, an escapee out of this world, he had found the true exit, God.

Jos. F. Beckman says: "Some pilgrims to the Canadian shrines miss one of the most beautiful and inspiring of all, that of Our Lady of the Cape at Cap de la Madeleine, near Three Rivers. Halfway between Montreal and Quebec City, Our Lady of the Cape is the official shrine of Canada."

BEAUPRE

The same source of information tells us that almost a million people a year visit St. Anne de Beaufort and oddly enough, one out of every four is non-Catholic. To-day the twin spired basilica still under construction, is one of the largest churches in Canada. We well remember the annual pilgrimages which used to be so big an event in Ontario. Devotion to St. Anne flourishes in Canada so closely connected to that of her Immaculate Daughter.

THE ORATORY

They say that since the death of Brother Andre two million letters have been received at St. Joseph's Oratory testifying to his power of intercession. As we remember him, he would like these letters to be turned over to the credit of St. Joseph. The American writer describes the Oratory on Montreal's Mount Royal as "perhaps the most phenomenal shrine of all." But we foresee it as the shrine of the Patron of our nation.

Mrs. Robinson Crusoe

by Don McNeil

One of the longest and loneliest exiles ever survived by a human being began on a day of summer storm of 1836. This survivor was a woman...

Captain George Nidever's ship tossed at anchor off the desolate cliffs of San Nicolas Island on the West Coast of lower California. Nidever, commissioned by the Mexican government to bring the Indian inhabitants of this rugged coastal island back to California missions, had loaded his passengers and was about to set sail.

In the confusion, a young Indian mother had become separated from her small son; now she ran to the captain crying, "My child is being left behind! I must go back and get him!" With that she leaped over the rail and fought her way ashore through the towering surf.

They waited four hours, unable to risk a landing party because of the rising storm. Then Captain Nidever turned to a priest beside him. "We'll have to leave her, Padre," he said. "Otherwise the storm will carry us on the rocks." "You are right," the priest agreed. "But we will return in a few days when the sea is calm again."

Those few days, however, lengthened into years. Nidever's ship was wrecked before he could return, no sign of life was seen on the island and gradually the woman was given up for lost.

Then, in the early 1850's, a report reached Santa Barbara that a hunting party had come upon strange footprints on supposedly uninhabited San Nicolas.

Recalling the tale of the Indian woman, searchers set out for the island. They made two unsuccessful trips. They tried again, and this time a weird figure in a dress of pelican and sea-gull feathers came timidly to meet them. It was the lost mother who had remained hidden until she was sure they meant no harm.

Tears of joy were in her eyes but she said no word. Though she had managed to survive on herbs, roots and small animals, the eighteen years of solitude had robbed her of the power to speak.

Wild animals probably found her child and killed him, while Juana Maria was swimming ashore.

They welcomed her in Santa Barbara like a visiting queen, christening her Juana Maria.

Later, the primitive yet beautiful dress of sea bird's feathers was displayed in the Vatican as a tribute to the mother love of this incredible woman.

Thy Kingdom Come

A special edition of the famed "Catechisme of the Bonne Presse" of Paris, has been recently published by the Oblate Fathers.

This book will be a great help in the teaching of catechism to both children and adults.

This is a 64 page book, all in engravings; it is printed on a high gloss paper, in deep red; the cover, in imitation leather, is also very attractive as well as durable.

The first edition of the Catechism, 5,000 copies, was a complete sell-out within a few months. A second edition has been published last fall.

Over 2000 copies have been sold during the past few weeks. If you wish to have your own copy, you may order it directly from

**"The Oblate Father,
Presbytere,
Réserve Indienne,
Maniwaki, P.Q."**

Price for single copies post paid is 50 cents each; 5 or more copies 40 cents each.

Noted Indian Dies In West

NORTH BATTLEFORD, Sask. — Night Traveller, one of the survivors of Cut Knife Hill Battle, on May 2nd, in 1885, died late in March.

He was a boy of 10 when the Crees made their peace with the Crown, at Fort Carlton, on the North Saskatchewan River, and, to the end, he placed his faith in Queen Victoria's word.

He lived on the Little Pine Reservation all his life; he never took for granted that the Indian Act was legal; at the close of each tribal meeting he would intone in the Cree language: "As long as the sun shines and the river flows, the promises of the great white queen to her Indian children will never be broken."

In the fighting at Cut Knife Hill, May 2, 1885, Night Traveller shouldered a rifle in defence of the Indians' way of life.



Father J. Lemire, O.M.I., Principal of MacIntosh I.R. School in North Western Ontario, with two of his pupils.

Father Renaud writes...

to all Indian boys and girls attending Residential and Day schools throughout the country.

Toronto, February 10, 1953.



Dear Boys and Girls:

It's a real pleasure for us in Ottawa to receive your school magazines. "The Tillicum" (Christie School, Kakawis, B.C.), "The Voice of St. Mary's" (Cardston, Alta), "St. Anthony's News" (Onion Lake, Sask.), "Teepee Tidings" (Lebret, Alta.), and "The Moccasin Telegram" (St. Paul, Alta) came in during January. How welcome these school-magazines of yours are! It's good to receive so much news all at once. It's almost as if we were visiting with you once more, miles away from Ottawa. What a refreshing contrast with the printed material found daily in our mail-box. No wars, no strikes, no ads, no political promises, nothing but the healthy life of Indian boys and girls keen on getting the best out of school.

You do a lot of work to prepare magazines, don't you? But you love it, though. You keep reminding yourselves of the pride and happiness of your parents when they read your name at the end of an article or of a composition. You can see them showing the magazine to their neighbours, pointing out that special write-up of yours and saying: "That's my boy!" or "See how my daughter can draw?" Yes, your parents must be proud when that school-magazine arrives home and when they find that you have contributed to it.

But they are not the only ones to be proud. Your teachers, your Principals and missionaries, the Superintendent and the clerks at your Agency, the provincial inspector, and the directors in the federal headquarters for Indian Affairs in Ottawa, all experience a certain amount of pride when they read your magazines. Mixed with this pride, there is a bit of hope, a touch of wishful thinking. We just wonder if, after having enjoyed writing in the school magazine, one of you makes a career out of writing. We think the day should come soon when an Indian school graduate will start writing about the Indians and tell the entire Canadian people what it is to be an Indian.

True, this has been done already, at one time or another, but not often enough and not consistently. There are so many things that the Canadian people don't know about the first inhabitants of our country. There are so many beautiful Indian legends, historical episodes, original customs, that would read so much better if they were written by an Indian, from an Indian point of view and in an Indian way of speaking. Surely it would take more than a High-School education to do a first-class job of it. But studies are not that hard, and the older you grow, the more interesting these studies become, especially at College or University.

So think of it, please. Not every Indian boy or girl can become a successful writer nor will all of you start thinking about such a career. But if you do, please drop me a line and together we will see what can be done about it.

Faithfully yours

P.G. Renaud O.M.I.

You Are Not The Only Ones!

Do you know how many boys and girls in Canada are going to school? Not far from where I'm writing this letter, here in Ottawa, there is a place owned by the Federal Government and called the Bureau of Statistics where they keep asking such questions and look for the right answers to them. They wrote to all the schools in Canada to find out how many pupils were attending each one. They added all their answers to reach the total number. Can you guess what it is? . . .

—No, it's much more than that. Exactly 2,468,881 people are going to school, or roughly 2 and a half million boys and girls. Quite a number, isn't it? If ever you feel miserable and downhearted because you're going to school, just think that you're not the only one! And if so many people go to school, there must be something to make it worthwhile for you to carry on.

Rapport annuel sur les affaires indiennes

Province de Québec : année fiscale terminée le 31 mars 1953.

OTTAWA. — Le rapport annuel du Département de la Citoyenneté et de l'Immigration pour l'année fiscale 1952-53 donne une large part aux affaires indiennes. Si les récoltes des fermiers indiens furent maigres, au cours de l'année, on a continué de promouvoir l'agriculture dans toute la mesure possible. Dans le nord de la province, les recettes provenant des fourrures sauvages furent pauvres; cependant les recettes dérivant des réserves de castors, en particulier au lac Mistassini, furent des plus satisfaisantes.

Les conditions d'emploi furent bonnes dans presque toutes les agences; plus de 3,000,000 de pieds de bois d'oeuvre furent coupés sur la réserve de Maniwaki; la bande en a reçu \$15,000 en droits. 75% du bois franc fut produit par des commerçants indiens qui avaient obtenu des contrats de différentes compagnies de bois de contre-plaqué.

A Bersimis, plusieurs Indiens ont pris des contrats; l'un d'eux a coupé 5,000 cordes de bois de pulpe. La pêche au saumon pratiquée à Bersimis, a atteint un nouveau record; le poisson a rapporté 42c la livre.

En servant de guides, les Indiens de Lorette, Pointe-Bleue, Pierreville et Maniwaki se sont fait de bons revenus. Les travaux d'artisanat ont continué de rapporter des profits intéressants.

Maisons

Quelque 60 maisons nouvelles furent construites pour les familles indigènes. Un nombre plus considérable de maisons furent reconstruites ou réparées.

Les Indiens peuvent acheter des maisons en payant 50% des frais d'érection; l'autre 50% est fourni par la section du Bien-être de la Branche des Affaires Indiennes.

Assistance aux vieillards

La mise en vigueur de la loi sur les versements d'assistance touchant les personnes entre 65 et 69 ans a permis à bon nombre d'Indiens de profiter des avantages de cette législation. Les femmes indiennes dans le besoin peuvent aussi recevoir les allocations aux mères nécessiteuses distribuées dans la province de Québec.

Dans plusieurs régions, on a organisé des clubs sportifs; le jeu de la crosse est de beaucoup le plus populaire à Caughnawaga. Le

Betsiamites



Club de goret des Indiens Montagnais de Betsiamites, P.Q.

Visite du Père Noël aux Indiens des Sept-Iles



Un club de bienfaisance a fourni les cadeaux du Père Noël aux 160 pensionnaires de l'école indienne des Sept-Iles. On remarque sur la photo, à gauche, le Père Laurin, O.M.I., Principal, et en bas, à droite, M. Pauzé, agent des Indiens.

comité récréatif de cette agence a fait des dépenses considérables pour s'organiser de façon permanente pour le hockey et la crosse.

Les cercles des ménagères indiennes ont poursuivi leur oeuvre avec d'excellents résultats. L'administration a fourni des métiers à tisser; les Indiennes ont démontré leur habileté en produisant de très beaux travaux.

Education

Le nouveau pensionnat aux Sept-Iles a ouvert ses portes aux élèves indiens en septembre 1952. L'inscription de plus de 200 pensionnaires a dépassé toute prévision.

On a commencé les travaux préparatoires à la construction du nouveau pensionnat d'Amos.

Un externat fut construit à Restigouche; l'inscription de 46 enfants indiens dans les écoles spécialisées, principalement à Montréal, montrent bien l'intérêt que les Indiens portent aux cours techniques.

Les conditions sanitaires se sont améliorées à mesure qu'on a répandu les services médicaux, tels que les examens au rayon-X. La population augmente régulièrement dans toutes les agences.

Le 28 février a été choisi comme le dimanche de la Croix-Rouge, par le Président national de la Société canadienne de la Croix-Rouge, M. Leslie G. Mills.

La campagne de souscription pour la Croix-Rouge commence le 1er mars.

LES INDIENS DU QUEBEC

Les 12 bureaux d'agence indienne sont situés aux endroits suivants: **Abitibi**, à Amos; **Bersimis**, à Betsiamites; **Caughnawaga**, à Caughnawaga; **Jeune-Lorette**, au Village des Hurons; **Maniwaki**, à Maniwaki; **Pierreville**, à Pierreville; **Pointe-Bleue**, à Pointe-Bleue; **Restigouche**, à Restigouche; **Saint-Augustin**, à Saint-Augustin; **Saint-Régis**, à Saint-Régis; **les Sept-Iles**, aux Sept-Iles et **Témiscamingue** à Notre-Dame-du-Nord.

Les principales tribus que l'on trouve dans le Québec sont: les **Iroquois** à Caughnawaga, au lac des Deux-Montagnes et à Saint-Régis; les **Hurons** de Lorette, qui sont aussi de souche iroquoise; les **Montagnais**, de souche algonquaine à Bersimis, Mingan, au lac Saint-Jean, aux Sept-Iles; les **Têtes-de-Boule**, de souche algonquaine dans l'Abitibi; les **Abénaquis**, de souche algonquaine, à Bécancour et à Pierreville; les **Micmacs**, de souche algonquaine, à Maria et à Restigouche; les **Malécites**, de souche algonquaine, à Viger; et les **Naskapis**, aussi de souche algonquaine, dans l'Ungava et le Labrador; les **Cris**, de souche algonquaine, dans la région de la baie James et l'agence de l'Abitibi.

Art et Louange

ROME, Italie. — S. E. le Cardinal Constantini, chargé de l'art sacré missionnaire, à Rome, vient de s'engager à faire tout en son pouvoir pour encourager la production d'oeuvres religieuses artistiques régionales.

Il serait prêt à payer l'exécution de tout travail convenable: statuette, chandelier, peinture, vêtements sacrés, etc. et les mettre en exposition en Europe lors des expositions missionnaires.

Nous avons là un puissant stimulant pour encourager l'artisanat religieux indien au Canada. Il serait même possible, suggère un scolastique oblat, le Frère Pierre Lemieux, O.M.I., du Scolasticat de Rome, de fonder au Canada une société semblable à la société française "Art et Louange" et en faire profiter nos églises indiennes du Canada, soit en encourageant les artistes et artisans indiens, soit en leur procurant des commandes, soit en organisant des concours artistiques avec primes aux meilleures oeuvres.

Nous avons au Canada des artistes indigènes qui ont déjà fait des oeuvres religieuses remarquables, tels Alec Janvier, de St. Paul, Alberta.

Il faudrait donner la priorité aux objets indispensables au culte non pas aux oeuvres de peinture ou de sculpture. Il faudrait introduire dans ces objets les symboles classiques empruntés à l'iconographie chrétienne et aux diverses civilisations. L'étude des symboles indigènes est très importante.

Il ne faudrait pas se contenter d'une reproduction superficielle des formes plastiques, qui laisserait une impression de paganisme. Les oeuvres devraient être faites non pour l'effet artistique, mais dans un esprit de simplicité et de louange à la Divinité.

L'I.M.R. publiera de temps à autre des articles sur ce projet.

51 Ans de Service au Mackenzie

FORT SMITH, T.N.O. — Le Père Alphonse Mansoz, O.M.I., est décédé le 4 janvier 1954, âgé de 77 ans. Il avait passé 51 ans dans les missions indiennes du Vicariat dont 16 années à Fort Résolution et 35 à Fort Smith, dont il fut le fondateur, et le supérieur jusqu'en 1948.

Pendant 25 ans, il fut le vicaire général de Mgr Breynat et de Mgr Trocellier, charge qu'il occupa jusqu'en 1950.

Il fut le professeur de langue montagnaise pour toute une pléiade de missionnaires du Vicariat. Né en France en 1876, il n'y retourna que deux fois, en congé.

Sa mort a causé une vive émotion parmi la population indienne et métisse du Fort-Smith où tous l'appelaient "le bon Père Mansoz".

R.I.P.