His Exc. Bishop P. Dumouchel Consecrated at St-Boniface

Ceremony Held May 24, In Historical Basilica Assumes Duties June 1st

St. Boniface, Man. — His Exc. Bishop P. Dumouchel, O.M.I., appointed Titular Bishop of Sufes and Vicar Apostolic of Kee-watin, will be consecrated on May 24, in the Cathedral Basilica of St. Boniface, at 4 p.m.

It is probably the first time in the history of the Catholic Church in Canada that a Bishop is to be consecrated in the afternoon; this has been made possible through recent changes concerning the fast face will be the consecrating op; he will be assisted by their Exc. Bishops Martin Lajeunesse, Beaudoux, Co-Adjutor of St. O.M.I., Apostolic of Hudson's Bay.

His Exc. Bishop L. Blais, of Prince-Albert, Sask., will preach in French, while Archbishop F. F. Pocock, of Winnipeg, will preach in English.

It is noted that the new Bishop will be consecrated in the Basilica where he was baptized 43 years ago.

A large number of Bishops from Eastern and Western Canada will be present at the ceremony; it is also expected that a number of missionaries from the provinces of Ontario, Manitoba and Saskatchewan, will also be present.

Numerous delegations of Indians, from Manitoba and Ontario are expected to attend.

After the Consecration, a reception will be held at St. Boniface, presided over by Very Rev. Father Paul Piché, O.M.I., Provincial of the Oblate Fathers of the Manitoba Province.

His Exc. Bishop Dumouchel, O.M.I., Vicar Apostolic of Keewatin, will assume his duties at the Pas, Man., June 1.

New Samson's Hall “Finest On Any Reserve”

Hobbema, Alberta. — The new Samson band's hall a $40,000 structure was opened Monday April 11, by Indian Agency Superintendent for Alberta, Mr. R. H. Battle, who said that the hall was the finest to be found on any Indian Reserve in Canada.

An influx of money from oil wells at Pigeon Lake has given the Indians the money necessary for building the new hall.

Hundreds of Indian Chiefs, Councilors, and others came from the Hobbema Agency, as well as from the Blood and Stoney Reservations. About 100 non-Indian guests were invited for the occasion. Everyone was served a splendid meal, following the opening ceremony.

On this occasion J. B. Kramer, store keeper of Hobbema, and long time friend of the Indians, was received honorary Chief. Mr. Kramer, as a child, went to school with members of the Samson band, has learned the Cree language which he used in his address to the gathering following the ceremony.

Among other speakers were Mr. J. Wilde, Agency Superintendent at Hobbema, Father Allard, O.M.I., of the Ermineskin R.C. Residential School, John Laurier, Indian Association of Alberta, Father J. Schreiber, O.M.I., Chaplain of Casselman Hospital, and Rev. John Kay, of the U.C.

Blood Chiefs Approve $200,000 Budget

Cardston, Alta. — A $200,000 budget was approved by Blood Indian Chiefs at a meeting held in mid-April. An extensive road program will be carried out, while $30,000 were marked for the housing program. The Blood Indians will contribute $40,000 towards the proposed bridge across St. Mary's River.

Preparation For Marriage Course To Be Edited

Ottawa — Ten years ago Father Andrè Guay, O.M.I., launched the Preparation for Marriage Course, as part of the work of Ottawa University's Catholic Center. In the ten years since the course has spread around the world.

At present a revised and adapted edition of the Course is being prepared by a reorganized Oblate Missionary, for use in the Indian missions of Canada.
The Wisdom of Chief Crowfoot

We are pleased to present to our readers this article, adapted from the “Camsell Arrow”, as submitted by Joe Littlechief, and edited by Rev. Jean Lessard, O.M.I.

ONE of the greatest chief in the history of the Blackfoot Confederacy was Crowfoot, known personally to hundreds of the old-timers of Southern Alberta, from the days when ranchers began to settle in the country, till the time of his death in April, 1890.

Crowfoot was born near Blackfoot Crossing, Alta. He was the son of the great Blackfoot chief Many Names, and of a Blood woman. He had distinguished himself as a youth of sound judgment and great courage, so he was given the name “Bear Ghost”. At 15 his name was changed to Crowfoot because he avenged the treacherous death of his elder brother by leading an expedition into Montana which defeated the Snake tribe.

Most paintings and photos of Crowfoot show him as an old man, with striking characteristics: six feet tall, nobly built he showed dignity and quiet self-possession as a leader.

Still young he has succeeded his father as head of a Confederacy, which for years was a court of appeal in all matters relating to the welfare of his people.

It is said that he had an undisputed position as leader of his people during a victorious battle between the Crees and the Blackfoot, Dec. 3, 1865, at Three-Ponds (a valley between The Battle and the Red Deer rivers). During the fight Crowfoot appeared, rallying the discouraged warriors; the Blackfoot drove the Crees back into their own country.

A few years later a combined force of Crees and Assiniboines were almost annihilated by Crowfoot and his warriors in a desperate battle near Lethbridge. Stories of these guerrillas are still told by old men who witnessed them.

Crowfoot did not like war; great as his reputation was, his fame as orator and counsellor of peace was even greater. His treaty speech at Blackfoot Crossing (1877) is historical as it reveals the courage and the judgment of a great Indian:

“While I speak, be kind and patient. I have to speak for my people, who are numerous and who rely upon me to follow that course which in the future will tend to their good. The plains are large and wide, and we are the children of the plains. It is our home, and the buffalo has been our food always. You must look upon us as your children now and be indulgent to us. If the police had not come to this country we all be now? Bad men and bad whiskey were killing us so fast that very few would have been left to-day. The wind has protected us as the feathers of a bird protect it from the frost of winter.

“It always happens that far-away people hear exaggerated stories about one another. The news grows as it travels until it becomes from a little thing to a big lie.

I often hear things about the white people. I do not believe them till I find the truth. Why should you kill us or we kill you? Let our white friends have compassion, and we will have compassion. I have two hearts, my friends; one is like stone, the other is kind and tender. Treat us badly, and my heart is like stone. Treat us kindly, and my heart is the heart of a child.”

Nobility of expression and sound common sense as expressed in that speech is not usually found among uneducated men.

Crowfoot kept faith with the white men during the 1880 rebellion. He met Riel, in Montana, during the uprising saying:

“To rise far, there must be an object. To rebel, there must be a wrong to right; and in either case, one must consider what benefit is ever gained from war. The buffalo have gone from our plains. The fault partly lies with us, but more the fault of the white man far south, when they killed thousands for their skins and not for food. The food we eat to-day the white mother gives us. Without it we starve. There is nothing to gain by the war you suggest.”

Many legends are reported about the good judgment of Crowfoot in his dealings with the white man. When it became known that reservations were being set aside for the Indians, there was great resentment. The plains Indians were in a difficult position: the white men spread one-dollar bills on the ground saying:

“Now, my money will burn because it is made of paper.”

Then, his piercing eyes gleaming, old chief said: “Your money is not as good as our land, is it? The wind will blow it away; the fire will burn it; water will rot it. Nothing will destroy our land. You don’t make very good trade.”

Then, smiling, Crowfoot picked up a handful of sand from the banks of the Milk River, he handed it to the Treaty Commissioner and said: “You count the grains of sand in that while I count the money you give for the land.”

The white man poured the sand into the palm of this hand, saying: “I would not live long enough to count this, but you can count this money in a few minutes.”

Very well,” said Crowfoot, “our land is more valuable than your money. It will last forever. It will not perish as long as the sun shines and the water flows, and through all the years it will give life to men and animals, and therefore we cannot sell the land. It was put here by the Great Spirit to count the grains of cause it does not really belong to us. You can count your money and burn it with the nod of the buffalo’s head, but only the Great Spirit can count the grains of sand and the blades of grass on these plains. As a present to you, we will give you anything you can take with you, but we cannot give you the land.”

On the brow of a hill, overlooking Blackfoot Crossing, stands a monument erected by the Canadian Government in memory of Chief Crowfoot. A tablet setting forth the place where Crowfoot made his last camp and died.

(THE BLACKFOOT AND OTHER TRIBES OF ALBERTA SIGNED TREATY 1877, ONE OF THE MOST IMPORTANT ENTERED DURING THE LAST CENTURY.)

TO BE TRAINED AS FIRE RANGERS

Ottawa — Indians on Northern Ontario reservations will receive training in bush fire rangers. Such training is required to protect the timber stands on the reservations in the Northern part of the province. The efficiency of a corps of Indian firefighters which has been trained at White River, last year, is remarkable.
St. Regis Islands
May Be Flooded

Cornwall, Ont. — Possible flooding of Indian-owned islands in the St. Lawrence River by the seaway project has menaced the Mohawk tribe on nearby St. Regis Reservation worrying over compensation.

Said Head Chief White: “We are now pushed back as far as we can go. With the Indian population increasing while our lands diminish, the situation is not exactly a happy one. Our present plight offers the authorities concerned a chance to demonstrate to the Indians and the people living on both sides of the St. Lawrence River the feelings and interests of the general public towards the first inhabitants of this country.”

“We are not against this project, but we must be assured that our losses are not going to be greater than our gains,” he added.

Salt Deposits Led
To Founding Of
Storied Syracuse

Syracuse, N.Y. — Today, as in the days of the red man, Syracuse is the hub of the central New York area.

On this site was the village of the Onondaga tribe of the Iroquois and it was this village that was the capital of that remarkable confederacy.

The honor was given the Onondagas, according to tribal legend, because it was here that Hiawatha founded the great league of the Long House three-quarters of a century before Columbus discovered America.

In 1654 friendly Indians showed Father Le Moyne the salt spring that you can visit today on the Onondaga Parkway. Although a number of years were yet to elapse before the event, it was the salt deposits that led to the founding and early prosperity of the city.

Powder and Hides, Val Gendron
(Longmans Creen. $3.)

Written for teen-agers, this fast-moving account of adventure on the Great Plains is seen through a wise old scout, and to a settler who decides his future lies in the plains country.

OPENING OF SAMSON RESERVE HALL

1. Army Cadets (265) and Girls Guides (55) of the R.C. Ermineskin Indian Residential School, of Hobbema, Alberta, formed an honour guard at opening of the hall; (2) Regional Superintendent Battle opening the hall; (3) shown here with Councillors James Cramer, John Laurie, Chief J. B. Saddleback, Councillors Dan Buffalo, John S. Samson, and the right: John Johnson, M.C.; Chief Dan Minde and John Johnson, Sr.
Our Lady, Queen of Canada's Indians

R ECENTLY, at Waterhen Lake Reserve, in Northern Saskatchewan, a group of Cree Indians donated some land of their reserve for the purpose of erecting a chapel; already the logs are cut, and the timber is sawn so that the chapel will be erected this summer.

This chapel will be dedicated to Mary under the title of: Our Lady of the Smile. This is perhaps the first, among hundreds of Canadian churches and chapels dedicated to Mary, which have an attractive and meaningful appellation.

Our Lady has been crowned Queen of Canada, at the closing of the National Marian Congress, held at Cap-de-la-Madeleine, P.Q., on August 15, 1964. Among the Canadians over which she reigns, there is no doubt that her most devoted children are the Indians and Eskimos of our country. Moreover, the Blessed Virgin Mary, who has designed to appear for the first time in North America, to the Indian Juan Diego, of the Indian Juan Diego, has taken under her special protection the aborigines of our continent.

According to Bolivian ambassador Felipe L. Giron, the Blessed Virgin Mary was venerated in the New World long before the landing of Columbus. Giron bases his claim on a legend that the apostle Thomas and Bartholomew preached the Gospel in South America, which legend persists among the Indians up to this day.

It is an established fact that "Christian traditions are to be found among some of the New World Indians, specially in Mexico. While the tradition that the Apostles came to America is not acceptable, it could be that an Icelandic or Norse priest of the 10th or 12th, during the Crusades, preached the Gospel to the North American Indians. Objects marked with Christian symbols may be found in every important American museum.

In Canada, the history of the missions is definitely and closely linked with the devotion to Mary. Jacques Cartier, in 1535, seeking from the Blessed Virgin help in fighting the dreaded disease of scurvy, was given by the Indians (probably inspired by their Heavenly Mother) the medicine they needed.

Seventy years later, Samuel de Champlain is reported to have instructed the Indians on how to recite the Rosary. From that time on, all missionaries were faithful in teaching the Indians the recitation of the Rosary and encouraged them in wearing the Scapular.

In 1655, the Jesuit missionaries had pledged themselves to dedicate to the Blessed Virgin Mary all the Churches they would erect.

The recollects obtained a great number of conversions through the intercession of the Blessed Virgin, when the crops of maize were saved through their intercession.

The "Jesuit Relations" tell of a great number of conversions, healings and other favors obtained by the natives on account of their devotion to Mary.

In 1833, the first missionaries of British Columbia dedicated themselves to Our Lady of Angels at Fort Constant. Father Demers instructed the Indians in the recitation of the Rosary and of the Angelus, three times daily.

In 1849, Father H. P. Clément, O.M.I., consecrated to Mary his mission field in the Abitibi (Que.-bec) country. In 1851, he consecrated the Indian tribes to the Blessed Virgin. The first parish erected among the Algonquins was placed under the protection of Our Lady of the Assumption in the town of Maniwaki (which means in Algonquin, "Land of Mary").

Meanwhile Fathers Babel et Arnaud devoted themselves among the Montagnais of the North shore, catechizing everywhere the Confraternity of the Scapular and erecting chapels in honor of the Blessed Virgin.

The first chapel in the country inhabited by the Eskimos, was dedicated to Our Lady of the Snows, at North West River (Labrador) in 1863.

In Western Canada the Oblate Missionaries dedicated a great number of Churches to the Blessed Virgin:

- Fort Chipewyan, Alberta, 1847 - Nativity of Mary;
- Fort Providence, N.W.T., 1860 - Our Lady of Providence;
- Winterton, Alberta, 1897 - Our Lady of Perpetual Help;
- Good Hope, N.W.T., 1863 - Our Lady of Good Hope;
- Leask, Sask., 1878 - Our Lady of Pontmain;
- Frog Lake, Alberta, 1895 - Our Lady of Good Counsel;
- Hobbema, Alberta, 1834 - Our Lady of Sorrows;
- Onion Lake, Sask., 1894 - Our Lady of the Rosary;
- Fort Alexander, Man., 1890 - Our Lady of Lourdes;
- Touchwood (Lestock) Sask., 1900 - Our Lady of Hope;
- Crooked Lake, Sask., 1892 - Sacred Heart of Mary;
- Pine River, Camperville, Man., 1892 - Our Lady of the Sorrows;
- Rainy River (Fort Fraser) Ont., 1894 - Our Lady of Lourdes;
- LaLoche, Sask., 1895 - Our Lady of Visitation;
- Arctic Red River, N.W.T., 1896 - Holy Name of Mary;
- Dawson, Yukon T., 1896 - St. Mary;
- Fort Wrigley, N.W.T., 1908 - Sacred Heart of Mary.

Meanwhile in 1859, the first permanent mission in B.C. was dedicated to the Immaculate Conception, near Kelowna; in 1861 St. Mary's mission (Mission City, B. C.) was established.

Between 1859 and 1863, at least 60 churches or chapels were erected by the Oblate Fathers of British Columbia, all dedicated to the Blessed Virgin. The devotion to Mary was so sincere that the Indians were not ashamed to wear publicly their Rosaries and their medals, outside their garments.

During the past fifty years, almost every important mission establishment in Western Canada has been dedicated to Mary. We note especially:

- Sandy Bay, Man., 1902 - Our Lady of Lourdes;
- Norway House, Man., 1904 - Our Lady of Perpetual Help;
- Beauval, Sask., 1906 - Our Lady of the Sacred Heart;
- Berens River, Man., 1913 - Our Lady of the Snows;
- Chesterfield Inlet, N.W.T., 1912 - Our Lady of Deliverance.

The missions of the Vicariate Apostolic of Keewatin have been dedicated in 1910, to Our Lady of the Sacred Heart.

Among missions founded recently, dedicated to the Blessed Virgin Mary, let us note the following:

- Lejac, B.C., 1902 - Holy Name of Mary;
- Coppermine, N.W.T., 1914 - Virgin Mary.

The old Indian before the Way of the Cross stations is the only pure blood Beaver Indian left at the Essek Reserve. The Beaver Indians were once the masters of Northwestern Alberta, occupying the whole Peace River area from Hudson's Hope (Rocky Mountains) to Peace Point beyond Fort Vermilion.

The pilgrimage center for Indians (Crees, Beaver, Slaves) of North Western Alberta.

Picture Credit: St. Joseph's Indian School, Chamberlain, S.D.
The Vicariate Apostolic of Keewatin

This Vicariate is called "Keewatin", from a Cree word meaning North wind. The long and cold winters, during which the wind blows mainly from the north, vindicates this appellation for that part of northern Manitoba and Saskatchewan.

The first missionaries who visited the present Keewatin Vicariate were Fathers Provencher and Du-moulin, around 1810. Later Father Darveau visited The Pas in 1844. He was killed there, in June of the same year, he can be called the first martyr of the missions of Northern Canada.

Fathers Belcourt and Lafleche visited the missions afterwards. Then the Oblate Missions sent Fathers Taché, Farada and Grandin, who were later to become Bishops. So was Father Lafleche, who was later appointed Bishop of Three-Rivers. Thus the Keewatin Vicariate can be titled the "Cradle of Bishops".

The most ancient and most important mission of the Vicariate is Ile a la Crosse, where Father Taché spent considerable time. As early as 1880, the Oblate missionaries received indispensable help for the education of Indian children from the Grey Nuns of Montreal.

Progress of the Church


Most of the Indians of the Vicariate of Keewatin belong to the Maskegans, and founded the missions of Cumberland and Pelican Lake.

In 1916, Father Ronald founded Nelson House mission and in less than one year made 60 conversions. Later were established the missions of Cross Lake and Norway House.

2 Missionary Bishops For Beatification

Richelieu, P.Q.—The processes of beatification for six members of the Oblates of Mary Immaculate are now before the Church authorities in Rome.

They are: Bishop Eugene de Mascard, founder of the Oblates; Bishops Vital Justin Grandin and Ovide Carlebois, Vicars Apostolic of eastern Canada; Brother A. Kowalczyk, of Edmonton, Father Albin of Corsica, and Father Girard of Basutoland.

Bishop Grandin was born in France in 1829 and joined the Oblates with the desire of coming to the Canadian missions. After three years as a missionary to the Indians in western Canada, he was named first Bishop of St. Albert (now the Archdiocese of Edmonton), when he was only 30. He died at St. Albert in 1902.

Bishop Carlebois was the first Vicar Apostolic of Keewatin. He was born at Oka, Que., in 1862. He was named Vicar Apostolic of Keewatin in 1910. He died at The Pas on Nov. 20, 1933.

Brother A. Kowalczyk was born in Poland in 1896. He came to the Canadian western missions in 1919. He died in Edmonton, at St. John's College, in 1947.

ALIKIVIORAKTO (Having a Wonderful Time)

Toronto, Ont. — Two Eskimos who had never thought of driving anything but a dog team suddenly found themselves in Toronto handling heavy diesel equipment, this year.

They are Peter Thrasher, a Roman Catholic, and Elijah Kotak, of the Anglican faith, both from Ask Aid, N.W.T., who have been chosen from more than 40 candidates to take a course in diesel equipment so they could help move their home town to a new site.

Peter says he is having a wonderful time; he recently made a broadcast to the home folks in Aklavik. The recording was flown north for use by the Aklavik radio station.

Peter and Elijah will soon be back at home, where they live in frame houses, not igloos. Most Eskimos, in fact, have never seen an igloo.

(SHELL News)
HOBEBEMA WINS HOCKEY TROPHY

Qu'Appelle Wins Hockey Championship

Lebret Sask. — The first grand meeting of the M.A.M.I., since January 1st was held April 3, in the gymnasium, Father Dumont, Director, in the president’s chair.

The M.A.M.I. sponsored their annual Easter Amateur show which featured the school Band, choruses, piano, cornet, violin and vocal solos. One of the best performances of the evening was Ruth Ann Cyr (Libercet), accompanying at the piano Florence Ward as (Curso), singing “La Donna è Mobile”.

Both the Senior and Junior bands, under the direction of Brother Girard, O.M.I., are progressing rapidly.

Hockey Champions

The Junior ‘B’ hockey team won the Championship of the S.A.H.A. defeating North Battleford St. Thomas College 10-7 on March 16.

This story climax ed a long hockey season during which the Indian school players defeated Wolesley 12-2, Yorktown 17-6, St. Thomas College 97-107.

As the Lebret Indian school team champions returned home from Battleford, a banquet was awaiting them; the band played on this occasion. The Principal praised Art Obey who did a perfect job of coaching the team. He also congratulated the players and thanked the school personnel who donated the use of their cars for transportation of the players.

The players on the champion team are; goal: Gerald Starr and Gilbert Keewatin; defence: Elmer Courtchene, Albert Bellegarde, John Kelly, George Poitras; forwards: Romeo Courtchene, Alvin Cyr, Leonard Kitchemonia, Daniel Keshane, Henry Bellegarde, Daniel Musqua, Vincent Bellegarde, Guy Yutucapi, Ervin Starr; coach: Arthur Obey; manager: Father O. Robidoux, O.M.I.

Tribute to Norman Saylor

The Government publication “Indian News” praises Norman Saylor, Q.C., of Caughnawaga, who is a very successful lawyer in Montreal and still proud to be an Indian.

Mr. Saylor has never found that being an Indian was a handicap in his profession — in fact the subject of his race is seldom raised.

He is busy with a large clientele; he and his wife live comfortably on the Caughnawaga reserve among their fellow Indians.

Mr. Saylor studied at the reserve day school, at McGill University, took his bachelor of Arts degree from Loyola College in Montreal and graduated in Law from the University of Montreal in 1953.

Freezing Plants Help Native Economy

Ottawa — The purpose of the plan to direct and supervise caribou hunt and place the meat in cold storage is to conserve the supply of meat and make it available when it is needed by the Indians.

In the past a great amount of caribou meat was wasted because the Indians had no means of keeping it in hot weather or getting it to market. Now cold storage plants located throughout the Northwest Territories help the meat situation. The meat is flown to these plants where it is available to the Indians as they need it.

At Rupert’s House

At Rupert’s House on James Bay, P.Q., there is a living example of what can be done under the right of approach. There J. C. Watt, a Hudson Bay Company post, has asked the Cree to refrain from further trapping of the almost extinct beaver of the district. This was 20 years ago. But so well did the natives live up to their part that today beaver are plentiful along the streams tributary to eastern James Bay.

The district has become a supply source for transplanting of beaver to many other districts and other provinces. The James Bay Indians are among the most prosperous in the land.

It will be noted that the Rupert’s House Cree have access to use freezing plants which keeps fresh and safe their food in the form of grease, fish, beaver and moose.

Wilderness Messiah, Thomas R. Henry, (William Sloane Ass.) 34.

The story of the “real” Hawa­tha and the Iroquois Confederacy which flowered in what is now New York State. The author in­terprets the Iroquois, man­dysified genius, especially their talent for government, in a bold and moving picture.
Oh, you white race! What have you do to with us and what have we do to with you? Our strongest you accept and our weak ones you belittle. You are so positive you are right and we are wrong. You teach us your ways, but you also teach us to scorn our past which alone can sustain our heart and keep us whole. We imitate and resist you, depend on you and suspect you. You shield us, like children, but deal with us as lesser men you cannot trust. You are the builders and the breakers down. You think you understand us, but you will never know it is to be an Indian in our land which you have taken for your own." (Missis the River, by Hubert Evans, p. 253.)

In areas where there is a strong sense of segregation upon the part of the whites, and the young non-Indian students are not encouraged to play with the Indians, learning English through contact with children is seriously retarded . . . . Even when Indian children are accepted by non-Indian playmates and their parents in the elementary grades, it is often found that non-Indian parents that the adolescent Indians out of many phases of social activity open to the rest of the children. Indian children are sensitive in matters of this kind, with the result that they are frequently discouraged from completing the high school grades, even where they are academically successful.

It is a well-known fact in school administration, that children are ruthlessly intolerant of differences within the school group. Children who happen to be unique in one way or another frequently encounter a great amount of teasing and sometimes actual ostracism, even when they are of the same racial background and same cultural point of view.

Where this is true, Indian children are likely to suffer severe discrimination on the part of the non-Indians and are discouraged from taking part in almost every form of socialized activity, with the possible exception of athletic contests, where they demonstrate skill.

Moreover, large numbers of the small rural or small urban public schools do not offer any form of vocational training, but assume that the needed vocational skills to enable the child to find employment in the limited industries of the area, will be afforded by home experience or by the social connections of the child's family outside the school. Many of these small public high schools are more concerned with those academic skills which may help a limited number of children who desire to go to college, than with the vocational training which may help the greater number of children who will probably find employment of one kind or another within their home areas." (Ref: Education for Cultural Change, U. S. Dept. of the Interior — Bureau of Indian Affairs — 1953)

Father Renaud's Letter

Ottawa, May 9 1955

Dear boys and girls,

How attentive to details are you when you read this column? In fact, how thorough are you in reading any letter? Do you bother to notice the date on which it was written? If so, then you must have guessed that what appeared in this column last month was slightly out of date. It was written for the March issue of "The Indian Record" but reached the editor's desk too late. I apologize if it left you with the idea that I was still visiting your schools; I was back in Ottawa April 1st.

The four schools visited in Saskatchewan and mentioned in the last paragraph of that letter were St. Philip's, Lestock, Lebret and Merrival. The kids at the first one were just recovering from an epidemic of flu, but they managed to do very well on the tests. Boys and girls at Lestock enjoy two rather unusual services, thanks to their quiet but enterprising Principal: a television set in the refectory and a public address system connecting all the common rooms of the building. The whole place can bubble with music just with one turn of a knob.

Lebret, of course, stands out among all other schools in Canada, both in size and in quality. It could very well be referred to as "The University." It simply has everything, including a hockey team that won the Junior B championship of the Province. One could write a book about Lebret. Finally, last and least in size, but with the biggest heart of them all, Merrival, where spring finally broke in and where I had to leave the Prairies in a hurry to avoid being stuck in gumbo.

Two weeks after returning to Ottawa, I travelled eastward to Seven Islands, on the north west shore of the Gulf of St. Lawrence. There as you know, is the first residential school built by the Federal Government in Quebec. It has been in operation three years only, but it can already compare with any older school in Canada. One thing very different though: everybody talks French, pupils and staff. Being so used to address you in English I was a bit lost when I visited the classrooms. I guess I'll have to learn cowboy songs in French too.

Oh yes! chances are that I'll be seeing many of you soon, at least for a few hours. I'll be going out West again next week to attend His Excellency Bishop Dumouchel's consecration in St. Boniface, and a conference in Saskatchewan.

Au revoir then, and God bless you.

O. R. Renaud O.M.I.
Etablissement projeté d'un pensionnat à la Pointe-Bleue

Ottawa, 29 avril. — À l’occasion du débat sur les estimés budgétaires du Département de la Citéoyenneté, M. Georges Villeneuve, député de Roberval, a fait un éloquente plaidoyer, en Chambre, demandant à l’Honorables Ministre de la Citéoyenneté l’érection d’un pensionnat pour les In- diens de la région de la Pointe-Bleue, déjà depuis 1956, si possible.

M. Villeneuve a fait remarquer que la population de la réserve de Pointe-Bleue est de 1198 âmes, qui représentent 200 familles, dont 110 sont sédentaires et 90 nomades. Il y a actuellement sur la réserve 272 enfants d’âge scolaire, dont 110 fréquentent l’externat local, 28 le pensionnat de Fort George, 5 d’autres écoles indiennes, 55 des écoles provinciales et 74 qui ne fréquentent aucune école. La population est toujours croissante.

Après avoir fait une étude de la situation sur place, M. Villeneuve en est venu à la conclu- sion que seule une école résidentielle serait vaste pour loger 120 élèves répondant adéquatement aux besoins de la situation tant présente que future.

“Si ces enfants étaient placés dans une école résidentielle, pendant les expéditions de leurs parents au cours de l’hiver, ces enfants recevraient une instruction normale laquelle leur permettrait de lutter efficacement dans la vie. Les Indiens, comme nous tous, d’ailleurs, ont droit à un avenir meilleur.”

Et M. Villeneuve d’ajouter: “J’ai souvent remarqué que les problèmes suscités parfois par les Indiens, résultent de certains biais qui ont profité de cir- constances spéciales pour leur in-

Mr. A. J. Doucet, regional super­intendent of Indian schools for the province of Quebec, remit to the Maniwaki School Board on behalf of the Honorable J. W. Pickersgill, a cheque to help pay part of the cost of enlarging the town schools.

This grant is been made to allow the children from the reserve to attend the Maniwaki schools. It will be noted that the Maniwaki reserve formerly included the pre-

NOMINAL LIVRES

Sapier.

Les six étapes de la longue vie du Père F. X. Fajard, O.M.I., en un magnifique volume de 360 pages, illustré. Le Père Fajard a été un héroïque missionnaire à la Baie James, de 1892 à 1907.

L’Evêque des Nelliges.
(Barrière Oblate, $1.00). Ce volume de 124 pages résume la vie de Mgr Breynat dans le Grand Nord, vie d’un aventurier de la miséricorde. L’auteur nous donne à lire un livre complet, vrai, émou-vant, passionnant, plein de leçons.

Terre d’Atente.
(Barrière Oblate, $1.75). Titre très évocateur qu’est le champ d’apostolat de Mgr Schef- fer, O.M.I., au Labrador, 223 pages.

Capitale d’une solitude.
Par G. Lesage, O.M.I. (Librairie Oblate, $1.50).
Il nous décrir le belles vie des missionnaires du Keewatin qu’il nous fait suivre au jour le jour, dans leurs travaux, leurs peines ou leurs joies. 185 pages.

Terre Stérite.
Par J. Michéa. (Librairie Oblate, $2.00).
Il convient d’admirer les hommes qui abandonnent leur environnement habituel, leurs affec-tions, leur confort pour se plonger corps et âme dans les missions esquimau-des de la Baie d’Hud-sin, 221 pages.

Mgr Turquetil et ses missions.
Par A. G. Morrice, O.M.I. (Librairie Oblate, $2.00).
Après des Esquimaux et le milieu de ses missions. 289 pages.

En missionnaire.
Par E. Saydon, O.M.I. (Librairie Oblate, $2.50).
Essai sur les missions des Pères Oblats, à la Baie James. 79 pages.

Martyrs aux glaces polaires.
(Barrière Oblate, $1.00).
Récit dramatique des Pères Rou- vière et LeBonz, O.M.I, chez les esquimaux. 199 pages.

S.O.S. Grand Nord.
Par M. de Moulins. (Librairie Oblate, $1.50).
Ce boniv livre palpitant de vie et d’intérêt passionnera les jeunes épises de sentiments cheval- rasses, d’aventures et de mysté- re. 190 pages.

Juml.
Par R. Boulard, O.M.I. (Librairie Oblate, $2.25).
Récit d’ardent de la vie esquimaude- de par un missionnaire qui a vécu quinze années de cette vie du Mackenzie. 355 pages.

Martyrs des neiges.
Par Thérol. (Librairie Oblate, $1.75).
Choix de récits historiques sur la première évangélisation des Esquimaux. 226 pages.

La grande prairie.
Par A. Roche, O.M.I. (Librairie Oblate, $2.00).

En juin nous publierons un ar- ticle spécial sur les missions in- diennes de la Province de Québec.

Les Hurons de Lorette honorent Saint Joseph

Le 1er mai dernier, sur la demande d’une invitation de la société historique de Québec, quelques familles hu- rons, et Abénakis, à Pierc­ he, pour écouter une conférence du R.P. Adrien Pouliot, s.j., sur “La dévotion des Saints Martyrs Canadiens à Saint Joseph”.

Ce sont les Saints Martyrs Ca- nadiens, en particulier Saint Jean de Brébeuf et Saint Charles Gar- nier, qui confirment à Saint Jo- seph l’évangélisation des Hurons, comme les Récollets avaient con- servé à l’Époux de Marie le Ca- nada tout entier.

Dans cette capitale missionnaire que fut le Fort Ste-Marie, l’église principale fut un sanctuaire à Saint Joseph, auquel le Pape Urb­ ain VIII attache une indulgence plénire pour quiconque le visi- terait le 19 mars. C’est là que fut retrouvée, en août dernier, de Saint Jean de Brébeuf. L’endroit sera marqué d’un mo­ nument au cours de l’été.

Il est question qu’à l’occasion du 250ème anniversaire de la ca­ nonisation de nos martyrs, l’or- ganise un pèlerinage des Hurons dans l’ancienne Huronnie, où tant de leurs ancêtres verserent leur sang en compagnie des martyrs et pour la même foi, sous la pro­ tection surnaturelle de Saint Jo­ seph.

Le 15 mai, le Village-Huron ac­ complira son devoir de recon­ naissances et d’hommage envers son patron en exténtant la mesure dans l’Oratoire Saint-Joseph de Québec.

Abénaki à l’emploi de Radio Canada

Un desannonceurs des plus po- pulaires du réseau français de radio Canada est Jean-Paul No­ let, membre de la bande indienne des Abénakis, à Pierrieville, P.Q.

En plus d’être annonceur, M. Nolet est chargé de préparer les interviews qui passent sur les ondes, et il apparaît souvent à la télévision.

M. Nolet a commencé son édu- cation à l’école indienne de la réserve, a continué au petit séminaire de Nicolet. Durant ses études il a démontré ses talents de chanteur et d’acteur.

Il a débuté à un poste de radio des Trois-Rivières, et en 1944, il était engagé par Radio-Canada.

M. Nolet vit à Montréal avec son épouse et sa fille âgée de six ans. Il visite souvent sa pa­ renté à Odanak, où son père, Charles Nolet, fut Chef des Abé­ nakis durant de longues années. (Indian News).