



# Easing Of Liquor Restrictions Detrimental

Quebec — Early in 1955, a questionnaire, prepared by the Secretariate of the International Catholic League against alcoholism was sent to 250 Catholic and Protestant missions in Canada. The answers to this questionnaire were published on September 15; 118 answers were received from all parts of Canada.

The general conclusions derived from this survey are the following: as long as the Indians are not in contact with the whites, they have no occasion to abuse of alcoholic beverages.

However, as soon as they come into contact with the whites they easily commit abuses. Moreover, as the Indians have not the same concept of the value of money as the whites, generally speaking, whether liquor is sold at a higher or lower price, does not have any bearing on the consumption of liquor. If liquor is sold at the higher price, less will be bought, if it is sold at a lower price, more liquor will be consumed.

Two provinces have availed themselves of the right to allow Indians to patronize taverns: British Columbia and Ontario.

The survey indicates, that while a minority of missionaries believe that it would be preferable for the Indians to have the right to patronize taverns, the greater majority affirms that this would be detrimental to them.

It is also noted that if the laws were strictly enforced, there would be less abuse.

In the provinces where the Indians have not the right to patronize taverns, one out of five answers indicated that the right should be granted to the Indians; the greater majority agrees that this right should not be given to them.

Particular attention is paid to the fact that most Indians, even when they have the right to patronize taverns, occasionally buy liquor illegally or make it their own at home.

The problem of alcoholism is very serious among the Indians who are in permanent contact with the whites. It is stated that perhaps 15% to 25% of them frequently abuse of alcoholic beverages; in some areas, this is as high as 40% or even 60%. Women generally drink less than men.

The concensus of opinion among Catholic Bishops and Missionaries is that the abuse of alcoholic beverages is detrimental to the native population, as it endangers their health, their Christian family life and their economy.



St. Joseph's Girls and St. Garnier's Boys Residential School Graduates: (back row): Peter Johnston, David Fox, Lloyd Commanda, Ignatius Kanasawe, Simon Kitchigijig, Louis Lavalley, Agillius Ominika, Bruce McComber, Bernard Petahtegoose; (front row): Carmelita Fox, Shirley Dominic and Delores Fellowes are shown here on the day of their graduation from Spanish R.C. Indian High School.

## MICMACS SHARE IN ACADIAN CELEBRATIONS

AMHERST, N.S. — The folklore festival which was held in the Moncton High School auditorium, on the occasion of the Acadian bicentennial, August 9-12, featured MicMac lore, presented by Mrs. Max Martin and Mr. Henry Peters.

Both had their native costumes, and were perfectly at ease on the stage. Mrs. Martin sang a MicMac hunting theme in her native tongue while Mr. Peters danced an old Indian war dance. At every performance, a very sympathetic and enthusiastic response came from the audience.

## Reserve Indian Is Only Woman On Govt. Board

Mrs. Benson Brant, a member of the Tyendinaga Indian Reserve, is the only woman on the newly-appointed Indian advisory committee to the Ontario government, reports Beth Brandys in the Toronto Telegram.

Mrs. Brant is quoted as saying Canadian Indians guard their treaty rights jealously, and on the other side of the question "If you give a man too many privileges and not enough responsibilities, he will lose his spirit."

The committee of which she is a member is currently studying health and welfare, juvenile delinquency, education, vocational guidance, community organization, fish and game regulations and the sale of liquor and beer.

Mrs. Helen Martin, 30, is from the Fisher Grant Reserve, Pictou Landing, N.S. (Shubenacadie Agency), while Mr. Henry Peters, 41, is from Milbrook Reserve, Truro, N.S.

Rev. Fr. Clement Cormier, c.s.c., who organized the folklore festival, felt that it would not be complete without the participation of Indians. Fr. Cormier writes that both Mrs. Martin and Mr. Peters have congenial personalities and that they were deeply appreciated by all who had the opportunity of meeting them personally.

Mrs. Martin was interviewed at CKCW Radio by Marge Crosby, during the Festival. Mr. Peters was guest at the banquet in Wolfville, on August 15, being seated at the head table with the dignitaries. On this occasion he was chosen to propose the toast to Canada, performing this task with dignity.

The historical background for this folklore presentation is described by Marc Lescarbot, when, in 1609, he described the order of good cheer:

*"As for the Sagamos Member-tou, and other chiefs, who came from time to time, they sat at table, eating and drinking like ourselves. And we were glad to see them, while, on the contrary, their absence saddened us... for this tribe loves the French, and would be at need take up arms, one and all, to aid them."*

## Alberta Indians Will Get Jobs In Lumber Mill

OTTAWA — An early start is expected on construction of a large lumber mill at Fort McMurray in far Northern Alberta, following recent signing of a contract between the Federal Government and Swanson Lumber Co. of Edmonton.

Company is to cut 170 million board feet of white spruce in Wood Buffalo National Park.

It has until next summer to begin operations, and the contract is to be completed within 15 years. It is expected that the mill will provide 200 jobs for the Indians and half-breeds living in the area.

Route of the timber will be down the Peace, across Lake Athabaska and up Athabaska to Fort McMurray, the railhead.

## NATIVE PAINTER

BRANDON, Man. — After two years as a TB patient in the Brandon Sanatorium, a 23-year old Ontario Indian firmly believes there is a future for him in the field of mechanical drafting.

He is Frank Paishk, who lives at the Islington Reserve, North of Kenora, Ontario. Frank is now studying grade 10 subjects, after which he hopes to be enrolled in the Manitoba Technical Institute in Winnipeg.

Frank's hobby is painting. His teachers have watched him in amazement as he describes on canvas the scenic wonderlands of his home near Minaki.



Kamloops Indian High School graduates, class of 1955, were: Ray Williams, John Coutlee, Emma George, Elizabeth Mitchell, Catherine Sandy and Carole Newman. Rev. Fr. J. P. Mulvihill, O.M.I., is Principal of the 400-pupil Kamloops School.

### White Ways Caused Laughter

## First Indian Students at Dunbow

In the early 1880's, the Alberta missionary, Father Lacombe, began, with assistance from the Dominion government, an ambitious project: the first Indian industrial school in Alberta.

By DR. J. B. NEWTON

It was built east of Okotoks, where the Highwood River empties into the Bow. Lumber was rafted down the Bow River from Calgary to the Highwood, and hauled with teams to the site. Bricks were hauled by teams from Calgary.

The school was opened in 1884, under the name Dunbow School. It stood on six sections of land and raised enough crops, garden vegetables and stock to make it self-sufficient.

At first the school was made up of boys from 15 to 17 years of age. They were strangers to any form of discipline. They had lived in Indian lodges, slept on buffalo robes, worn beads and buckskin and long hair, lived on a diet of game, fish and berries.

Then they went to Dunbow boarding school. They were told to bathe, comb and cut their hair and wear white men's clothing. Bells rang to summon them to meals, classes, prayers and bed.

They went upstairs to bed — they had never seen either stairs or beds before.

They roared with laughter at the strange furniture, food and clothing that confronted them, and began a wild riot of horseplay.

Father Lacombe said that in the first few months "They were about as much at home as wildcats in a beaver's lodge"

At first the Indian parents were reluctant to send their girls and younger children away from the tribe, but when they saw the care and teaching provided by the Grey Nuns, they began to co-operate.

SOME YOUNG CREES from the slightly more civilized north were enrolled and helped to temper the high spirits of the southern child-

ren.

Dunbow School reached its greatest fame under the principalship of Father Naessens. He was a shrewd, progressive business man and a great sports enthusiast. Under his coaching, the school developed first-rate hockey and football teams.

It also boasted a good choir and brass band, and the school concerts attracted audiences from miles around. The band, under William Schollen, performed not only at the Calgary and Edmonton exhibitions, but also at the Territorial Exhibition in Regina.

IN ITS HEYDAY, Dunbow School accommodated about 130 pupils, of which two-thirds were boys.

After 35 years of service, it closed its doors. The buildings were dismantled in 1936.

But its record still stands as the first large-scale attempt to help the Indian children of Alberta meet the problem of civilization.

## PEACEFUL INVASION OF BLIND RIVER STREET

BLIND RIVER — One of the most crowd-pleasing attractions in the Blind River for many years was the presence of two pretty Indian maidens attired in full tribal dress. They were Eleanor Metigwab and Patsy McLeod, both Ojibway girls from the nearby Cutler reserve.

Their costume which won the approval and praise of many tourists, as well as Blind-Riverites, were made by Mrs. Robert Pilon of Spanish, an Indian lady well known for many years by all old residents of the North Shore, and wife of a famous guide and story-teller of Indian folklore.

The girls' mission was to sell chances on a raffle held in the Garnier Arena, Spanish, August 27, in conjunction with the annual

### Pope Honors Micmac Indian

## PRESENTED MEDAL FOR LONG-STANDING FAITH

ANNAPOLIS ROYAL, N.S. — The high Papal decoration "Pro Pontifice et Ecclesia", was presented to John Pictou, of nearby Lequille, in a beautiful and impressive ceremony during the Feast of the Assumption at St. Thomas Church here.

### SELECTED BY BISHOP

The medal is conferred by the pontiff for "long-standing faith and exemplary conduct over a period of many years." The occasion for its award to Mr. Pictou, a Micmac Indian, was the Acadian Bicentenary, when several priests and laymen in the Diocese of Yarmouth were honored.

Mr. Pictou was chosen to receive this medal by Most Rev. J. Albert Lemenager, Bishop of Yarmouth. In so doing, His Excellency spoke of all the years, through their more than three centuries' association with the Church, in which the Micmac had held to the principles of Christianity as handed down to them by the discoverers of Canada.

Accompanied by the priests and the choir boys, Mr. Pictou was led to the high altar, where the medal was presented to him. Amongst the capacity congregation were some 30 members of his tribe, including Mrs. Pictou.

At the conclusion of the Mass, Mr. Pictou was the recipient of many congratulations at a parochial gathering, and a luncheon was provided by people of the parish.

### Donation to Hospital

KAMSACK, Sask. — Spencer O'Soup, Councillor of Key Indian Reserve donated, last August, a cheque for \$200 on behalf of his band, as a token of appreciation from the reserve inhabitants for services rendered by the hospital.

Indians from the Key Reserve also took an active part in the volunteer labor of building an addition to the hospital.

### APPOINTED AT CARIBOO SCHOOL

OTTAWA — Rev. Leo Casey, O.M.I., has been appointed assistant-principal at the William's Lake Indian Residential School, in British Columbia.

## Plan Study Of Indian Rights

OTTAWA—An honorary princess of Alberta's Stoney Tribe offered a plea for improvement in the Indian's legal status, recently.

Mrs. John C. Gorman, wife of a Calgary lawyer, presented a detailed brief to the Canadian Bar Association's civil liberties section. She said the Indian "definitely has a legal status inferior to an average Canadian."

Indians living on reserves came under a kind of benign dictatorship by the government, she said. If, as provided for under the federal Indian Act, they once left the reserve and were enfranchised as Canadian citizens, neither they nor their children could ever return as full members.

"These terms make the Indian dread enfranchisement," she said. "To him it is a threat rather than a privilege..."

### Has No Voice

Nearly every aspect of the life of the reserve Indian "is subject to the direction or consent of either the Department of Indian Affairs or the Cabinet." In either case could the Indian, who is not allowed to vote, have a voice in the appointment of those who rule him?

Mrs. Gorman, an honorary princess of the Stoney Tribe at Morley, Alta., northwest of Calgary, suggested that a section be added to the present Indian Act making possible an appeal to the courts on Indian affairs rulings.

At present, rulings on the affairs of reserve Indians are not subject to appeal.

Mrs. Gorman said "in all fairness to the government this dictatorship is... for the Indian's protection."

The fact remained, however, that if the Indian Affairs Branch chose "not to act in the Indian's better interest a great injustice can be done."

The civil liberties section applauded the slim, dark lawyer's wife when she concluded her brief which was supported by a similar plea from the Prince Edward Island branch of the association.

The section decided to establish a three-man committee to look into the whole problem of the Indian's rights and report to the next annual meeting.

### OIL RIGHTS SOLD

The Blood Indian Reserve is \$327,600 richer when 2 oil companies paid that amount in cash bonuses for 57,370 acres of petroleum and natural gas rights, covering four separate parcels on the Blood Indian Reserve.

The proceeds of the bazaar will go to help the Jesuit Fathers maintain their school for 200 Indian Boys from reserves all over Ontario and other Provinces.

The Indian ticket sellers who were so crowd-pleasing come from St. Joseph's the companion girls' Residential School, also located at Spanish.

## INDIAN VOTE FOR FROST

How did Ontario's Indians use their new vote — or did they use it at all?

The June 9 election was the first in Ontario's history in which reservation Indians were entitled to vote, and many had indicated ahead of time they intended to boycott the polls.

The boycott never developed. Most reserve returns show a voting average as high as the last available figure for the whole of Ontario — 63 per cent in 1951.

Once they decided to vote, most of the Indians took their voting seriously, even though many of the Six Nations Indians at Brant stayed away from the polls and the Cornwall Island reservation did not vote at all.

### TOLD NOT TO VOTE

Chief Edward P. Garlow, at Brant, told his braves: "Don't vote. You'll lose your treaty rights." That view wasn't shared by other Six Nations Indians.

At Christian Island, 103 of the 170 eligible Indian voters (60 per cent) went to the polls. At Parry Sound, 76 out of 93 (80 per cent)

From the Rama Reserve, near Orillia, Chief Brodie reported between 75 and 80 per cent — 51 out of 63 at one centre, 87 of 116 at the other.

### LANDSLIDE FOR FROST

The Indian vote went in a landslide to Premier Frost's candidates.

At Curve Lake Band (Peterboro) there were 59 votes for Conservative Harold Scott, 14 for Liberal Arthur Burrows, none for CCF candidate Edmund Humphrey.

There were no votes for the CCF man at Mississauga Reserve either. The Conservative got 31, the Liberal 20.

In Port Arthur riding, eight Indian votes were polled for Communist Bruce Magnuson. In that riding, too, Liberals spurred ahead of the Conservatives.

## Bishop Jennings Visits Red Lake

LAC SEUL, Via Hudson, Ontario — Early in August, His Exc. the Most Rev. Bishop E. Q. Jennings, Bishop of Fort William, gave confirmation at the Red Lake Indian Mission.

The group of children were prepared by Father E. Benoit, O.M.I., Missionary, with the help of two missionary oblate Sisters from MacIntosh, Ontario. Confirmation took place also at the Pekangikum mission, 60 miles northwest of Red Lake.

### New Church Blessed

On the occasion of His Excellency's visit at Pekangikum, the new mission chapel was blessed. In his sermon Bishop Jennings expressed how deeply he was moved by the faith of the children of the woods who filled the Church to overflowing.

The cornerstone for a new church at Cochenour, 10 miles North of Red Lake, was also blessed by Bishop Jennings, during his visit to the Indian missions of his diocese.

Of 1,973 Indian votes for which figures were available, 1,015 voted Conservative, 770 Liberal, 180 CCF, and eight Communist.

## Picnic On Nipissing Reserve

Garden Village, Ont. — On Sunday August 14, the Indians of the Nipissing Reserve staged one of the best community picnics of the history of the Sturgeon Falls district.

The picnic came as a heart-warming gesture to Father Porcheron, S.J., 73 year old Jesuit Missionary who has been taking care of the spiritual welfare of the Nipissing Indians for many, many years. Sunday's congregation was the largest ever to assemble in the attractive mission church.

In the afternoon a programme of races was staged and games were played. Pretty 15 year old Betty Goulet had no difficulty in defeating three other girls in a half-mile swim.

The girl's younger brother, 16 year old Paul Goulet won the one-mile race for boys.

Following a bean supper and the drawing of prizes, a dance was held, featuring Princess Red Rock, a native of the reserve who has gained a reputation in Europe and the U.S.A. as a concert artist and who has many recordings to her credit. Dressed in a typical Indian costume, she sang "Indian Love Call", "Rose Marie", "Ave Maria" and "Danny Boy". She had previously recorded the Ave Maria for "Art Records" and has a collection of Indian Classics to her credit.

Mrs. Fred McLeod, president of the Homemakers' Club was very pleased with the results of the day. She said: "Now we will have funds to take care of our church; we will be able to see that all sick Indians in the hospital are kept happy and at Christmas time they will be sure of getting a gift from the people on the reserve." Mrs. Dave Commanda is treasurer of the club, while Miss Jacqueline McLeod is secretary. There are 18 members in the active club which engages in sewing and plans entertainment on the reserve.

## 3 NAMED ADVISERS ON INDIAN WELFARE

Welfare Minister Goodfellow, of Toronto, announced the recent appointment of three members of the Advisory Committee set up under the Indian Welfare Services Act, 1955. They are: Mrs. Benson Brant of Deseronto; William Boyer of Spanish, and Elliott Moses of Oshweken.

## Old Legend Revived

Vancouver, B.C. — The legend of the Singing Water (Ashnola), a forgotten Indian folk-tale of the Okanagan tribe, has inspired a Vancouver composer and seven dancers to re-create in theatre form a romantic incident in the history of a now extinct tribe.

Instrumental and choral music was written by Constance Waterman; she used sound effects in the form of clamshells, reed instruments and a rawhide drum to capture the authentic character of the story. Original script was adapted from the tale written by Lillian Estabrooks and Mary Costley of Penticton.

First showing of the play took place in Penticton last year with an all female cast of 40 singers and dancers. Ashnola was seen this July on the occasion of the Canadian federation of music teachers convention held in Vancouver.

The ballet dancers retain the feeling of primitive emotion, characteristic of the Okanagan tribe in the early days of British Columbia. Stage adaptation of the Ashnola tribal dances were re-enacted by seven teenaged Vancouver ballet students.

## AVERAGE INDIAN LIVES TO 42

DENVER, Col. — Disease and unfavorable living conditions are keeping the Indian's 42-year life expectancy at the same level reached by white Americans in 1900, Indian Bureau welfare officials

Robert W. Beasley, the Agency's chief, said the average white American now lives to 69 years, compared with the Indian's average of 42.

## Indian Museum at Banff

Banff, Alta — The pinelox Luxton Museum was opened in mid-June; it contains one of the finest Indian and natural history exhibits on the continent. The collection was largely a tribute by Western Indians to Norman Luxton, one of Canada's most colorful personalities.

Mr. Luxton, now 79, has known the Indians since his childhood at Fort Garry. During 50 years as publisher of the local Banff paper, he campaigned vigorously for better land for the Stoneys of Rocky Mountains and supported the Indian Association of Alberta in their fight for Indian rights.

During the years grateful Indians gave him the finest specimens of native handicraft along with curios handed down by their ancestors.

The museum had its beginning in the Indian trading post which Luxton established early in the century as an outlet for Indian arts and crafts.

## Population Increasing

Recent statistics show that Canada's Indian population is increasing at the annual rate of approximately 2%. This compares with the rate of increase for whites between June 1953 and June 1954 of 2.8%.

On the basis of preliminary census figures Canada's Indian population in 1954 totals 151,610. Of this total 4,540 were in receipt of old age pension.

LONDON, England. — An exhibition featuring canoes, ceremonial masks, hatchets, horn spoons and totem poles from British Columbia is now opened for a three-month period at the Imperial Institute, in London's museum area.



The group of islands, at the extreme North of Canada, has been renamed recently the "Queen Elizabeth Islands".

# ALBERTA JUBILEE DAY AT ERMINESKIN R.C. INDIAN RESIDENTIAL SCHOOL

## "SPIRIT OF THE ALBERTA JUBILEE"

A play: The History of Hobbema Indian Mission and Catholic Residential and Day Schools. Past, Present and Future.

by Rev. A. Allard, O.M.I.

**A SCHOOL PUPIL:** Oh! what a dream I made last night! I was thinking of the Golden Jubilee of our Province when I went to sleep and in my dream, I saw the shadows of our Indian ancestors and those of the first citizens of our Reserves: (Montana, Ermineskin, Samson and Louis Bull), the Priest-missionaries, the Sister-teachers, the Old-Chiefs who called on the Catholic missionaries, the progress of the Education and of the Indian families, thirsty for Christianity. I asked them to talk to me about their life, to make me live in their time for a while. Did I enjoy my dream! — If we ask them they will certainly tell us something about themselves.

**ALL PUPILS:** Please come to us also, spirits of our forefathers, come and tell us something of the land that we cherish, our dear Hobbema Indian reservations.

**CANADIAN PICHE:** I am an old Canadian, married to the daughter of my chief, chief Ermineskin. One day I was listening to a band of hardy trappers who had gone to the Red River (St. Boniface) to sell their furs. They were talking about their seeing the "Men of Prayer who have a good heart" (the priests). At that moment I made a great decision. I sent two of my sons to Red River, not only to see a priest but to bring him back with them. Bishop Provencher of St. Boniface condescended to my demands and in 1842 Rev. Father J. B. Thibeault arrived. However, Father did not stay very long with the Band. He soon had to leave for Lac Sainte-Anne, Alberta.

**CHIEF ERMINESKIN:** In 1877, I, son of Canadian Piche, was named chief of the Band. Seven years before, that is in 1870, small-pox had sowed misfortune in the Bands of Indians. Also, buffalos disappeared, to the consternation of the Indians. Then, too, immigration had set in on all sides, and the new colonists were settling around. To avoid conflicts between the newcomers and the Indian tribes, the Government decided to make Treaties with the Indians on the condition that they should yield up their lands and be content to certain marked out "Reserves". I accepted this Treaty. Then I had a dream in which I saw a Priest, cross in hand (the Crucifix worn by the Oblate Fathers missionaries), pointing out a wooded hillside to me. I recognized in this the "Bear Hills" and I chose the site for my Reserve and came to settle. It was first called "Bear Hills" Mission. In 1881, Rev. Father Touze, o.m.i., and Rev. Father Beillevaire came to visit my Indians and to choose a place for the Mission. Father Beillevaire was put in charge of this Mission. He built a hut there but in the fall, due to the cold weather, he went to "Laboucane"



Chief Dan Minde, of the Ermineskin Indian Reserve in Central Alberta.

settlement (Duhamel), near Camrose. The following spring he returned to Bear Hills (Hobbema). In 1884, a new attempt was made by Fr. Gabillon, o.m.i., to fix the site of the Mission. He built a little hut on a spot not far from the Indian Agency. However, opposition prevailed in forcing him to move three miles further up the Battle River. There he built a house and found himself on "Bob-tail's" Reserve. The Mission of Our Lady of Seven Dolours again had to move, this time 7 miles to the north, on the "Ermineskin's" Reserve. This is the site of the present Mission-Church and of the R. C. Ermineskin Indian Residential School.

**BISHOP GRANDIN, O.M.I.:** I was the first Bishop of St. Albert, Alberta. I was born in France in 1829. During my priesthood I traversed the pathless North-West time and again, hurrying hither and thither to plant the standard of Christian civilization and to claim the land for Christ. Many times I slept in mud huts, log cabins, in the open and by the streams in order to console, and to bring a kind word to Indian

neophytes. But now I sleep in peace in the crypt of the cathedral in the Parish of St. Albert.

**REV. FATHER GABILLON, O.M.I.:** In 1887, I was left alone in the mission. I built a house-Chapel, 14 by 28. At the same time I started the first school, in the missionaries' own house. The Government gave a little assistance. I attempted to train the Indians to habits of labor, and to teach them religion, the cultivation of their fields and the art of gardening. I had been dreaming of a residential school for children. I thought that this would render the task less difficult and would assure greater success.

**SIR WILLIAM VAN HORNE:** I, Sir William Van Horne was an artist, president of the C.P.R. I had given the names of great painters to some stations along the line. That of the celebrated Dutch artist, "Hobbema", was given to this little station and the Mission which, up to this time, had been known as "Bear Hills" was now called Hobbema.

**SISTERS OF THE ASSUMPTION:** I talk on behalf of the

three Sisters of the Assumption of the Blessed Virgin who arrived at Hobbema in 1894, as teachers, willing to devote themselves to the Christian education of the Indians. We are Sisters from Nicolet, belonging to a Congregation founded by Rev. Father Harper. We were founded with the special aim of teaching to the poor.

**FATHER LACOMBE, O.M.I.:** (surnamed by the Blackfoot Indians: Man with a good heart, a noble soul") — I am a veteran of the Indian Missions of the North-West and I witnessed the arrival of these Sisters in Hobbema! Was I ever happy to receive such help. My work of labor was not limited to Hobbema. I gave sixty years of service in Alberta. I stopped many wars between the Crees and the Blackfeet. I built a Mission in St. Albert. I also was President of the C.P.R. for one day, that was because I kept the Blackfeet from preventing the C.P.R. from going through the Reserves. I was elected to take President Stephen's place who had resigned. I built a Home for the aged and orphans at Midnapore, Alta. I died when I was 84 years old and was buried in a stone tomb at St. Albert.

**FATHER MOULIN, O.M.I.:** I was born in France in 1877. In 1903 I became a priest and was sent to Hobbema where I toiled for 47 years with the Indians. I spent much of my time visiting the Indians in their homes, helping them in time of epidemics, instructing them in their faith, baptizing them and helping them both spiritually and materially. I left Hobbema for the General Hospital in Edmonton, and remained there until my death a month later. I died remembering all the Indians I had evangelized. Now my body lies in the cemetery of St. Albert.

**BROTHER GUIBERT, O.M.I.:** At Saddle Lake (near St. Paul, Alta.), I started printing the Cree Journal (Kitchitwa-Miteh—Sacred Heart) in 1906, with Father Balter, o.m.i., as editor. In 1917, I arrived in Hobbema where I kept printing the journal till 1951, when I retired, due to ill health. I spent 40 years with the Indians. The Cree journal gave Indians news of their own people in their own language. This journal today is printed and edited by Fr. Levert, o.m.i., in Lac La Biche Mission, Alberta.

**SCHOOL PUPIL:** When I woke up, the scenes I had just witnessed were still fresh in my memory. That is why I wanted to relate my dream, so that you may share with me the joy I had in seeing these missionaries, priests and Sisters. And now it seems that you and I will be able to appreciate more all things that we enjoy today, and that we will be able to follow their footsteps. ►

## PROGRESS NOTED ON PELLEY AGENCY

Prosperous Farmers, Organized Community Life

By George Van De Sompal

(Winnipeg Free Press, July 12)

Kamsack, Sask. — It has been observed here that the large number of Indians on the three Indian Reserves in the Kamsack area have in recent years made considerable progress in the field of agriculture.

In 1889, the first Pelly agency buildings were erected. One of the first Indian agents was Mr. Johnes and two of the first farming instructors were Boggy Johnson and Scott Rattray. At this time farming was done on a small scale with a walking plow and oxen and most of the Indians were small ranchers.

### Acquired Horses

Later they acquired horses and farmed with them until 1938. At that time J. P. B. Ostrander was superintendent, the first man to organize community farming among the Indians.

In the spring of 1938, A. E. Craig was appointed assistant agent for the Cote and Keesekoose reserves. At that time there were approximately 1,000 acres under cultivation on the Keesekoose reserve.

In 1939 a tractor was purchased for the Keesekoose reserve from Band funds.

### Community Farms

There were also community gardens which produced 2,700 bags of potatoes on the Cote reserve and 1,100 on the Keesekoose reserve. Two root cellars were built for the storage of these vegetables. During this period 17 binders were purchased.

A noteworthy accomplishment of the community farm was that the individual Indian started to farm for himself. In 1947 Cote Indians were farming more than 4,000 acres of land. Mr. Craig was then transferred to Keesekoose reserve which had 3,200 acres under cultivation.

At the present time there are 15 tractors owned by individual Indians on the Keesekoose reserve, and there is one Band tractor. There are eleven miles of good roads on the Keesekoose reserve; built under the supervision of Mr. Craig, assisted by ex-chief Louis Quewezance. There have been 17 new homes built on this reserve and many others repaired and renovated. Nearly all of these have good furniture and many have power washing machines.

### Baseball and Hockey

The Indians have taken great interest in baseball and hockey. They have been ably assisted by Rev. Father Jean Lambert, former principal of St. Phillips Indian residential school.

Field nurse W. T. Bednaz has done much to make the Indians more health conscious and has bettered their standard of living.

Homemakers' Club work was first organized in 1949 by Mrs. A. B. Craig. The work was later taken over entirely by the Indian women, and they are operating

successful clubs. The clubs now have their own hall which was erected by community enterprise. Expenses were born by the Band.

### Individual Gardens

Individual gardens have become popular, and nearly all families have basements for storing vegetables. The W. R. Kitchimonia family had 150 bags of potatoes in the cellar last year.

Many families have large flocks of chickens and a few of the Indians have gone in for raising pigs. Cattle are again seen in the pasture. John Musqua generally has a herd of between 30 and 40 heads.

The Indian council is taking an active interest and part in all Band affairs. Regular meetings are held to discuss Band affairs. Elections with secret ballots have been the practice for several years. The council operates with J. A. Davis, superintendent, and Mr. Craig, the assistant agent.

On Keesekoose reserve, 3,325 acres have been cleared and an additional 450 acres by lessees. Crop share from leased land is credited to Band funds or to Indian dwellers who hold a certificate of occupation on the land.

In November 1952, Mr. Craig took over supervision of the Key Indian reserve, located seven miles south of Norquay. At that time the Indians were farming 431 acres. This has been increased to 800. Chief of the Key reserve is Gwen O'Soup. She is the first woman chief in Saskatchewan.

## Sell Fishing Rights For \$15,000,000

PORTLAND, Oregon — Representatives of the Yakima Indian tribe agreed to give up their fishing rights at Celilo Falls on the Columbia River for \$15,019,640.

The agreement, reached with Army engineers here after prolonged negotiations, is subject to approval by the Yakima General Council as well as by the Chief of the engineers, the U.S. Commission of Indian Affairs and the Secretary of the Interior.

A treaty signed by the Government in the last century gave the Yakimas and other Pacific Northwest Indians perpetual rights to take salmon at the ancient and picturesque fishing site.

### A Sioux Prayer

"Grandfather, Great Spirit, you have been always, and before you nothing has been. There is no one to pray to but you. The star nations all over the heavens are yours, and yours are the grasses of the earth. You are older than all need, older than all pain and prayer.

"Grandfather, Great Spirit, all over the world faces of living ones are alike. With tenderness they have come up out of the ground. Look upon your children, with children in their arms, that they may face the winds and walk the good road to the day of quiet.

"Grandfather, Great Spirit, fill us with the light. Give us the strength to understand and eyes to see. Teach us to walk the soft earth as relatives to all that live.

"Help us, for without you we are nothing."

● We might do worse than to join our voices and hearts with these Indians in a prayer that we may be "relatives to all that live". Then war would be no more.

## Authentic Indian Songs and Chants Recorded in U.S.A.

PHOENIX, Arizona — Canyon Records offered to the public its first records of American Indian Music in the Fall of 1951, with an album entitled "Natay, Navajo Singer".

This album drew acclaim from schools and learned scholars, it was favorably reviewed in the press; the most enthusiastic response came from the Indian people themselves. This resulted in the recording of additional authentic Indian songs and chants for music of other tribes not included in the first album.

According to Film News, the Canyon Records are: "A splendid cross-section of authentic Indian music... They represent an ideal medium with which to become familiar with typically American music."

Thus has been created a library of records by leading native singers and groups.

While most of these records were made among United States tribes: Navajo, Hopi, Kiowa, Zuni and Apache, several records were made of the Sioux (Dakota), Cheyenne and Crow dances and songs which are closely related to Canadian tribes of the Western plains.

We note in the most recent catalogue, the following: (10 in. 78rpm) Sioux War Dance Song; Omaha Helushka War Dance.

Omaha Flag Song; Omaha Contest Dance Song.

Cheyenne Fast War Dance; Cheyenne Round Dance.

Sioux Scouting Dance Song; Sioux Rabbit Song.

Cheyenne Forty Nine; Crow War Dance.

Sioux Korea Memorial Song; Sioux Love Song.

The single record sells for \$1.31, plus postage, at Canyon Records, 834 N. 7th Ave., Phoenix, Ariz.

## Recent Weddings at Oak River Sioux Reserve



On April 1st of this year, Salomon Hall and Mary Doota were married at the Griswold R.C. Indian Chapel by Fr. G. Gélinas, O.M.I., Missionary, (left picture); on the same day, Archie Hall and Agnes Hotain were also married by Fr. Gélinas. (Right picture). On April 9, 1955, Walter Bell and Sally Paul were married.



Mary Doota, Agnes Hotain and Walter Bell are ex-pupils of the Qu'Appelle Indian Res. School. In September 1955, a temporary classroom for the Roman Catholic pupils of the Oak River Reserve was opened in the chapel. It is hoped that a permanent classroom will be erected shortly by the Indian Affairs

## GUEST EDITORIAL

*True Christian Education*

His Exc. Archbishop William Mark Duke, D.D., Archbishop of Vancouver

*These are excerpts from an address by Archbishop Duke, at St. Mary's Indian School, (Mission City, B.C.), on June 9, 1955.*

**M**Y DEAR GRADUATES, you cannot surrender to the materialist philosophy of this world. If you have not learned that, then your education has been in vain. You cannot isolate yourselves and ignore the problem. If you do not use your talents you will come under the condemnation spoken by Christ against the servant who hid his talents in the earth. You must use your gifts for the welfare of society.

NOR CAN YOU accept the theories of Marx or later Communists, as a solution to the world's problems. We need only to look at Russia to see the most blatant brutality of man against man, the most cruel injustice, the most callous disregard for liberty and human rights.

THE RESORT TO SCIENCE is of no avail. Science and knowledge have a place in man's development, but you cannot reform the world merely by a scientific approach to human behavior. Christ has said "Without me you can do nothing".

THE ONLY WAY you can bring a good world into being is by a spiritual reformation of the individual man. The answer to the problem is all around you. The antidote to the materialism of the age is expressed in this school and in all other Christian schools you have attended.

IN THIS SCHOOL you have the living apostolate of Christ to mankind: you have seen the living example of Christ in the daily lives of the dedicated men and women who taught you. They, by manifesting in their daily lives the Counsels of Christ, the Beatitudes, are showing the world the way to morality, to justice and to peace.

IN THIS SCHOOL you have been taught the Doctrines of Christ; we do not need a board of scientists to expound to mankind how to govern one's conduct. But we do need the Catechism. As the Apostolic Delegate to the United States said: "From the little book of the Catechism comes a wisdom of the highest order. In the light of the Catechism even children discover the heavens. They discover man's dignity, and his destiny, eternal life. The Catechism is a perfect code of morality; it makes us realize our filial relationship to God and our brotherhood with men, and outlines our duties to God and to our neighbour."

AS YOU LEAVE this institution, to carry your influence into the world, remember those two things that moulded you: the example of your teachers, the knowledge of the Catechism.

YOU MUST SHOW EXAMPLE. You must be spiritual to fight the materialism that is hurting the world. You may dream of changing the world by means of committees and meetings; but the Gospel demands that our immediate action begin right now, in our own soul, in our relationship with our fellow human beings.

YOU MUST BE ABLE to spread the teachings of the Gospel, as intelligent, active Catholics. You must display Christian scholarship. You must be able to give an intelligent answer to the inquiries that are made of you by your neighbours and your associates. You must be able to apply the Christian philosophy of life to the questions of the day, to the problem of evil around you.

THE WORLD HAS A RIGHT to demand from you, as well educated Christians, an explanation of the meaning of life, the destiny of man, the solution to the problems of human conduct.

AS YOU LEAVE this place to begin your careers in the world, I hope you will not be lulled by material comforts into a state of complacency. I hope you will be stirred by a flaming desire to give the world a fundamentally right direction — namely towards Christ. You have been given unusual intellectual advantages, great opportunities for moral training; you are blessed by the highest Christian education. THEN GO OUT AND USE THESE THINGS!

*Please do not delay in renewing your subscription.*

*Note the date on the address label, which is the time when your subscription ends.*

*Please remit your subscription to:*

*Indian M. Record, P.O. Box 94, Ottawa, Ontario.*

**Eskimo Needs Special Care, Bishop Warns**

THE Apostolic Vicar of Labrador, Msgr. Lionel Scheffer, warned recently that northern mining development will bring chaos instead of civilization to the Eskimo unless he is carefully conditioned.



His Exc. Bishop L. Scheffer, O.M.I.,  
Vicar Apostolic of Labrador.

The Montreal-born Oblate bishop, said "the Eskimos are not yet ready to be assimilated, and they must not be abruptly pushed into our way of life."

He hoped that through an increased mission program, the race can be adequately educated and equipped to meet the immediate challenge civilization will bring.

**Biennial Visits**

Bishop Scheffer instituted biennial visits to the Hudson Straits and Ungava region when he took the northern post in 1946.

The Bishop said "the Eskimo is a simple man only in the non-complexity of his life. His mind is alert and quickly grasps the meaning of things with the proper guidance, but if he is left to fend for himself, he cannot be expected to understand the new environment."

**Needed by Companies**

The mining companies need Eskimos, but there must be no opportunity for exploitation. "He is child-like with respect to money. He will buy whatever catches his fancy, a useless trinket or an expensive watch. He rarely buys food, and saving is beyond his ken."

"A real danger is the introduction of liquor in the mining camps, something totally unknown to him," the Bishop warned. "He is also easy to disease, particularly tuberculosis, and any white man's diseases brought to the north."

The Eskimo has lived much the same way for the past 500 years and even with the introduction of modern methods and machinery, he probably won't change perceptibly for another 50 years, Bishop Scheffer concluded.

**Recent Appointments  
In Keewatin Vicariate**

THE PAS, Man. — Effective Sept. 20, Father A. Giard, O.M.I., former Principal of the Guy Indian Residential School at the Pas, was appointed Principal of the Beauval (Sask.) Indian School.

Father Gérard Beaudet, O.M.I., succeeds Father Giard at the Guy School.

Father Joseph Chaput, O.M.I., has been appointed Bursar at Ile à la Crosse, Sask.; Fr. E. Ringuet, O.M.I., Provincial Procurator, at the Pas; Fr. O. St-Onge at the South End Mission, Sask.; Fr. G. Turcot at God's Lake Mission, Man.; Fr. André Rivard, O.M.I., Mission Procurator in Montreal, P.Q.; Fr. J. E. Cloutier, O.M.I., missionary at Snow Lake, Man. and Fr. E. Bleau, O.M.I., curate at The Pas.

Rev. Fr. G. E. Trudeau, O.M.I., was re-appointed as Vicar-Delegate at the Pas.

**DROWNS IN RIVER**

EGANVILLE, Ontario — On August 27, Joe Whiteduck, from the Golden Lake Reservation, drowned accidentally in the Bonnehochere River.

Joe Whiteduck was well known and well liked in Eganville; he had lost one arm fighting in the first world war and had been living mainly on his pension since.

Funeral was held in the Golden Lake Catholic Church.

R. I. P.

THE  
**Indian Missionary Record**  
A NATIONAL PUBLICATION  
FOR THE INDIANS OF CANADA  
Founded in 1938

Managing Editor:  
**REV. G. LAVIOLETTE, O.M.I.**  
General Secretary,  
Indian and Eskimo Welfare  
Commission,  
University, Ottawa.

Published ten times a year by  
The Missionary Oblates of Mary  
Immaculate.

Subscription: \$1.00 a year

P.O. Box 94  
Ottawa, Canada

Printed by Le Droit, Ottawa.  
Authorized as second class matter, Post  
Office Department, Ottawa, Canada.

## NEW BOOKS

*OJIBWAY DRUMS*, by Marian W. Magoon, Longman's Green and Co., \$2.75.

A wonderful book for children — telling the story of Little Half Sky and the life among his people, the Ojibways. The reader is carried through many adventures — some serious, some comic, some tragic — and all fascinating. Interwoven throughout are the customs, beliefs and legends of the Ojibways, and their place in the over-all picture of Ojibway life.

*THIS IS THE AMERICAN INDIAN*, by Louisa R. Shotwell, Friendship Press, \$0.50.

This comprehensive and beautifully illustrated booklet sets forth some of the reasons why it is not always easy for Indians to fit into non-Indian groups. It also suggests ways in which non-Indians can help. Historical isolation, cultural conflicts, poverty, and educational lacks are causes of Indian difficulty, the author says.

*THE STORY OF CRAZY HORSE*, by Enid La Monte Meadowcroft. Grosset & Dunlap, \$1.50.

This is an exciting and well-written account of one of the greatest of chiefs and a most courageous leader of the Sioux. The story recounts his life, from his birth in Nebraska, to the earning of his name, his brave role in the Custer Battle, his elevation to chiefhood, the leading of his people into surrender and his death at Fort Robinson in 1877.

*AMERICAN INDIAN BEADWORK*, by W. Ben Hunt, J. F. Buck Burshears, Bruce Publishing Company, \$5.50.

This book of folio size is worth buying for the illustrations alone. Thirteen pages in vivid color show beaded articles in great variety and profusion of design. A considerable part of this is Sioux and the predominance of tribes whose work is shown is prairie. Aside from the color plates, the book is filled with pictures in black and white. Elaborately beaded full regalia costumes are included, as well as all types of articles for use and wear.

In addition to this, the technical steps of beadwork are shown in detail with adequate directions for making, so the book is equally suitable for the connoisseur or the serious craft group. Any Indian child who is not familiar with this old, traditional art of his people will find a new world opened in these pages.

## NOT A MELTING POT

CANADA is not a melting pot and should not be, Governor-General Vincent Massey told the St. John's Rotary club. The strength of this Dominion lies in its diversity. We would be poorer if French and English were alike; if Newfoundlanders were like Manitobans; if Ukrainians and Germans and Japanese gave up their ancestral customs.

The melting pot sounded like a wonderful idea but today we prefer "integration" to "assimilation." Our aim is not standardization. It is only in totalitarian countries that everybody must talk and act and think the same.

## Question Box

**Why does the Church forbid Catholics to read or see certain books, plays and movies?**

Catholics regard their Church as a moral teacher. When books, plays and movies are forbidden, it is because in the Church's judgment they may provide a temptation to sin, a false religious understanding, or a challenge to faith which the ordinary person is not equipped to handle. Many of the forbidden books are theological studies written in good faith by Catholics. The Church has proscribed them because they contain some theological error.

A Catholic may ask for permission (from a representative of the local bishop) to read a forbidden book or see a proscribed play. If it is felt he is sufficiently well instructed to meet the challenge to his faith, and there is good reason for his request, the permission is readily granted.

**Through confession, can a Catholic gain absolution for a sin, repeat the same sin and receive absolution repeatedly?**

Catholics, like other people, find themselves repeating the same old sins. But if one does not intend to make a sincere effort to break sinful habits, there is no point in going to confession. A "bad confession" (where sins are withheld or where genuine contrition is not present) is considered invalid and sacrilegious.

**What is purgatory?**

The word refers to a place and a state. Catholics believe that purgatory exists to purge those souls not pure enough for heaven, yet not in a state of serious (mortal) sin. Though they have escaped eternal hell, they must undergo the purifying pain of intense longing for God until they have paid their debt of temporal punishment.

## Father Renaud's Monthly Letter

Ottawa, October 3, 1955



Dear boys and girls:

Have you sometimes wondered why it takes so long for a boy or girl to train for life? Have you ever asked yourself why you must stay in school till you are sixteen, or have completed the first eight grades, before you are allowed to plan things your own way? And even then how many more years does it take to become a teacher, or a nurse, or a mechanic, or a nurse, or a mechanic, or any other qualified worker or professional?

What you probably don't know, even after completing the regular course to become, say, a teacher, a clever boy or girl is usually not satisfied. He, or she, feels that there is always more to learn; that, in fact, the more one studies the more one finds out how little he or she knows and how much more there is left to learn.

Was it always like this? Did our great grand-parents have to study that much? In a way, no, since there were far less people and not so many inventions. Life was much simpler; there were then no schools like today. Yet they had to learn everything that was necessary to become grown-up men or women. Since there were no schools, it usually took them longer to find out by themselves what there was to be known about God, about the world and about themselves.

The question remains: why does it take so long? The answer is very simple: we, human beings, are more ignorant than any other creature on earth and, at the same time, we are capable of learning more than all the other creatures put together.

We are more ignorant than animals as to how to provide food and shelter, and how to live together. We have to learn everything, including walking and swimming. But at the same time we are capable of learning not one, but hundreds of ways of providing food and shelter, of organizing into groups and societies, and of improving ourselves in every respect. It is no wonder that it should take us years to learn the ways and organizations of those who preceded us or who live around us and also to train so as to contribute our share in the future development of our race.

This is the price we pay for being intelligent, but it is also our reward!

*P. A. Renaud O.M.I.*

## AGENCIES HELP COURAGEOUS BLIND MAN

HANDICAPPED men and women everywhere should take encouragement from the example of Earl Stonefish, a Southern Ontario Indian who has demonstrated that no man is necessarily a victim of circumstances. What he has done, others can do too.

Stonefish, an auto mechanic, went blind several years ago. He could have retreated into a world of resignation and self-pity, and some one would have seen to it that he was at least clothed, fed and housed. But this indomitable fellow did not choose to be defeated by this most grievous of all handicaps.

With the help of the Canadian National Institute for the Blind and the Central Lions Club of London, Stonefish relearned his trade. What his eyes could no longer see, his skilled fingers "saw" for him. Today this courageous man is running his own garage, set up for him by the two agencies which came to his help.

This is a magnificent example of personal determination and Christian charity of the highest order. It is heartening that such things can happen in a materialistic world. Stonefish in his humble fashion belongs with other men and women in history who have refused to be crushed by fate.

## Une partie de Caughnawaga sera inondée

MONTREAL — Lorsque la voie maritime du St-Laurent sera terminée, une partie du vieux village indien de Caughnawaga sera inondée.

L'une des pages les plus pittoresques du tout début de l'histoire du Canada est bien celle de la fondation de cette réserve de 3,000 Indiens — les Mohawks, formant l'une des six branches de la tribu des Iroquois. La majeure partie des descendants des Mohawks est catholique et parle l'anglais ou le français, ou bien les deux, en plus de la langue indienne.

Le village indien changea de place cinq fois et changea également de nom à diverses reprises. Il fut fondé en 1669, là où se trouve le canton de Laprairie, dans la banlieue de Montréal, par un Indien du nom de Tonsahaten qui servait de guide au Jésuite Charles Bosquet. Tonsahaten, sa femme et leurs cinq enfants s'étaient convertis au catholicisme deux ans auparavant.

### TOMBEAU DE KATERI

En 1676, le village indien se transporta à la Côte Ste-Catherine, sur les bords du St-Laurent. L'endroit fut appelé "Kateritsi-Tkaia-tat", ce qui veut dire "là où repose Kateri Tekakwitha". On a érigé à cet endroit un monument en l'honneur de celle qui fut nommée

## LE ROSAIRE CHEZ LES INDIENS

OTTAWA — Le Rév. Père J.-M. Beauregard, O.P., de Québec, présentera une conférence sur "Le Rosaire chez les Indiens de la Nouvelle-France", au Château Laurier, le vendredi 14 octobre, sous les auspices de la Société Canadienne de l'Histoire de l'Eglise Catholique.

### Première communion à l'hôpital du Parc Savard



De gauche à droite (en bas): Allen Wilmot (Restigouche), Marie Agathe Ijaquan (Manouan), Mary Angogouyak et Jean Pierre Moar (Koartak), Patrice Moreau (Bersimis); de gauche à droite (en haut): Jean Jacques André Joseph (Sept-Iles), René Léonard (Lac Simon), Adrienne Meguish et Monique Dubé (Obedjiwan). La première communion eut lieu le 19 mai 1955; le Père L. De Lalande, O.M.I., présidait à la cérémonie.

"le lis des Mohawks". Ce tombeau de Kateri Tekakwitha sera respecté par l'administration de la voie maritime du St-Laurent.

Les reliques de la vierge indienne convertie au catholicisme et que l'Eglise a élevée au rang des vénérables ne furent point touchées jusqu'en 1759. Cette année-là, cependant, ses ossements furent transférés par la tribu des Iroquois à la mission Saint-François-Xavier de Caughnawaga.

Les troisième et quatrième déplacements de la tribu eurent lieu en 1689 et 1696, tout d'abord à un endroit à l'opposé de l'île Huron, puis à un endroit près des rapides, à l'opposé de Sault-St-Louis.

Le dernier déplacement se produisit en 1719. C'est alors que la tribu s'installa définitivement à Kahnawake-Caughnawaga.

### EGLISE HISTORIQUE

La première église de Caughnawaga fut construite en 1721. Celle qui existe présentement remonte à 1845.

Cette église renferme plusieurs reliques historiques, dont un Chemin de la Croix portant les inscriptions en iroquois, un calice portant une inscription de Louis XIV et un autre de l'Impératrice Eugénie.

D'autres objets intéressants se trouvent dans un musée attenant à l'église, voire une lettre de Chateaubriand notant la présence d'un chef iroquois à Paris, en 1824, pour le couronnement de Charles X.

## ELECTIONS A LA POINTE-BLEUE

Au cours de juillet, le Chef Gabriel Kurtness a été réélu pour la douzième année consécutive avec 219 voix sur 316 votes.

Les membres du nouveau conseil sont: MM. Léopold Philippe, Joseph Natipi, Mme E. Connolly, Mme W. Valin, MM. Jean Robertson, M. J. Gill, Malec Raphael, René Buckell et Mesdames W. Duchêne et George Duchêne.

Le village de la Pointe-Bleue compte maintenant une population de près de 1,000 personnes. Presque toute la population est de religion catholique.

Vers le mois de septembre, lorsque la saison de la chasse s'ouvre, un grand nombre de familles indiennes se rendent dans le nord de la rivière Péribonka, Mistassini, le lac Chibougamou et la rivière Chimouchouan pour ne revenir qu'au mois de juin, après le départ des glaces.

On rapporte que la chasse a été mauvaise ces dernières années, et que le prix de la fourrure est excessivement bas, telle la peau de vison qui ne se vend que \$12. Les meilleurs chasseurs de la Pointe-Bleue peuvent cependant gagner \$1,200 par hiver.

### Nouvelles résidences

Sur les hauteurs de la Pointe-Bleue, près de l'église catholique, un nouveau quartier composé de maisons construites sur le même plan, est en voie d'érection. Chaque année le Gouvernement Fédéral fait construire 5 maisons octroyées aux familles nombreuses et à celles qui n'ont qu'une tente pour logement.

On estime à \$40,000 le budget de l'Agence Indienne de la Pointe-Bleue, comportant la construction de 3 nouvelles maisons, et la réparation de 15 autres.

En plus de faire la chasse, plusieurs Indiens travaillent dans les chantiers, d'autres comme gardes-feu, tandis que plusieurs sont guides pour la chasse et la pêche.

### Nouveau pensionnat

On verra bientôt s'élever à la Pointe-Bleue, une magnifique école capable de recevoir 120 pensionnaires de la première à la huitième année. Ce pensionnat sera sous la direction des Pères Oblats, avec le concours des Soeurs de Notre-Dame du Bon Conseil et de professeurs laïques, masculins et féminins.

## Radio-Collège présente des conférences sur les Indiens du Québec

MONTREAL — Sous la rubrique "Ces gens qu'on dit sauvages" Radio-Canada a présenté en 1954-55, une description des peuplades indiennes du Canada. Au cours de l'automne, Radio-Collège fera faire une connaissance plus intime avec quelques tribus indiennes de l'est du Canada, sous la direction d'explorateurs ou de missionnaires d'expérience.

Notons spécialement les conférences qui seront données le vendredi, de 10.30 à 11.00 p.m. sur tout le réseau français de Radio-Canada, avec M. Raymond Laplante comme animateur et le docteur Jacques Rousseau, titulaire.

14 OCTOBRE: les Abénaquis, Micmacs et Malécites: Jacques Rousseau et Charles Nolet, chef des Abénaquis d'Odanak;

21 OCTOBRE: les Montagnais: Jacques Rousseau et Edouard Kurtness, de la Pointe-Bleue.

28 OCTOBRE: les Naskapi: Jacques Rousseau et Son Exc. Mgr

On compte actuellement parmi le personnel enseignant de l'externat de la réserve, une indienne, Mlle Marthe Gill, deuxième institutrice de sa famille, qui a fait ses études à l'école normale de Chicoutimi.

## Ouverture du pensionnat d'Amos

Montréal — La nouvelle école-pensionnat des Indiens de St-Marc d'Amos pour l'Agence de l'Abitibi, vient d'être livrée par l'entrepreneur au Gouvernement, qui l'a transmise officiellement aux Missionnaires Oblats le 3 octobre.

On s'attend à l'arrivée des élèves indiens pour la première semaine de novembre. Le pensionnat peut recevoir plus de 200 étudiants.

Le Rév. Père Maurice Grenon, O.P., Bachelier en éducation, a été nommé principal de cette institution. Le Père Louis-Roger Lafleur, O.M.I., est directeur de la résidence oblate d'Amos et économiste du pensionnat.

En conjonction avec le pensionnat d'Amos, une ferme de plus de 300 acres est administrée par les Pères Oblats. Un troupeau d'une centaine de bêtes à cornes fournira le lait et la viande au nouveau pensionnat.

A cause de retards imprévus, presque inexplicables, l'ouverture de ce pensionnat n'a pas pu avoir lieu, comme prévue et annoncée par la Division des Affaires Indiennes, au début de septembre. En conséquence le recrutement du nombre total des pensionnaires se fera difficilement cet automne. Aussi, l'ouverture officielle et la bénédiction du pensionnat sont remises au mois de mai 1956.

Les Soeurs de S. François d'Assise de Québec, collaboreront avec les Missionnaires Oblats, pour l'éducation des enfants Indiens au pensionnat.

Lionel Scheffer.

4 NOVEMBRE: Têtes-de-Boule, et Algonquins: Jacques Rousseau et Marcel Rioux (du Musée National d'Ottawa).

11 NOVEMBRE: les Ojibways: Marcel Rioux et le Père G. Laviolette, O.M.I.

18 NOVEMBRE: les Indiens de la Baie James: Mgr H. Belleau (Vicaire Apostolique de la Baie James) et le Père G. Laviolette, O.M.I.

25 NOVEMBRE: les Iroquois: Marcel Rioux et le Père G. Laviolette, O.M.I.