



# THE INDIAN RECORD



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## 700 B.C. CATHOLIC INDIAN PUPILS MUST ATTEND PUBLIC SCHOOLS

by Rev. G. Laviolette, O.M.I.

### CHIEF COLOMB DECORATED BY HOLY FATHER



Chief Mathias Colomb of Pakitawagan, Man.

### Received 'Bene Merenti' Medal April 30, 1954.

(by E. Désormeaux, O.M.I.)

Pakitawagan, Man. — Chief Solomon Colomb has received from the Holy Father Pope Pius XII, the medal "Bene Merenti." This decoration was officially given to the Chief by His Exc. Bishop Paul Dumouchel, on August 5, 1955, in the Sacred Heart church of Pakitawagan.

Chief Colomb who has been in office for 25 years, is now 61 years old; he is one of the most devoted Catholics in the district. On many occasions he helped the missionaries through his good advice as well as his work.

He was influential in organizing the group of pilgrims from Pakitawagan, who attended the National Indian Pilgrimage at Cap de la Madeleine in 1954.

He recently collected a sum of money to buy a statue of Our Lady of the Cape, to be placed in the mission church.

Vancouver B.C. — On June 15, 1954, a brief was presented by the Metropolitan Archbishop of Vancouver, signed by his five suffragans, (Nelson, Victoria, Kamloops, Prince-Rupert and Whitehorse), on the Catholic school question in British Columbia.

The brief was addressed to the premier and to the members of the Provincial Cabinet of British Columbia.

It asked for a fair apportionment of the educational funds of that Province so that the Catholics might have their fair share of school taxes.

To date, after one year and four months, no answer has yet been given by the Premier of British Columbia.

The brief recalled the Universal Declaration of Human Rights, proclaimed by the United Nations (Art. 26), which deals with educational rights and which states in paragraph 3: "Parents have a prior right to choose the kind of education that shall be given to their children."

It also refers to Section 93 of the British North America Act and to the Manitoba school question thus:

"In all the provinces of Canada, minority rights in education have been recognized, with the exception of Manitoba and British Columbia. When the question was brought to the Privy Council, concerning minority rights in Manitoba, the Privy Council decided the right should be given, but the Province refused to grant it."

#### Catholics forced to support two school systems

The Educational Act of British Columbia provides for compulsory education of all children at an official government school. It also provides for exemption from this section where the child is given a satisfactory education by other means.

Thirteen percent of the population of British Columbia is of the Roman Catholic faith. While paying taxes for the public schools, the Catholics of British Columbia have established 40 schools, costing approximately \$2,500,000; they maintain these schools at a proportionate yearly cost of \$331.00 per capita, for 7,167 children.

These schools are from grade I to XIII; 333 teachers (90% of them are qualified) teach in them. Nevertheless, there are still 4,756 Roman Catholic children in public schools. It is estimated that the Roman Catholics of British Columbia pay \$8,000,000 in educational taxes yearly.

#### B.C. Indians victims of circumstances

While it is evident that the Government of British Columbia is discriminating against the Roman Catholic minority, it would also seem that the administration of Indian Affairs in British Columbia is influenced by the same policy of evading its full responsibility in the education of at least 20% of Indian pupils of Catholic faith.

Notwithstanding the provisions of the Indian Act in respect to education under religious auspices, while there are close to 2,000 Indian pupils in residential and over 1,000 in day schools under Catholic auspices, there are at least 700 Catholic Indian pupils who have no other choice but to attend public school.

These schools, though undenominational, are definitely not considered by the Catholic Hierarchy of British Columbia as acceptable to pupils of the Catholic faith.

As the Federal Government has assumed, in virtue of the Indian Act, full responsibility of educating Indian children according to their religious affiliation, it is reasonable to expect that these children of Indian parentage will soon be given the type of school they are entitled to have, according to the Indian Act.

The situation can be corrected immediately by providing bus transportation and paying a minimum \$150 yearly tuition grant to already established Catholic schools; also by enlarging existing day and residential schools.

In remote localities, the erection of single or double classroom Indian day schools is indicated. A yearly expenditure of approximately \$200,000 would go a long way towards correcting this situation.

Hundreds of children of Catholic faith are being now turned away from existing residential schools simply because there is no available room for them.

### Father J. Lemire, O.M.I. Shows Film On McIntosh



Father Jean Lemire, O.M.I.

Hull, Que. — Father Jean Lemire, O.M.I., Principal of the McIntosh Indian Residential School in Northwestern Ontario, was the guest of the Missionary Association of Mary Immaculate in Hull, on October 9, and in Ottawa, on October 16.

The film which was shown for the first time in the Ottawa-Hull area, describes missionary work accomplished by the Fathers and the Oblate Sisters at the McIntosh Indian Residential School, near Kenora, Ontario. The film, in color, was prepared by Father A. Lizée, O.M.I., Provincial Bursar of the Oblates of the Manitoba Province.

The film was shown also at the Oblate Fathers' Ottawa Scholasticate and Juniorate.

### INDIAN SCHOOLS HISTORIES FILMED

Microfilming of some 36 school histories prepared by Indian schools on 30 Saskatchewan reserves were completed recently.

Attractively bound in materials ranging from elaborately beaded or tooled leather to plywood and birch bark, the histories come from widely distributed areas, ranging from the Broadview country and the Qu'Appelle valley to Prince Albert and other northern areas.

## SYMBOL OF AUTHORITY IN N.W.T.



Eight Eskimos working during 21 days created this mace, which is the symbol of authority in the Northwest Territories. The mace was sculpted from whale bone; it is adorned with pure gold from Yellowknife. The Governor-General, Mr. Vincent Massey, who is shown above with Mr. J. A. Houston, of the Northern Affairs Department, will present the mace to the Territorial Council at its next meeting in Ottawa, in January 1956.

## INDIAN EDUCATION DISCUSSED AT CONVENTION OF TEACHERS

PRINCE ALBERT — R. F. Davey of Ottawa, superintendent of Indian education, said here the aim of Indian education was integration, not assimilation.

In his address to 140 teachers and principals Mr. Davey said it should be the aim of Indian educationists to retain the good, discard the bad and make the Indian proud of his heritage.

Highlighting "Ten Years" Progress in Indian Education" the speaker said the objectives of Indian education were sound character building, need for developing leadership, ability in the basic skills, and to help to develop good community life. This development of community life should be accelerated by having resident missionaries, a good day school, and good leadership among the Indian people.

Mr. Davey mentioned the four types of Indian schools and pointed out the necessity of each type to fill the needs of today's students. He showed the progress made in the last 10 years by the tremendous increase in the number of students reaching higher grades in schools.

The superintendent of education stressed the need of guidance and vocational training for these students and the need for adult education on the reserve.

### Mr. J. Wright

Jim Wright, author of "Saskatchewan, History of a Province", described the development of Indian culture and the effect of European civilization upon it.

Mr. Wright reminisced on early experiences with Indians in Alberta, and drew comparisons between these Indians and those of the plains as to the amount of adaptation required to the new way of life.

Mr. Wright said the economic base of Indian culture resulted in the disintegration of the moral and social aspects of their culture also. He said our inability to adapt ourselves to the atomic age was similar to the Indians' inability to adapt to the European industrial and agricultural way of life.

## Oblate Commission For Indian And Eskimo Affairs Studies Many Problems At Its Annual Meeting

(by Roy Lewis)

Ottawa — The Oblate Indian and Eskimo Welfare Commission studied several questions affecting the Canadian Catholic missions confided to the Oblates of Mary Immaculate, during its recent 18th annual meeting here, Oct. 10-11.

His Excellency Bishop Lionel Scheffer, O.M.I., Vicar Apostolic of Labrador, was chairman of the meeting, attended by five other Vicars Apostolic and six Oblate Provincials as well as several missionaries who were invited.

The various reports by the commission's Secretariat reflected developments that have taken place in missionary activity among the Indians and Eskimos during the last year, especially in field of education.

### Scientific Research

A noteworthy scientific research was made by Rev. Father André Renaud, O.M.I., Commission Superintendent, on problems of Indian education, and ways of solving them, and on the social changes among Indian groups on reserves and in individuals living off reserves.

This summer a series of courses was given by Fr. Renaud under the auspices of the Institute of Missiology of the University of Ottawa, analysing the experience of the United Nations, and of various governments, in the field of native social development.

### Secondary Education

The Commission noted that a large number of Indians now are continuing their education on a secondary school level. More than 400 pupils are studying at Indian High Schools, including Garnier school at Spanish, Ont., Kenora, Ont., Lebret, Sask., Cluny, Alta., Kamloops, B.C., and St. Mary's Mission, B.C.

The Commission also considered the problem of encouraging Indian vocations to the priesthood and to the religious life. At Fort Alexander, Man., there are the beginnings of a minor seminary.

There are now four native priests (three Oblates and one Jesuit) in Canada and 15 native Nuns in various congregations.

### Catholic Indian League

The Catholic Indian League of Canada is organized throughout the country, the meeting noted. The League is a national body to promote the religious, social and educational welfare of Indians in Canada.

## Father Levern Receives Degree

Edmonton — Father Jean-Louis Levern, O.M.I., Missionary to the Alberta Indians since 1895, received an Honorary Degree in Law, from the Alberta University, on October 29.

Father Levern is the author of a grammar and a dictionary in the Blackfoot language.

On the occasion of his diamond jubilee of ordination, last Summer, Father Levern was honored by the Holy Father.

Rev. Fr. G. Laviolette, O.M.I., General Secretary of the Commission, reported on the League's activities. Father Laviolette is in charge of the monthly Indian Missionary Record which is read not only by Canada's Indians but also by many persons interested in their education and welfare.

The Commission adopted approximately 20 resolutions dealing with social and educational questions affecting the missions confided to the Oblates of Mary Immaculate. The Commission welcomed a new member — His Excellency Bishop Paul Dumouchel, O.M.I., Vicar Apostolic of Keewatin.

### "No Longer Vanishing"

Mr. Laval Fortier, Deputy Minister of Citizenship, showed Commission members a film prepared by the Department's Indian Affairs Division. The color film entitled: "No Longer Vanishing" describes the growth and progress of the Indian economy due to a vigorous program of education.

Others present for the annual meeting included Their Excellencies Jean-Louis Coudert, O.M.I., Vicar Apostolic of Whitehorse, vice-president; Henri Belleau, O.M.I., Vicar Apostolic of James Bay; Joseph-Marie Trocellier, O.M.I., Vicar Apostolic of Mackenzie; Henri Routhier, O.M.I., Vicar Apostolic of Grouard; the Rev. Fathers A. Sanschagrín, F. O'Grady, P. Piché, O. Fournier, L. Poirier, and A. Boucher, all Oblate Provincials; and, by invitation, Rev. Fathers G. M. Latour, of Hobbema, Alberta, J. Lemire, of MacIntosh, Ont., E. Ringuet, of the Pas, Man., R. Courtemanche, of Chesterfield Inlet, N.W.T., B. Arsenault, of Lower Post, B.C., and J. Champagne, Director of the Institute of Missiology of the University of Ottawa.

## Catechism In Slave Language

McLennan, Alberta — A catechism in the Slave language, edited in roman characters, has been prepared by Father Costa, O.M.I., and is now being printed.

One thousand copies of the catechism are being printed; Father Costa is also preparing the same text in syllabic characters.

It will be remembered that Fr. Jean Dessy, O.M.I., has edited a grammar of the Slave language in 1954.

The Slave language is spoken by the Indians of Hay River, Fort Providence, Fort Simpson, Fort Wrigley and Fort Liard in the N.W.T., as well as at Upper Hay River and Hay Lakes in Alberta and Fort Nelson in British Columbia.

## QUEBEC NUNS AT SADDLE LAKE

Saddle Lake, Alta. — There are 33 youngsters at Saddle Lake, Alta., Catholic school who have new teachers this year. The teachers are Dominican Sisters from Beauport, Que., who came to the Indian reserve near St. Paul, Alta., in August.

They are the first Sisters to come to the missions from the mother house of the new congregation which was founded just 10 years ago.

Band members living within three miles of the school send their children to it. Grades one to six are taught.

When the Sisters arrived, Bishop Lussier of St. Paul told the Indians they had come to help with the education of their children and to perform social and charitable works among them.

Two Indian girls from Saddle Lake have entered the convent of Dominican Sisters at Beauport, Que. The girls now invite others to join the order so they can learn to teach and go back to the reserve and help their people.

The address to which to write for further information about becoming a Dominican Sister is:

The Dominican Missionary Worshipers,

Cenacle of the Eucharistic Heart, Box 302, Beauport, P. Qué.

### At Blue Quills

Some of the children from Saddle Lake attend a residential school. It is the Blue Quills residential school three miles west of St. Paul which takes in boarders from Saddle Lake and other reservations in the area.

The school is directed by the Oblate Fathers and the Grey Nuns of Montreal. Many of its graduates continue their education.

## New Churches Rise In Alberta Missions

Edmonton — Indians and Metis are helping Father H. P. Morin, O.M.I., build a mission chapel on the southern border of the Keewihin (Long Lake) reserve between Saint-Paul and Bonnyville in Alberta.

Meanwhile, construction of the parish church continues on the Lac-la-Selle, Alberta.

A new mission church has been completed on the Montana, Alta., reserve. It is served by the Hobbema mission, and is located in the midst of a group of Indians whom a Baptist sect has been trying to influence for quite some time.

It is hoped the new church will enable those who have left the faith to return, and will strengthen the faith of any who may have weakened.

A new residential school will be ready for Hobbema pupils in December.

The missions in which these new churches are built are confined to the Oblates of the Alberta-Saskatchewan Province.

Sophie Cardinal of Saddle Lake now is attending normal school at the University of Alberta — her first step towards a teaching career. Two boy graduates of the school are nearing completion of grade 12 at St. Thomas college in North Battleford, Sask. Ten others are attending high school in St. Paul.

### New Church

Saddle Lake's Sacred Heart Mission is under the care of the Oblate Fathers.

A new Church, begun in 1954, now is nearing completion. Many generous persons helped buy material for it, and labour was donated by Oblate lay brothers and more than 100 Indians.

Mass now is being said in the church basement until the upstairs is finished. The church will hold 300 persons.

There are more than 1,000 Indians at Saddle Lake, more than 65 per cent of them Catholics.

## Four Indian Day Schools In Grouard Vicariate

McLennan, Alberta. — There are now four Indian day-schools in the Vicariate Apostolic of Grouard; they are: Atikameg, Meander River, Boyer River, and Driftpile.

These federal Indian day-schools are under Catholic auspices. The appointment of teachers is, in every case, approved by the Vicar Apostolic of Grouard.

At Atikameg, Sister Helen of the Rosary has been the teacher since 1947; at Boyer River, Mr. S. R. Switlick, formerly of Alexis School (Glenevis, Alberta) is in charge; teaching at Meander River are Mr. and Mrs. A. St. Jean de Branscoville (formerly of Fond-du-Lac, Sask.) and at Upper Hay, Mr. and Mrs. G. R. J. Chouinard, (who were teaching last year at Meadow Lake, Sask.).

In all these schools, the teachers teach catechism and they are organizing the Eucharistic Crusade.

## Aklavik Boy Scouts Attend World Jamboree

Aklavik, N.W.T. — Six Indian, Eskimo and White boy scouts have travelled over 3,000 miles from Aklavik to attend the eight world scout jamboree at Niagara on the Lake, in Ontario.

They were: Victor Cook, Elias Aviugana, John Vehus, Frank Stefanson, Michael Remi, and Patrick Steen.

They were accompanied by Rev. Fr. Binamé, O.M.I., Superior of the R.C. Mission of Aklavik and organizer of the boys scouts in that settlement.



The two Indian Sisters from Saddle Lake who entered the Dominican Convent in Quebec are shown here with their former Principal of the Blue Quills School in Alberta. From left to right: Fr. E. Bernet-Rollande, O.M.I., Sister Louisa (Jenny Shirt), Mother Prioress (Superior), and Sister Bella.

## SUCCESSFUL CO-OPERATIVE AT LANSDOWNE HOUSE

(by M. Ouimet, O.M.I.)

Lansdowne House, Ont. — The Indians here have a thriving co-operative founded for them by Fr. Réal Paiement, O.M.I., in 1949; the priest is now at Ogoki, where he has founded another co-operative.

In October 1949, a number of Indians bought shares at \$5, \$2, and even 50c, to the total amount of \$70.

At that time, the Lansdowne House Indians were very poor and air transportation cost \$200 a ton.

The buying co-operative was begun in a small log cabin; gradually, the initial capital of \$70 increased to \$1,659 with net savings, for the first year, of \$542.

In 1951, the books showed purchases to the amount of \$6,500 with net savings of \$1,980. In 1952, purchases amounted to \$9,545 with close to \$3,000 net savings. In 1953, purchases amounted to \$16,882 with net savings of \$5,125. In 1954, purchases totalled \$20,338 with net savings close to \$5,500.

In that year a new store was built and a higher salary was paid to the clerk. This year total purchases amount to nearly \$30,000 with net savings of \$6,000.

Father Paiement was the soul of this co-operative. Indians at Lansdowne House have very little schooling; they still use syllabic characters and know very little arithmetic.

In February 1954, a subsidiary of the Lansdowne House Co-operative was opened at Weenisk Lake,

## Indians Have Voice In Union Choice

QUEBEC—A Quebec Superior Court judge ruled recently that Indians have every right to be protected under Quebec's labor laws and rejected a decision of the Provincial Labor Relations Board denying them a voice in the choice of a union.

Mr. Justice Oscar Boulanger quashed a decision the Labor Board had given in a case involving the United Brotherhood of Carpenters and Joiners of America (AFL-TLC) and John Murdock, Ltd., operators of a sawmill in the Northwestern Quebec town of Monet.

The Labor Board had upheld the contention of the United Brotherhood of Carpenters and Joiners that Indians are separate from other Canadians as a racial entity and have no voice in determining whether a worker group wants a union.

## Catholic Hierarchy Watchful of Minority Rights

OTTAWA — Oct. 14 — His Exc. Archbishop Maurice Roy, D.D., Archbishop of Quebec, and Ordinary of the Canadian Armed Forces, was elected president of the Administrative Council of the Canadian Catholic Conference of the Hierarchy. He succeeds His Exc. Bishop John C. Cody, Bishop of London, Ontario.

Archbishop G. Berry, of Halifax, was elected vice-president. There are nine members in the Administrative Council, including Cardinals McGuigan and Léger. The Conference of the Canadian Hierarchy has 76 members: two Cardinals, twelve Archbishops, 50 Bishops and Vicars Apostolic and one Abbot.

Sixty-five of the 76 members attended the Conference on October 13 and 14; they studied problems relating to the interests and progress of the Catholic Church of Canada, especially the home missions, immigration and other topics.

### Oblate Bishops

Of interest to our readers we note that His Exc. Bishop Paul Dumouchel, O.M.I., was elected on the Home Missions Commission; the other two members are Their Excellencies Bishop M. Lacroix, O.M.I. and A. Jordan, O.M.I., Co-Adjutor Archbishop of Edmonton. His Exc. Bishop John C. Cody was elected to the "Education, Press, Radio and Cinema" Commission.

### Committee on Indian Affairs

Their Excellencies J. G. Berry, John C. Cody and C. O. Garant were retained on the Committee

on Indian Affairs, which safeguards, on behalf of Catholic Canada, the rights of the Indian minority in respect to education, hospitalization and welfare.

## 80% Of Catholics Attend Church Regularly

Toronto, Ontario — The "Financial Post" has recently published the results of an inquiry comparing the number of Catholics and Protestants who attend Church regularly, as well as the amount of their contributions.

According to the Financial Post, nearly all Canadians consider themselves as members of a Church. However, only 60% of them attend regularly.

Of 6,000,000 Canadian Catholics, according to the 1951 census, 80% are regular in attending church; of 6,000,000 registered Protestants, 45% are regular attendants.

If Catholics are almost twice as faithful as Protestants in attending church, Protestants give twice as much to their Churches, the "Financial Post" says.

## ANNUAL MEETING OF THE ARCHBISHOPS AND BISHOPS OF CANADA



On the occasion of the annual meeting of the Canadian Catholic Conference, His Exc. Archbishop Giovanni Panico, Delegate Apostolic, received members of the Hierarchy at the Apostolic Delegation in Ottawa. Among members shown in this picture we note: from left to right, sitting: Their Excellencies Bishops J. A. Papineau, J. E. Limoges, Georges Cabana, His Em. Cardinal J. C. McGuigan, Archbishop Panico, Bishops M. C. O'Neil, Ph.F. Pocock; standing: Bishops B. I. Webster, A. Douville, John M. O'Neill, N. A. Labrie, J. A. Desmarais, J. P. Hill, P. J. Skinner, C. A. Leblanc, M. M. Johnson, H. Routhier, O.M.I., L. Audet, C. O. Garant, and G. Melançon.

Photo courtesy "Le Droit"

## Anniversary of Our Lady's West Coast Visit

Indians on the west coast of Vancouver Island celebrate an important anniversary this month. A year ago, they were visited by the pilgrim statue of Our Lady of Fatima, a veteran of 200,000 miles travel through North and South America.

Father Pat Moore, S.F.M., who has accompanied the pilgrim statue wherever it went, and Father Fred Miller, Oblate missionary at Friendly Cove, B.C., travelled with the famous statue in its visit to the northern part of Vancouver Island. Father Moore recalls part of the trip in the current issue of "Oblate Missions."

At Ceepeecee, where the party arrived after dark, Father Miller walked through the village ringing a bell to tell the people there of their beautiful visitor. They came to the church and listened with rapt attention while Father Moore spoke of Our Lady.

At the Nuchatlitz reserve, which they visited the following day, the statue was enshrined on the kitchen table in the home of the son of Chief Michael. This time runners gathered the people together.

Father Miller told them that Our Lady, by this visit, was showing her love for them.

The next stop was at Queen's Cove where Father Moore said Mass at Anthony John's House. The statue was displayed on top of the radio.

### At Zeballos

The next day, the party visited Zeballos where there are not many Catholics. Nevertheless about 62 persons came to hear the story of the statue told in a room of the empty hospital. Zeballos was once an important gold mining centre

but now there are not many persons there.

Some of those who came to the hospital heard mass for the first time.

Later that night a stop was made at Tahsis, a big mill town with about 100 Catholics.

Father Miller said he was very grateful to Joe Smith and his wife Esther who piloted the priests and their precious cargo on the "Prospect".

## CARDINALS TO MEET SOON

VATICAN CITY. — The Pope will shortly hold the third consistory of his 17-year reign for the appointment of cardinals, authoritative Vatican sources said recently.

The Pope alone decides whether and when a consistory should be called. Vatican sources thought it would probably take place some time between December and February.

The Pope named 32 princes of the Catholic Church at his first cardinals consistory in February, 1946, and 24 at his second consistory in January, 1953.

At present there are eight vacancies in the 70-seat College of Cardinals, the senate of the Catholic Church.

## The Shrine of Lake Ste. Anne

(Calgary Power)

NORTHWEST of the City of Edmonton — about forty-five miles, — there's a beautiful Alberta lake which was once known to the natives of our province as Devil's Lake.

To-day they call it God's Lake, — but to us, and to them also, it has a more familiar name — Lake Ste. Anne. The lake teems with valuable whitefish... but it has an even richer spiritual interest.

This is the story of the shrine and annual pilgrimage to Lake Ste. Anne.

One hundred and twelve years ago, in 1842, Father Jean Baptiste Thibault left St. Boniface for the almost unknown country to the west. The few white men who had ventured beyond civilization had used the great northern waterways; but this trip was made overland so that Father Thibault could meet the people of the plains.

After months of travelling by Red River Cart, on foot, or horseback he reached the shores of Devil's Lake.

This was a peaceful country, far removed from the incessant battles and forays of the Cree and Blackfoot Indians, and Father Thibault decided that a happier name should be given such a lovely prospect.

Remembering the shrine of Ste. Anne, beside the mighty St. Lawrence River, he chose this name for the first Catholic Mission in the Northwest.

The Indians were impressed with the chapel which was built by the lakeside in 1844, and also by the courage of the white man who had come so far to bring them the message of Christianity; before long the little mission had expanded into an important religious and educational center.

### First Pilgrimage in 1889

Father Albert Lacombe, O.M.I., is the next name we associate with the mission at Lake Ste. Anne. Coming first in 1852 he spent the greater part of eight years at Lake Ste. Anne, although much of his work included travelling over a vast territory while establishing new missions and ministering to adherents to the faith.

It was Father Lestanc, O.M.I., Superior at St. Albert in 1889, who inspired the first pilgrimage to Lake Ste. Anne, where the shrine is reputed to hold a relic of Ste. Anne.

Many people responded to his appeal and over the subsequent years have received not only renewed faith but miraculous healing graces — associated with the older shrines of Ste. Anne D'Auray in France and Ste. Anne de Beaupré in Eastern Canada.

The feast day of Ste. Anne falls on the 26th of July and the nearest Wednesday is always the first day of the Alberta pilgrimage. Two days are allocated to it, the first for natives, the second for white pilgrims.

### 4,000 Attendance

Some years, nearly 4,000 people have been in attendance, although the form of worship has remained unchanged in sixty-five years. The old Mission pastures which used to harbour range ponies and primitive wagons are now used for motor cars or chartered school

busses. Clothing, manners and speech all show the influence of the Church and modern times, but the Cree dialect, which is the old language of the plains, is heard on all sides.

The people who converge on this sacred ground come from Montana, North Dakota and southern Alberta; from Keg River in the north, Rocky Mountain House to the west, east to Fishing Lake.

The mission makes preparations for their welfare and comfort. At 6 a.m. the church services commence, continuing throughout the day until nine in the evening.

The Indians have a saying that "It is only two hills that never meet." And our friend William Callihoo, of Gunn, Alberta, tells us that he met friends during the 1954 pilgrimage that were his schoolmates at Dunbow Indian Industrial School more than forty years ago!

Well, Lake Ste. Anne is a beauty-spot on the face of Alberta; it is a shrine where Alberta people of a common heritage meet each year to strengthen the ties of friendship and renew spiritual grace. When they part, it is always with the phrase: "Till we meet again — at next year's pilgrimage."

## COLORED MODELS

Prescott, Ont. — Francis L. Fortier models Indians in natural color; these are scaled two inches to the foot, and dressed in costumes of kid skin. There are 50 different Canadian tribes which can be grouped into seven separate Indian cultures.

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## OTTAWA NURSES SERVE NORTHERN B.C. HOSPITAL

Prince Rupert, B.C. — Two nurses from Canada's capital have travelled more than 3,000 miles to work at Miller Bay Indian hospital at Prince Rupert, B.C.

Last February, Burnice Carr and Tresa Hayes heard Bishop Jordan tell a group of nurses in Ottawa about the work of the Catholic teachers and nurses in his Vicariate of Prince Rupert.

He showed them pictures of the country and its progressive people, and told them more teachers and nurses are needed to help in the schools and hospitals.

The two nurses decided they would like to share in the work. They wrote to Bishop Jordan during the summer.

As a result, they left Ottawa by train on September 9, and, after stops in Winnipeg and Saskatoon to visit friends, reached Prince George September 15. They travelled from there to Prince Rupert by automobile, making several stops on the way.

An Oblate priest, Father G. Clenaghan, met them at Prince George. They visited the church there and had breakfast at the convent.

They visited Vanderhoof and then drove to Lejac where they visited the Indian reserves of Stel-laco and Fraser Lake. The following day they drove to Fort St.

James. They returned to Lejac and from there went to Prince George with two of the Sisters.

The nurses from Ottawa wrote in "Oblate Missions":

"Since our arrival here in Prince Rupert we have been working at Miller Bay Indian hospital, where we find our days very happy and busy.

"In the near future we hope to have the opportunity of living and working with the Indian people in their own surroundings.

"We are greatly indebted to Bishop Jordan, all the priests and Sisters of the missions who helped to make our trip so enjoyable and enlightening."

At Fraser Lake, they were evidently impressed by their first visit to an Indian family. They wrote: "The first family that we visited here was that of the Chief of the reserve.

"The chief, more than six feet in stature, with broad shoulders, clear eyes and a ruddy complexion, was piling wood onto his truck at the rear of his two-storied home.

"He presented a true picture of the modern progressive Indian Chief."

## EDITORIAL

*An Open Door to Secularism*

WITH the present trend towards integration of the Indian population into Canadian communities an ever increasing number of Indian children is being admitted into public schools. The new Indian Act (1951), in section 113, provides that: "The Governor in Council may authorize the Minister, in accordance with this Act,

a) to establish, operate, and maintain schools for Indian children, b) to enter into agreement for the education in accordance with this Act of Indian children, with (i) the Government of the Province; (iv) a public or separate schoolboard, and (v) a religious or charitable organization.

Until the new Act came into force, there was seldom question as to whether or not the Act guaranteed the right to education under religious auspices. Thus residential and day schools for Indians were operated under the auspices of the Roman Catholic, Anglican, United and Presbyterian Churches, on or off the reservations.

**Right of religion protected**

The revised Indian Act (1951) defines clearly the type of school to be attended; in section 117, it is stated that: "no child whose parent is a Protestant shall be assigned to a school conducted under Roman Catholic auspices and no child whose parent is a Roman Catholic shall be assigned to a school conducted under Protestant auspices, except by written direction of the parent."

Ss. 1, of Section 120 provides that: "Where the majority of the members of the band belong to one religious denomination the school established on the reserve shall be taught by a teacher of that denomination. And in Ss. 2 of Section 120: "Where the majority of the members of a band are not members of the same religious denomination and the band by a majority of vote requests that day schools on the reserve should be taught by a teacher belonging to a particular religious denomination, the school on that reserve shall be taught by a teacher of that denomination."

Section 121 shows the same concern for the right of Indians to education under religious auspices; we quote: "A Protestant or Roman Catholic minority of any band may have a separate day school or day school classroom established on the reserve."

In the light of sections 117, 120 and 121, it is only reasonable to assume that the spirit of the Act is to continue to provide for education under religious auspices, as has been done in the past.

**Does section 113 give any guarantee?**

In Section 113, it is noted that no reference is made to the religious affiliation of the pupil, or its parents, when it comes to making agreement with the Government of a Province or Territory or again with a public or separate school board. In view of the fact that several hundreds of children, especially in British Columbia, have no choice whatsoever, but send their children to the nearest public school available, one begins to wonder whether or not it was the intention of the legislators of the new Act to do away gradually with education for Indian children under religious auspices.

Would it be in accordance with the Indian Act for the Government to enter into an agreement for the education of children whose parents are Protestant, with a Public or Separate school board under Roman Catholic auspices, if this school happens to be the nearest available one?

True enough the Government still maintains for the greater majority of Indian pupils, residential and day school, operated under religious auspices, viz.: Roman Catholic, Anglican, United and Presbyterian.

But a situation is rapidly developing, especially in British Columbia, where several hundreds of pupils of the Roman Catholic faith have no access either to residential or day schools established and maintained by the Indian Affairs Branch, and where it is known that there is no separate school system for Catholics, under Provincial Law.

**What is a Catholic school?**

While it may be argued that public schools are not under any religious auspices, that is, that they are non-denominational, this argument is not accepted by the Catholic hierarchy.

Generally speaking, across Canada, public schools are definitely not Catholic schools. The exceptions are in the Province of Quebec, where public schools are Roman Catholic, and where separate schools

are provided for non-Catholics; also in some other provinces where separate schools are established in centers where the Catholic population is in a majority.

In the mind of the Catholic Church, Catholics are bound to send their children to Catholic schools: that is, to schools which are operated under Catholic auspices. This means that these schools will be staffed by Catholic teachers, that teachers may be members of religious orders and where the religious garb may be worn, that the classroom books must be approved by the local Bishop, that crucifixes and religious pictures may be displayed in the classroom, and formal religious instruction may be given, at a convenient period, in the classrooms.

While the Hierarchy does not wish to be unreasonable and press for the establishment of separate schools for a handful of pupils, it is bound in conscience to do everything possible to secure the establishment of schools operated under Catholic auspices wherever it is feasible to do so, either supported by rate payers in accordance with the Federal or Provincial laws, or again as charitable institutions, supported by the generosity of the faithful.

**Are there enough Catholic Indian schools?**

In so far as the Indians of Canada are concerned, they are entirely under Federal jurisdiction. In accordance with the Indian Act, when the Government does not wish to assign a Protestant child to a Catholic school, even if no religion were taught during school hours, and when no Catholic child is to be assigned to a Protestant school established and maintained by the Federal Government, what then is the answer to the problem arising from the fact that hundreds of children have to be turned away from schools operated under Roman Catholic auspices, simply because there is no room for them?

A partial solution to the problem is readily indicated: the extension of residential school facilities for quite a number of pupils, the opening of Indian Day Schools in many areas where the number of Indian pupils would warrant it, and authorizing bus transportation to residential or day schools operated under Catholic auspices.

It is not a retrograde step to send one's child to a separate school, whether it be for non-Indians or for Indians. Integration of the Indians into the Canadian communities must not go so rapidly as to infringe on the religious provisions of the Indian Act.

G.L., O.M.I.

**THE DRAMA OF LIFE**

A play often centers around two principal persons, perhaps a hero and a heroine, whose fortunes are depicted with dramatic intensity, holding onlookers breathless till the very end.

All other characters on the stage are secondary, and of interest only in so far as they influence the career of the two main figures around whom the whole story is built.

But the greatest drama of all is the drama of life itself. And in that drama the two main characters are God and your own soul, so far as you are concerned as an individual.

All else in this world is secondary, and draws its real interest and value only from its bearing upon the relations between God and yourself.

Above all things it is necessary therefore, that you secure a knowledge of the two main characters in the drama of life.

**The Existence of God**

There are some unthinking people who deny that there is a God; or who, if they do not go so far as that, deny that we can know anything about Him.

But from the world around us we can know both that there is a God, and a good deal about Him.

Do men say that God is unknowable merely because He is invisible? That might excuse animals. But not reasonable men.

Pick up a book with the cover gone. You cannot find the name of any author. Did no one, therefore, write it? Has it no author? Did blind chance arrange the words and the chapters?

Give me such a book, and I will tell you that it had an author and also a good deal about that author. Is the book filthy and indecent? Then its author was an evil man. Is it filled with noble, lofty, and inspiring ideals? A good man wrote it.

So by reading the book of nature we learn that there is a God, and we learn much about God.

Materialists who wish to escape the admission of God's existence speak of a mechanical evolution of the universe from blind material forces.

Instead of glorifying their Maker, they glorify themselves, and talk perpetually of the conquests of their science.

But the soldier who lost an eye in the war made the reply to them. "I lost an eye. Clever men gave a glass eye which, in appearance, is an exact copy of the other. Only I can't see out of it. Unbelievers, despite all their boasted intelligence, are self-confessed fools if they can't repair a piece of mechanism which they say that a merely blind chance could produce."

**(To be continued)**

## INDIAN IN SASKATCHEWAN CHANGING WAY OF LIFE

Miss M. L. Meade, social worker with the Indian Affairs branch of the Federal government, was guest speaker at a meeting of the Holy Rosary sub-division of the CWL when she spoke of her work among the 18,000 Indians of the province of Saskatchewan.

She made a plea for a better understanding of the Indian and his way of life on the part of the non-Indian population.

"The Indians are going through a period of transition," she said, "and are faced with the necessity of adopting a new way of living if they are to survive as an independent people.

They need assistance, acceptance and friendliness from the non-Indian population if they are to make a success of their future.

They are intelligent and capable of making the change, if given help."

She also spoke of the efforts of the Federal government in helping the Indian to become independent.

A course in leadership was given during October on the Muscowpetung Reserve, when Indians from all over Saskatchewan discussed

co-operatives, education, family allowances, recreation and health.

She stated that education was compulsory for Indian children, and that many children are now attending high school and taking professional training.

### Health Notes

Pork should always be very thoroughly cooked. Improperly cooked pork, if infected, may cause trichinosis, a disease that can prove fatal. Butchers and handlers of pork products who are in the habit of tasting raw sausage to check for flavor have been known to contract the disease. The meat is quite safe if well cooked.

## Summer School at Yellowknife

Yellowknife, N.W.T. — Teachers in every school in the Mackenzie District now are using new knowledge and experience gained at a summer school held at Yellowknife.

The teachers went to school from Aug. 28 to Sept. 3, while their pupils were still on holidays.

Such a school for teachers is held every 2nd year. They are thus kept in touch with the most advanced methods and ideas, so that residents of the district will always have an education that compares well with that given anywhere in Canada.

This year every school in the District was represented among the 75 teachers present.

### Teachers chose subjects

Before the summer studies began, the teachers were asked what subjects they themselves thought they needed to study. The subjects they chose show their desire to provide the best and most useful education possible for the people who live in their communities.

They said they wanted to know more about:

How to teach the required subjects in a way best suited to the needs of all the people in their communities and of each and every individual person.

The best methods or techniques for teaching arithmetic, reading, language, spelling, social studies, enterprises.

How to develop native handicrafts and where products can be sold by the persons who make them.

The history and traditions and customs of the Indians and Eskimos.

The best way to give education to adults and to teach useful ways of earning a living.

### Qualified Instructors

The summer classes were organized by J. V. Jacobson, Superintendent of education. He brought some very highly qualified instructors to it. They included:

Eunice Logan, education specialist for Alaska Native Services of the United States government;

Florence Gaynor of the Canadian Citizenship Council, a specialist in teaching English;

M. A. V. Parminter, regional inspector of Indian Schools in British Columbia;

Rose Iliuk of the University of Alberta;

Beth Riddoch, Alberta Provincial Field Secretary of the Girl Guide Association, who gave a guide leadership course.

Mr. Jacobson, who organized the instructions, was helped by W. G. Devitt and T. H. Taylor.

## Father Renaud's Monthly Letter



North Battleford, Sask., October 31, 1955.

Dear boys and girls:

As you can see, I'm on the road again, this time to visit the residential schools west of Lebreton and east of the Rockies: twelve of them altogether. It is my hope to do so before Christmas.

Leaving Ottawa on October 20th, I stopped over at Lebreton for the first week-end. The purpose of this visit was to shake hands with the many friends made last Spring either there or at other schools. What a pleasant reunion! Lebreton is such a wonderful place. No wonder the kids there think that it is the best school in Canada.

The first school on my list was Duck Lake, where I just spent six days. It is located in the very heart of Saskatchewan, geographically, but much more truly in the heart of the thousands of Indians who have received their education in it since its foundation. To them too, and to their children now in attendance, it is the best school in the country.

They are right as far as their own needs are concerned: no other school could have done or do a better job for them. Duck Lake has a long tradition of steady work and pleasant but firm discipline which keeps its pupils busy and happy from rising to bedtime. It is a regular beehive, without the drones, that is! There isn't a minute of time nor an inch of space not put to good use. Long live and progress St. Michael's School!

From there I've come to North Battleford, to pay a short visit to the dozen of Indian boys completing their senior grades at St. Thomas College. They come from different schools in Saskatchewan and Alberta, with one from Aklavik, and they all seem to enjoy very much their present way of life. It is truly very inspiring to meet such a group of boys. What a reward for their parents and their first teachers to see them now, carrying on their studies at the same pace and place as other fellow Canadians of the same age, but of different background! With more boys following their example over the years and elsewhere in Canada, it won't be long before the Indians can not only manage their own affairs but also help the rest of us to develop this, our common country, which your ancestors were the first to discover and pioneer.

Goodbye for now, boys and girls. Remember, only seven more weeks before Christmas holidays!

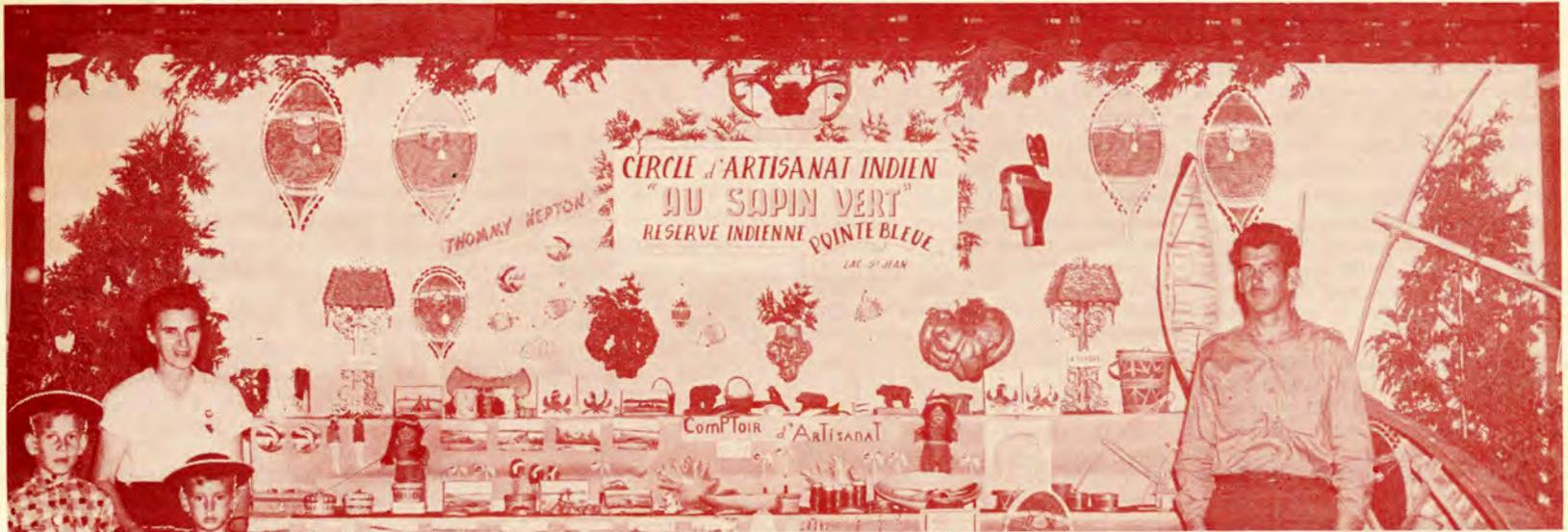
Keep up the good work!

*P. G. Renaud O.M.I.*



About 75 teachers and instructors attended the Northwest Territories teachers' Summer school in 1955. We note above, in the front row: Miss Florence Gaynor, Mr. W. J. Devitt, Miss Rose Eliuk, Mr. J. V. Jacobson, Miss Logan; Mr. M. McCowan, President of the Northwest Territories Teachers Association, Rev. Sister Sarra-sin, s.g.m., Secretary and Mr. W. Winter, Vice-President.

## RÉALISATIONS DU CERCLE D'ARTISANAT INDIEN DE LA POINTE-BLEUE



Le kiosque de l'Artisanat Indien a remporté le quatrième prix lors du jugement des kiosques de la section commerciale à l'Exposition industrielle commerciale et agricole tenue au Colisée de Chicoutimi. Nous remarquons

de gauche à droite, les responsables de ce kiosque. MM. J. P. Nepton, Alain Nepton, Mme Thommy Nepton et M. Thommy Nepton.

(Photo Le Progrès du Saguenay)

## New Addition to Lejac School Now Open

The Lejac Indian School, situated 40 miles west of Vanderhoof, has been enlarged during the summer months. The Contractors, A. W. Gillis Ltd., under the direction of the Indian Affairs Branch, have constructed a beautiful addition which will make school days a pleasure for staff and pupils.

The main floor provides three classrooms with ample windows and all modern conveniences. Painted in pastel shades with marble floors, the classrooms present a practical and pleasing atmosphere. The Principal's Office, teachers meeting room, and children's washrooms are also located on the main floor.

The basement features a large domestic science kitchen with equipment for an approved course in cooking, sewing, and household management. There is also provided a carpenter shop, twenty-one by forty-two feet, equipped with lathe, band saw, bench saw, and all necessary tools for the manual training course. This will prove of great interest and value to the senior boys of the school. The basement also provides ample space for recreation. This room is finished in bright colors with

an asphalt tile floor. The oil burning furnace and other operating equipment are also located in the basement.

The third floor has living accommodation for teachers. It features a living room, dining room, kitchen, four bedrooms and bath. These give a pleasing and modern appearance with a beautiful view overlooking the Fraser Lake.

The new addition, with the residential building, provides for a total enrollment of 210 pupils. Of that number 180 are resident pupils and 30 are day pupils. The day pupils are transported by school bus from Fort Fraser and Stellaco Reserves. The school is under the direction of Rev. Father Kelly, O.M.I., Principal, and the teaching staff consists of Rev. Father Green, O.M.I., three Sisters, and two lay teachers.



The new addition to Lejac Residential School.

## NOUVELLE EGLISE A LA ROMAINE

L'église de la Réserve indienne de la Romaine, du Vicariat du Labrador, a poussé comme un champignon. Le Frère Edgar Morvan, O.M.I., arrivé par le bateau, le North Pioneer, le 12 juin dans la nuit, enlevait déjà la première pelletée de terre le treize au matin, aidé à ce moment-là d'une quarantaine d'Indiens.

Moins d'un mois plus tard, le 10 juillet, tous les Indiens se réunissaient dans l'église en construction pour une messe d'action de grâce à la Très Sainte Vierge qui a exaucé leurs prières.

Ils sont reconnaissants à leur Evêque, Son Excellence Monseigneur Lionel Scheffer, O.M.I., et heureux du dévouement du Frère Morvan qu'ils ont vite appelé "mon grand-père"...

L'église a soixante pieds de long par trente de large; une sacristie de dix-huit par vingt pieds y est annexée; l'extérieur est en imitation de pierre, l'intérieur en donacona artistement travaillé par le Frère Morvan.

Dans les châssis, on remarque une grande croix de vitre rouge. Les travaux sont loin d'être terminés car le Frère Morvan travaille seul maintenant depuis le départ des Indiens pour leurs courses d'hiver.

## Livre de prières

SANMUR, P.Q. — Le Père G. M. Houle, O.M.I., est à faire imprimer le livre de prières et de cantiques en langue Algonquienne "Niina Aiamie Masinaigan" publié par le regretté Père F.X. Fafard en 1919.

Ce livre de prières servira aux Indiens de Maniwaki, du Témiscamingue, de l'Abitibi et du haut St-Maurice.

## Réunion annuelle de la Commission Oblate

La Commission Oblate des Oeuvres Indiennes et Esquimaudes tenait, du 7 au 11 octobre, sa réunion annuelle à Ottawa. La plupart des Vicaires Apostoliques, des Provinciaux et des Vicaires des Missions étaient présents; plusieurs missionnaires y assistaient.

Les différents articles du programme ont été étudiés en comité et repris en séance plénière.

Quatre problèmes ont attiré une attention spéciale: La Ligue des Indiens Catholiques du Canada, organisée l'an dernier, a reçu une constitution et des cadres appropriés; l'intégration des Indiens qui quittent leur réserve et entrent dans la société civile: tout un programme de pastorale spéciale a été élaboré à leur profit; l'interprétation de l'Article 117 de l'Acte des Indiens; les vocations indigènes que l'on doit développer malgré les difficultés réelles, surtout en encourageant le petit séminaire de Fort-Alexandre.

Ces problèmes ont été soumis à la Conférence Catholique Canadienne des Evêques du Canada afin de recevoir son appui.

## Bénédition de l'église de Maloténam

Sept-Iles (CCC) — Son Exc. Mgr Napoléon-A. Labrie, C.J.M., évêque du Golfe Saint-Laurent, a béni dimanche, 16 octobre, l'église de la paroisse indienne de Sept-Iles, ainsi que l'école du jour.

L'église est dédiée à Notre-Dame du Rosaire du Cap.

Le T. R. P. Albert Sanschagrin, provincial des Oblats de Marie-Immaculée, a assisté à la cérémonie et a visité ensuite Schefferville et Betsiamits, où des religieux de cette congrégation exercent leur apostolat.