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Ottawa Indian Conference Prepares Indian Vision



OTTAWA INDIAN CONFERENCE, 1955: Twenty-six of the twenty-seven elected delegates at the Ottawa Indian Conference, called by the Department of Citizenship, December 12-13-14, are shown here, with Minister J. W. Pickersgill, sitting at center of head table; to the left, we note Mr. Laval

Fortier, Deputy Minister, Andrew Paull, of North Vancouver; to Mr. Pickersgill's right: Mr. H. M. Jones, I.A.B. Director, Mr. L. L. Brown, Reserves and Trusts Division.

CAPITAL PRESS SERVICE.

OTTAWA — Twenty-six delegates of Canada's 150,000 reservation Indians met with federal officials behind closed doors at a three-day conference in the capital Dec. 12-14.

Citizenship minister Jack Pickersgill was chairman of the talks to which press and public were not admitted. Prime minister Louis St. Laurent attended the opening session and welcomed the delegates.

The chiefs and councillors chosen by the bands as their representatives seemed generally pleased with the results of the meeting. Typical of comment was that of Chief William Scow of Alert Bay, B.C., who described Mr. Pickersgill as a "very kind man."

"But we didn't think so when we arrived", he said. "We'd heard all sorts of stories that he had no use for the Indians."

However, the minister made a good impression on the delegates and seemed to listen to their problems and suggestions with sympathy and understanding.

Banquet

Mr. Pickersgill entertained delegates at a banquet on the evening of the second day of the discussions.

Those at the head table included: Mrs. Pickersgill; Chief W. McGregor, northern Ontario; Jean Lesage, minister of northern affairs; Chief E. P. Garlow, Six Nations.

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APPOINTED TO PRINCE-RUPERT SEE

The Pope has named Very Rev. Fergus John O'Grady, O.M.I., Titular Bishop of Aspendul and Vicar Apostolic of Prince-Rupert, B.C., succeeding His Excellency Archbishop A. Jordan, O.M.I., now in Edmonton, Alberta.

Indian Educator

Father O'Grady has been an outstanding worker in the field of Indian education. He served as a missionary at St. Mary's Mission and at Kamloops, B.C., from 1936 to 1946. He was then appointed principal of the Kamloops Indian Residential School.

In 1952, he was principal of the Williams Lake Indian Residential School. In 1953, he was appointed Provincial of St. Peter's Oblate Province, with residence in Ottawa.

The Vicariate of Prince-Rupert numbers 12,000 Catholics, of whom nearly 6,000 are Indians, living at Babine, Burns Lake, Doig River, Fort St. James, Shelley, Lejac, Moberley Lake, New Hazelton, Prince-George and Vanderhoof.

REVISED CONSTITUTION APPROVED FOR CATHOLIC INDIAN LEAGUE

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

OTTAWA — The Catholic Indian League's provisional Constitution has been approved. The Oblate Commission granted its approval to the provisional constitution at its annual meeting held in Ottawa in October.

Next step in organization of the League on a national basis is the appointment of Regional Directors.

In the Apostolic Vicariates, this will be done by the Vicars Apostolic, who are the Ordinaries. Each is to appoint a director responsible for league activities within his Vicariate.

In the Dioceses, authority is being sought from the Ordinaries to organize the League according to the definitely approved constitution. The Ordinaries also are being asked to appoint their Regional Directors.

The Administrative Board of the Catholic Hierarchy strongly endorsed the Catholic Indian League of Canada when it met in January, 1955.

Since the League's foundation at Cap-de-la-Madeleine, P.Q., in 1954, the Secretary of the Indian Welfare Commission has been promoting the establishment of the

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League in various areas. Local organizations now have been set up in several localities with a total active membership of more than 600.

13 High School Students From Fort Frances

Fort Frances, Ont.—The Fort Frances Indian Residential School has 13 graduates now attending High School; 4 of them are in grades 9 and 10 at the Kenora Indian School; one at the Qu'Appelle Indian School and eight, (grades 9 to 11) are attending the Spanish Garnier Indian Residential School in Ontario.

Congratulations to the teaching staff of Fort Frances I.R.S. There are at present 108 students in residence at Fort Frances, all in primary school!

McIntosh School Serves Large Area



The McIntosh Indian Residential School

McINTOSH, Ont.—At the McIntosh residential school, overcrowding has become so serious a problem that a boat house has been pressed into service as classroom space.

There now are 164 pupils at the school, built 30 years ago to accommodate no more than 120. Its three classrooms were overcrowded long ago, and now a boat house has become the fourth classroom.

The school has only four teachers. It services an area of more than 70,000 square miles north of the Canadian National Railway main line in western Ontario.

At least 120 pupils of school age in the area are not attending school for lack of space at McIntosh, it has been estimated.

In residence at the school are pupils from the following bands: Wabaskang, Grassy Narrows, Pekangikum, Deer Lake, Frenchman's Head, Osnaburgh House, White Sand, Longlac, Martin Falls, Fort Hope and Islington.

OTTAWA CONFERENCE

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tions Reserve, Ont.; H. M. Jones, director of Indian Affairs; Chief J. Beauvais, Quebec; Dr. P. E. Moore, director of the federal health department's Indian Health Services; Councillor M. McDougall, representative from the Northwest Territories; Laval Fortier, deputy citizenship minister; Councillor E. Herkimer, delegate from southern Ontario; J. J. Deutsch; Chief Scow.

Main criticism of the Indians was that many of them had not been given time enough to prepare for so important a meeting. In many cases, bands were given only 10 days in which to nominate a representative and choose one from several nominees.

This, they said, did not give sufficient time for discussion of problems to lay before the government during the talks.

Delegates were chosen by the bands themselves, on a regional basis.

Act to be amended

Several changes in the Indian Act, broadly amended in 1952, may come from the talks. A government spokesman said it was likely several amendments would be proposed at the next session of Parliament which is due to open Jan. 10.

Government proposals to the Indians, it was learned, had to do mainly with administrative matters rather than matters of basic policy. For example, many things that now can be done only by recourse to order-in-council may — if proposed amendments go through — be done with just the minister's authority. This would make the act more workable, it was felt.

The delegates, of course, had their suggestions for amendments to the Act, and passed on proposals and requests on behalf of the Indians they represented.

Section 117

One matter raised by delegates concerned the interpretation of Section 117 of the Act dealing with education. Three prominent delegates — Andrew Paull, Chief Crow and Councillor McDougall — challenged the current interpretation of the words "except by written direction of the parent." They asked for the literal interpretation. A similar request was recently forwarded to the minister by the Catholic Hierarchy of Canada.

The Indians asked for a substantial increase in the revolving fund. They also asked for the power to obtain loans for housing from banks and Central Mortgage and Housing Corporation, asking for authority to mortgage Indians' chattels for the purpose of loans. Another request was for the right to use intoxicants on the reserve to be determined by local option.

Whether the requests would be granted and recommendations adopted was not known. However, the delegates did at least get a sympathetic hearing.

The Indians also said they were opposed to compulsory enfranchisement unless the person's enfranchisement was approved by the band council.

INDIAN CONFERENCE HELD IN CLOSED SESSIONS

The 1955 Ottawa Indian Conference was held "in camera". Officials of the Department of Citizenship, in attendance, were the Minister, the Deputy Minister, the Director of Indian Affairs Branch, MMssrs. L. L. Brown, (Reserves and Trusts); C. I. Fairholm, (Administration); L. A. Couture, (Legal Advisor); also MMssrs. J. D'Astous, (General Superintendent of Agencies), W. C. Bethune (Membership Estates Division), R. F. Davey (Education Division), J. P. B. Ostrander (Welfare Division), and the Regional Superintendents.

The delegates were elected on the basis of one for 6,000. They came from all regions of Canada:

From the **Maritimes**: Chief O. Polchies (Woodstock, N.B.); B. E. Christmas, (Sydney, N.S.).

From **Quebec**: Chief J. Beauvais, Caughnawaga, P.Q.; Clr. J. B. Condo, Maria, P.Q.; Clr. W. Commando, Maniwaki, P.Q.

Southern Ontario: Clr. C. Whetung; Clr. E. Herkimer; Chief E. P. Garlow.

Northern Ontario: Chief N. Bruyère, Fort Frances, Ont.; Chief J. Bannanish; Chief W. McGregor, Birch Island, Ont.

Manitoba: Chief S. Cameron; Chief G. Barker; Clr. T. Chubb.

Saskatchewan: Chief N. Crowe, Edenwold, Sask.; D. Greyeyes, Leask, Sask.; Chief S. Linklater.

Alberta and N.W.T.: Chief B. Cazon, Fort Smith, N.W.T.; Clr. D. Kappo; Chief J. House, (Wabamun); Clr. M. McDougall, Brocket, Alta.

British Columbia: Chief W. Scow, Alert Bay, B.C.; F. Calder, MLA, Andrew Paull, North Vancouver, B.C.; Chief C.T. Johnson, Williams Lake, B.C.; J.J. Antoine, Vanderhoof, B.C.; Cr. C. Isaac (Northern B.C. and Yukon) was not able to be present at the conference.

Problems Studied

During the meeting educational problems were studied; technical schools were asked for young people to learn trades. Increased job opportunities, health insurance, farmers unions and better marketing facilities were discussed.

On the third day of the meeting, at which the Minister could not be present, various suggestions were offered concerning the administration of various sections of the Indian Act: intoxicants, band membership, compulsory enfranchisement, legal right to ownership on reservation lands, interpretation of Section 117.

Special Committee

When Parliament meets, it is believed likely that the special commons committee on Indian affairs will be formed once again. The committee sat formerly under the chairmanship of Don Brown, the liberal member of parliament for Essex West in Ontario. The committee would study the changes proposed in the Act and make recommendations to Parliament.

Mr. Brown also was chairman in 1946, 1947 and 1948 prior to the major changes made to the Indian Act in 1952. It was thought likely he would be called upon to be chairman of the committee once again in 1956.

Teaching Indian History Suggested at Calgary Meet

Calgary, Alta. — Alberta and N.W.T. Indian leaders revealed grievances and wishes early in December, as they gathered in the Indian Affairs Branch Calgary office for a final discussion before the official delegates to the Ottawa 1955 Indian Conference left the city.

Delegate Chief Joe House of Paul's Band at Wabamun, suggested that teaching Indian children the history and application of treaty rights should figure more prominently on the school curriculum.

Said Chief House: "We older Indians see the difficulties arising out of a lack of knowledge. We were never taught. But the younger generation should know exactly what rights we have so that they can defend them."

Delegate Councillor Morris McDougall of Brocket, Peigan Tribe, spoke against the allotment system; he also affirmed that the Indians were opposed to compulsory enfranchisement.

He added that the Indians were generally against liquor consumption, because liquor prohibition was part of the treaty.

Councillor John Salway of Cluny, Blackfoot Tribe, proposed the Indian Act be amended about every two years as conditions changed to give Indians the rights to which they feel entitled.

He added: "The Indians generally would like to get the opportunity for better education. They would appreciate to be better informed about the Canadian way of life and learn about such things as farmers' unions and marketing of agricultural and other product".

Allowances Helpful

FORT VERMILION, Alta. — Family allowances are helping northern Alberta Indians exist, according to a recent survey made by the Edmonton Journal.

The Journal's report said that with income from furs declining every year, the family allowance payments are becoming a very important source of needed revenue.

LEAGUE ACTIVITIES . . .

(from p. 1, col. 4)

At Hobbema, Alta

Activities of one of these — at the Hobbema Agency in central Alberta — have already been noted in past issues of the Record. Reports of the group's November meeting — attended by 165 members — indicate growing interest in the League as an instrument by which the Indians can promote their social, religious and educational welfare.

The meeting adopted a resolution favoring the establishment of an Indian High school at Hobbema.

Father P. A. Renaud, O.M.I., of the Oblate Commission, visited the meeting. He told the group that in his work on behalf of Indians across the country he found the League a most useful instrument for learning the Indians' needs. He commended the Hobbema group for the good work the members were doing.

Councillor Cyprian Laroque spoke of the importance of the December meeting in Ottawa for study of proposed revisions to the Indian Act.

Several Indians took an active part in discussion of the needs of more schools and, particularly, of a high school. Among them were Joe Mackinaw, Dan Minde, J. B. Morin, John Johnson and J. B. Morin.

Reverend Fathers Allard and Latour attended the meeting.

Provisional Constitution

The provisional constitution, approved by the Oblate Commission, is substantially the same as a

NORWAY HOUSE R.C. RESIDENTIAL SCHOOL



Least in size, but as efficient as any of the Catholic Indian Residential Schools in Canada, is the Norway House R.C. residential unit, with 40 boarders. Altogether, with day scholars, 95 pupils receive their education at Jack River, Manitoba, under the guidance of Father Guy Rémy, O.M.I.

draft published in the Indian Missionary Record in March, 1955. The amended text appears in this issue on page X.

A great deal of the League's organizational work has, in the past, been done by Father G. Laviolette, Secretary of the Indian Welfare Commission. However, it has been suggested that the League should have its own general organizer whose main duties would be the important task of helping establish and co-ordinate local organization.

The Indian Missionary Record remains the official organ of the League.

BUILD OWN ROAD

GARDEN VILLAGE, Ont. — Indians in this Nipissing Indian Reserve village soon will be eating fresh meat and drinking fresh milk whenever they want them. The reason: Ontario hydro workers have been busy installing power lines in the village.

Here as elsewhere the Indians have to hunt and fish to supplement their treaty pay. But with no electricity they had no refrigeration, which meant they had to live on cooked and smoked meats in the summer months when hunting was bad. Similarly, they were unable to keep fresh milk and had either to go without it or use powdered milk products.

But with electricity on the way, talk in the village is of refrigerators, electric irons, electric stoves and radios. Home will be lighted with electric lights.

The tiny mission church also will be wired. So will a school which now is used as a recreation centre.

Henry Gauthier, Indian agent at Sturgeon Falls, Ont., said negotiations now are under way to have hydro power brought to another nearby reserve — Dokis Bay on the French River.

The Indians at Dokis Bay have begun work on an eight-mile road to enable them to ship their hardwood logs to a Sturgeon Falls mill. They are paying for the road themselves.

Indian Museum

BANFF, Alta. — Norman Luxton, 79-year-old Banff resident, who for 50 years edited and published the Banff weekly newspaper "Crag and Canyon", has opened up a museum.

The more than 1,000 articles on display are all gifts given to Luxton by Indian friends.

His museum stands on the banks of the Bow river on the outskirts of Banff. The Indian display — with articles from more than 12 tribes — is free to the public.

Approved provisional constitution of the Catholic Indian League

(Note: This text of the Constitution replaces the one published last year.)

Aims.

- 1.—To co-ordinate the work of local Catholic organizations, without destroying their identity, in order to give them a broader scope of action and to make possible the creation of a powerful organization to promote the religious, social and educational well being of the Indians;
- 2.—To facilitate the formation of local groups where they do not exist.

Objectives.

- 1.—To ensure that every Catholic Indian of school age receive a Catholic education.
- 2.—To promote the formation of leaders among youth;
- 3.—To develop a consciousness of social responsibility to Church and State;
- 4.—To promote the development of native vocations.

Members.

- 1.—Any Catholic Indians may become a member of the League;
- 2.—The names shall be registered by the local secretary, who shall send them to the Regional Director.

- 3.—Members shall receive subscription cards and shall pay a membership fee, the amount of which shall be determined by the local council. These fees shall be sent to the Regional Director who shall use them for publication of the Bulletin by the national secretariat and for all purposes of regional organization.

Local and Regional Officers.

- 1.— It is recommended that wherever there are 10 or more members in a group a local council be formed made up of:
 - 1 — A President
 - 2 — A Vice-President
 - 3 — A Secretary-Treasurer
 - 4 — One, two or three councillors depending on the number of members.
- 2.— The president (in his absence the vice-president) shall conduct the meetings; he shall direct the discussions under the guidance of the missionary. It is recommended that the president occasionally invite other members of the local group to preside over the discussions.
- 3.— The Secretary-Treasurer shall keep the membership register up to date; he shall receive and record members' contributions which he shall forward to the Regional Director. He shall record the minutes of each group and council meeting.

- 4.— The missionary shall be ex-officio chaplain of the local group; He shall be its guide and advisor; he shall endeavor to attend all meetings; he shall lead the group in prayer at the opening and closing of meetings. He shall forward a report on the activities of his group to the Regional Director who, in turn, shall forward this information to the Secretariat of the Oblate Commission for publication in the press and in the Indian Missionary Record if space is available.
- 5.— Officers shall be elected every two years. Their names shall be forwarded to the Regional Director and to the Secretariat of the Oblate Commission.
- 6.— The Regional Director shall be named by the Provincial Superior; he shall co-ordinate League activities in all locals under his jurisdiction; he shall keep the Ordinaries informed of League activities; when feasible, he shall encourage the setting up of a regional executive.
- 7.— The Secretariat of the Oblate Commission shall act as liaison among the Regional Directors until the League can be organized on a national basis, namely a federation of all Indian Catholic groups and organizations in Canada, with own executive and secretariat, directly responsible to the Canadian Catholic Conference.
- 8.— Meetings will be held monthly if possible; otherwise meetings shall be held on occasions when the Indians are gathered at the mission.

Kamloops - Largest Indian School in Canada



Grade XI students in the chemical lab with biology teacher, Sister Superior Ann Mary, here study the peculiarities of the tapeworm. Many of the highschool students in the Kamloops Residential School came back after some years out of school, anxious to equip themselves for the business world of today.



These grade X girls in home economics class under Sister Mary Norma in the Kamloops Indian Residential School, come from places as distant as Fort St. James and North Vancouver. Here they learn to prepare some of the 1400 meals a day which are served in this biggest of Canadian Indian Schools.

Farmer, teacher, accountant, preacher, Rev. J. P. Mulvihill, Principal of the Kamloops Indian Residential School, has to be a man of many parts.

In addition to day and night responsibility for the health and welfare of over 400 pupils, he runs the business and administrative ends of Canada's largest Indian school, also supervises a big beef herd and a herd of purebred dairy cows.

A sawmill is thrown in for good measure, also a sizeable grain and vegetable farm.

Thirty-three Rescued in Flood

EUREKA, California — Two Indian brothers were credited with saving the lives of at least 33 persons during the Christmas flood disasters in three western states of the United States — California, Oregon and Nevada.

When the town of Klamath, Calif., was swept away, the brothers — Bill and Greeley Frye, manoeuvred their boat through swirling flood waters rescuing as many persons as they could.

Mr. and Mrs. Clifford Whitney, who spent nine hours clinging to

tree tops in the fast-moving waters, said the Indians showed great daring as they brought the boat through debris floating swiftly down the swollen stream. The brothers rescued the married couple safely, however.

Mrs. Whitney said: "The two men rescued 33 people in that one area. Then they took us all into their own home.

"They pulled one man off the top of a fence post and rescued a 92-year-old woman from her perch on a table as the water slopped up over its edge."

ROSE TERRY WINS SCHOLARSHIP AND PRIZE

by A. M. Bond, Lillooet, B.C.

The most cheering incident from a field nurse's standpoint was the graduation of Rose Terry from St. Joseph's School of Nursing in Victoria. Rose is a local Indian orphan from the Bridge River Band, who diffidently started training three years ago.

I was fortunate in being able to get the Local Women's Auxiliary of the Canadian Legion, writes Mrs. Bond, to "adopt" this student and for the past three years each month they have sent her a parcel from home, pocket money, the local paper and frequent personal letters.

Added to this backing has been considerable personal encouragement from Mr. Hett the previous Indian Agent.

Rose has been spending part of her annual holidays here since the Health Centre was opened which I feel has also given her encouragement and a certain amount of security.

She has been a delightful correspondent all through her training and in her last letter to me she states that she is hoping to take post-graduate work in Public Health.

These plans may change of course, especially as since her last letter, she has been awarded the scholarship and prize for the best Clinical nurse in her graduating class.

(Indian Health Services Newsletter)

Sunday Observance

VANCOUVER — Most Rev. William Mark Duke, Archbishop of Vancouver, recently preached a sermon in Vancouver in which he reminded his listeners of their obligation to avoid Sunday work for gain.

"Whoever does servile or quasi-servile work on Sunday without a cause, for gain or pleasure, commits a sin against the commandments of God," Archbishop Duke said. "If the work be kept up for more than two hours, it is considered a serious sin."

The Archbishop pointed out there are legitimate reasons that permit servile or quasi-servile work on Sunday. These are reasons of piety, charity and real necessity.

He said servile work is work done by the body during which the mind is not much occupied. Examples are tilling the land, gardening, pulling down and erecting buildings, repairing cars, tailoring, sewing, painting and all such manual labor.

Quasi-servile work is work not done by the body but which occupies the mind so much that it detracts from divine worship and does not permit the proper sanctification of Sunday. Examples are the various branches of trade, buying and renting, and the proceedings of law courts and trials.

Amusements, he said, may be enjoyed on Sunday "so long as they are innocent and not equivalent of Sunday work."

"To play a game on Sunday is one thing; to work at it for hire is another. All may indulge in the former but only necessity should excuse the latter."

The Archbishop quoted from an Encyclical by the Holy Father in which the Pontiff said: "Our soul is filled with the greatest sorrow when we see in what manner Christian people spend the afternoon of a holy day. Places of public spectacles and sporting events are crowded while the churches are less frequented than is decent."

New Classrooms Opened

Another classroom block was erected in the fall of 1955, to bring up-to-date classroom facilities at the Kuper Island Indian Residential School.

The new building was officially opened on November 15th. Rev. L. D. LeClair, s.m.m., is Principal of the Kuper Island School.

Other residential schools which were given modern classroom facilities by the Government, during the past year include: Kenora R.C., Onion Lake (Sask.), Lower Post, (B.C.), Vermilion (Alta.), Lejac (B.C.)

It is hoped that the McIntosh and Fort Frances Indian Residential Schools, (both in Northwestern Ontario), the Cross Lake I.R.S., in Manitoba, the Beauval, St. Philips, Duck Lake and Muscowequan schools in Saskatchewan, the Blood R.C. and the Assumption Schools in Alberta, the Kamloops and St. Mary's Mission Schools in B.C. will be given adequate classroom facilities within the next few years.

A new residential school (Wabasca R.C.) is being planned for Desmarais, Alta, while a classroom block will soon be under construction at Fort Chipewyan, Alta.

Research Projects To Help Indians

Winnipeg Free Press

The University of Manitoba will be approached early this year to sponsor a research and community development project on an Indian reserve and a Metis settlement in Manitoba.

Laval Fortier, deputy minister of citizenship and immigration, along with deputy ministers of provincial government departments, sanctioned proposals at a closed session of the Indian and Metis conference in Winnipeg to back a pilot study of Indian and Metis life and to provide technical assistance in developing economic self-sufficiency in the community.

The project calls for detailed study of the communities by a social anthropologist, following which a technical team of specialists in such areas as health

and welfare, agriculture and industrial development would be sent to the area.

Four-Year Project

The project would last an estimated four years.

Miss Maysie Roger, professor of social work at the University of Manitoba, said that funds for the study would be sought from private foundations either in Canada or the United States. The federal and provincial governments would probably be called upon later to provide funds and assistance in the development projects.

Also backed by the deputy ministers were schemes presented by Miss Beatrice Bridgen, head of the conference's education and comomics sub-committee, to provide immediate assistance to Manitoba's Indians and Metis through:

- A school program which would interest Indian and Metis children in co-ops, such as garden co-ops.

- An experimental four-week course in leadership for members of Indian and Metis communities.

- Wider utilization of training schemes already available through the federal and provincial governments.

For The Record

• Recent testimonials received by the Editor of the Indian Missionary Record included this letter from H. E. Bishop James W. Hill, of Victoria, B.C.:

"Please accept my sincere thanks for your gracious thoughtfulness in sending me a subscription to 'The Indian Missionary Record'."

I am looking forward to its regular arrival, helping to keep one in touch with the progress as well as the problems of our Catholic Indians.

May I congratulate you most cordially on the splendid work you are doing and wish you God's choicest blessings upon your efforts."

The Hon. Mr. W. J. M. Pickersgill, Minister for Citizenship and Immigration, wrote recently:

"As the Minister responsible to Parliament for the Indian Affairs Branch, I am keenly aware of the contribution which is being made by the various Churches with missions among the Indians.

I am, therefore, looking forward to reading your publication regularly as a reflection of your Church's views on many of the problems affecting Indian today."

• Readers of the Ottawa French Daily "Le Droit" have read with interest an editorial by Mr. Camille L'Heureux, Editor-in-Chief, on Wednesday December 14, 1955: "*Une situation à redresser*", dealing with the need for extended educational facilities for the Catholic Indian children of British Columbia.

• The President of the Catholic Church Extension Society of Canada, the Right Rev. J. A. McDonagh, D.P., in his weekly column published in a number of Catholic weeklies, drew the readers' attention to the Indian school situation in British Columbia.

Winter Training Courses Offered

by Roy Lewis

OTTAWA — Federal government authorities are studying a plan for winter training courses for Alberta Indians to help them get jobs in the spring.

The proposal calls for six-week courses on the reservation for Indian youths between the ages of 17 and 27 years, or older. The winter courses would be followed by short courses at the Olds School of Agriculture from April 5 to June 30.

The courses on the reserves would be practical ones, involving the repair of farm machinery and generally preparing the Indians for jobs in the Spring.

The plan also calls for a training program for girls. Homemakers' club work is to be intensified during the winter and 65 girls and young women are to be selected for a short course in homemaking at the Olds School of Agriculture from April 15 to June 15.

There is every likelihood the training proposals will be adopted by the government.

The courses on the reserves may be integrated with school work. It is hoped that boys over 16, who are leaving school in June, will be allowed to substitute the agricultural training for classroom work.

Some senior members of 4-H clubs may also be permitted to take the six-week course.

The reserve courses are to be given by assistants and other local instructional staff. It is hoped district agriculturists and members of the University's Faculty of Agriculture will serve as consultants, helping the assistants make the courses both attractive and profitable.

The short course at the School of Agriculture is to be given by the school's regular, experienced staff. Geared to the Indians' needs, it will include field work on the school farm.

Approximately 120 young men will be chosen for the Agriculture school training, selected from among the 240 trainees at approximately 12 centres where the winter course will be set up. An aver-

All Over Now!

• When Oscar Erickson landed his Norseman at Pelican Narrows on December 15, it spelt relief to the Nurse, Miss R. N. Thomas, who had a difficult maternity case on her hands.

Flin Flon's hospital and doctors were only 30 minutes away by air and the nurse decided to take advantage of it. Up she went with Mrs. Rodrigue Ballantyne, Sarah.

Only ten minutes out of Pelican Narrows the nurse touched the pilot's shoulder: "You may turn back now, she said, it's all over.

A stork would not have done any better; the big bird banked in salute and flew back to Pelican Narrows with one more passenger than it had taken aboard.

age of 20 trainees is expected to enrol for the winter study at each centre.

The girls' courses on the reserves also may be integrated with school work, and 16-year-old girls may be allowed to participate in the winter course in order to have an opportunity to qualify for the short course at Olds.

Similar courses will be offered in Southern Ontario, and, at a later date, in the Provinces of Manitoba and Saskatchewan.

Miracle Attributed To Lily of Mohawks

VATICAN CITY — The Vatican newspaper — "L'Osservatore Romano" — recently reminded Roman Catholics that it soon will be 300 years since the birth of Tekakwitha — an Indian girl on her way to becoming a saint.

Catherine Tekakwitha, who became known as the "Lily of the Mohawks", was born in 1656 at the Indian village of Ossernenon which is the site of the present Auriesville, N.Y.

Her father was a Mohawk chief and her mother a Christian Algonquin who had been captured by the Algonquins.

Tekakwitha died April 17, 1680 at Caughnawaga, Que. Her tomb near the St. Lawrence river now is a shrine for pilgrims.

The Roman Catholic Church Councils of Quebec and of Baltimore originally petitioned for her beatification and canonization. The formal cause for her beatification was first introduced to the Vatican's congregation of Rites on May 19, 1939.

Four years later — on Jan. 3, 1943 — Pope Pius XII authorized publication of a decree proclaiming the Christian virtues of the Indian maid.

Earlier this year a member of the Congregation of Rites at the Vatican said that evidence of a second miracle attributed to Tekakwitha's intervention has brought progress in the cause of her beatification. Evidence of miracles generally is required for both beatification and canonization.

Tekakwitha was 24 years old when she died. She had told Jesuit missionaries she wanted to devote her life to religious life. In this she was opposed by an uncle who wanted her to marry an Indian chief.

The girl fled through the forest to the village of St. Francis Xavier which had been built by the Jesuits near Montreal.

"L'Osservatore" said Tekakwitha appeared after her death to the missionaries, suggesting to them ways of bringing Christianity to the Indians.

More Responsibility

OTTAWA — Citizenship Minister Jack Pickersgill recently stated the government's policy was to encourage Indians to accept as much responsibility as they can in directing their own affairs.

"I am convinced that the Indians should be encouraged to accept just as much responsibility as they seem able to bear, said Mr. Pickersgill, who is also the government's superintendent-general of Indian Affairs.

He added: "... the more responsibility they can accept for their own affairs, both individually and as bands, the happier they will be and the greater will be their contribution to our common Canadian life."

Many Problems

The Victoria Times, commenting on the minister's statement, praised this objective in a recent editorial, but said there were many problems facing Canada's Indian in coming to full citizenship.

In the meantime, the Indians need direct help with such day-to-day needs as housing and employment.

The editorial also points out that Reg Hardy, himself a Haida and formerly secretary of the British Columbia provincial committee, now is working in Ottawa. Mr. Hardy now is a member of the federal department's staff.

EDITORIAL

Vocational Training

THE Minister of Citizenship is determined to implement a vigorous program for vocational training, not only for Indian pupils attending Residential and Day Schools, but also for young adults who are seeking remunerative employment.

Improved educational facilities are now being given at a substantial number of points across Canada, so that young Indians may be better prepared to earn a living, and to adjust themselves to a new way of life.

Vocational and practical training are emphasized more and more. The teaching of techniques of modern mechanized farming, animal husbandry, prospecting, carpentry, are among the courses now offered to young Indians.

While certain reserves have suitable agricultural land, more and more young Indians will have to seek employment off the reserves.

Placing agencies can readily be organized; successful contacts have already been made with logging operators, railway construction and mining companies, in order to secure employment for young and able-bodied Indians.

The primary aim of such a vocational program should be first of all to create modern, prosperous hardworking and self-supporting Indian communities on the reserves. The Indian should not be blamed, as it is being done too often, for "laziness and incompetence"; the real evil is found in the rapidly changing conditions from the old way of life, specially in the north of the provinces and in the North-west Territories.

A "sick, half-starved people cannot work nor learn" has it been said. It is pitiful to witness so many fine young boys and girls, educated in up-to-date schools, return to the squalor of dire poverty, living in miserable shacks or tents, without adequate clothing, depending on a poor, unbalanced diet.

This creates a vicious circle; the only way out of this circle is to enlarge the vocational training program now under way, and to implement an extensive re-habilitation program on the reserves.

A complete survey of housing, sanitation, ways of communication and transportation, should be initiated on every Indian reserve. This survey should include a study of the best market for garden, farm produce, fuel wool, timber, fish and fur.

It seems unfair that some employers will pay inferior wages to Indians, as compared to those paid to the non-Indian, as it happens now and then.

On Government-sponsored projects, such as road and bridge building, school and agencies building, on the reserves, preference should be given to Indian labor. This preference should be indicated in advertising projects for which bids are invited by the Indian Affairs Branch.

G.L.

More Live Off Reserves

By John WILFRED

The Indian population of this country, numbering at the moment about 150,000, is growing at a faster rate than any other single racial group.

This is a reversal of the situation that existed a couple of decades ago when the rate of mortality among Indians was so high it was feared that the race was on the way to extinction.

The change is due mainly to modern advance in public health measures in which Indians have shared. Tuberculosis, once the great scourge of Indian health, is becoming less and less a menace every year.

While Reserves continue to function under Federal Government support, they appear to be losing their traditional hold on Indian loyalty.

Only a few years ago the occasional young man or woman who expressed a wish to leave the Reserve for a wider field was looked upon as a traitor to the race.

Now, there is scarcely any parental opposition at all.

Consequently, many Indians of both sexes are entering into Canadian society and taking their places in the various trades and professions just like other Canadians.

Many of them have shown marked ability in teaching, law, nursing, engineering, and other fields requiring special training.

Integration - Not Assimilation

Digest of a Conference

By His Exc. Bishop P. Dumouchel, O.M.I.,
Vicar Apostolic of Keewatin.

VAST changes have occurred during the past century in the way of life of the Canadian natives. Three main factors are responsible for the gradual evolution of the Canadian Indian.

I—In colonial times, the Missionaries brought to the natives the light of the Gospel and the Christians' way of life. II—The white man, with his complex civilization, brought about the more exacting standards in food, clothing, lodging, besides the use of machinery and the establishment of schools. III—Finally, there is the mixing of Indian and non-Indian blood throughout Canada. If the Indian population of Canada has increased in number, the percentage of Indian blood has decreased.

The evolution of the native population is definitely marked by influence of these three factors.

The white man has no right to-day to call the Indian a "backward" Canadian; the white man's standard corresponds to a definite philosophy of life. The Indian has not the white man's psychology and mentality. In order to understand the Indian, one should be at least of mixed-blood. Even though physical traits of a people are changing, its mentality remains as a distinctive ethnic character.

Far from being backward, the Canadian Indian is in full evolution; compare the white man of 1855 to the white man of 1955; do the same for the Indian!

No one can deny that Indians are strangers in their own country. Until recently, very little industrial and mining development was done in northern Canada. Natural resources of all kinds are now attracting a great number of white men into what was the primeval forest, rich in fur, fish and wood.

The Indians, who used to live in isolated groups, are now submerged by the rapidly increasing white population.

It is quite normal that the Indian should resent the invasion of the white man in his own country. However, since active resistance is not possible, there remain for the Indian two alternatives: assimilation or integration.

Assimilation would mean the gradual disappearance of the Indian as such, and the destruction of tribal groups. A certain number of white men believe that the Indians should be assimilated as quickly as possible. However, experience shows that assimilation is not the solution to the native problem: for the majority of Indians, the social and economic situation would be much more serious for them, in the town and cities, than it is presently on the reservations. Further, the Indian has the right to live as an ethnic minority.

It would seem that the normal and logical reaction of the Indian would be to join the majority group, through gradual **integration** while keeping his ethnic identity, and attempting to emulate his white brothers, thus bringing a rich contribution to our Canadian way of life.

Integration requires a careful preparation. It should begin on the reserve, with the intelligent help of the missionaries, government officials, schoolteachers, and other non-Indian social groups. It should foster higher education for Indian pupils and a well-planned program in vocational training, completed by an effective placement service.

The gradual adaptation of the Indian to the white men's way of life can also be fostered by benevolent organizations and through well organized social and recreational centers. The pattern already set by the Government for the progressive integration of European immigrants to Canada should be followed for the first citizens of this country.

This policy of gradual integration requires the co-operation of the non-Indians, who are too often not sympathetic to the natives, and of the Indians themselves who are sometimes too anxious to leave their former way of life, and to jump into a new environment for which they are not yet prepared.

Let us remember that the Indians are human beings, that they need understanding, that they are citizens who should be helped in every possible way.

If the better class of white people do not win the Indians to their way of life, there is a danger that the lower, anti-social, element in our country, will influence the Indian to join forces with it, thereby aggravating a problem which is, at present, far from being solved.

'Walk in Moccasins' Then Try To Solve Indian's Problems

The Indian in Canada faces tremendous problems in his adjustment to civilization, Msgr. Paul Dumouchel, O.M.I., Vicar Apostolic of Keewatin, told the Ottawa-Hull Richelieu Club weekly luncheon.

Ottawa Journal

Key to a solution, he said, was educating the "white" church, government and lay leaders to an understanding of the Indian's characteristic differences in mentality.

"The Indian", he said, "doesn't understand our mania for time, because he doesn't go by the clock, or for the future, because he is only concerned with the present, or for work, which he considers slavery and only something necessary to keep him from starving."

He said that although modern Indians often have cars and television sets of their own, there is still this psychological difference although they have "come a long way from their 'savage' state 300 years ago".

Msgr. Dumouchel said the Indian, one percent of the Canadian population, must be helped to adjust to his responsibilities in civilization when he decides to leave his reserve, the isolated stronghold of his cultural heritage and centre of government patronage. In the city, he added, the Indian is often at a loss to adjust to a society which cares little for his sensitive unawareness of civilization's ways.

White Canadians, he said, could bear in mind an Indian proverb: "Walk in my moccasins for three days before you judge me."

Mohawk Choir Records

For your music library (and everybody has a record-player these days) we suggest you obtain a set of the unique recordings of the famed **Iroquois Mixed Choir**, directed by Father M. Caron, S.J., and for many years well known for their radio, TV and other concerts in Canada and the States.

They may be obtained by writing directly to Kateri Tekakwitha Guild, Mission of St. Francis Xavier, Caughnawaga, Quebec, Canada. There are two '78' discs, at \$1.75 each, postpaid:

MB 1619: **Hymn to Kateri Tekakwitha**, Conrad M. Hauser, S.J. and Alfred Bernier, S.J.

MB 1620: **Tekwanoronkwaniions** (Ave Verum Corpus) Mozart; and

MB 1621: **Tekwanonweronnions** (Introit of Midnight Mass) Gregorian **Kristos Ronontio** (Hymn to Christ the King) Beethoven

MB 1622: **Wari Jesonnakeraton, Areriiia** (Hymn for Easter) Handel. **Aetwawannakwekonhak** (Lauda Sion Salvatorem) Choral XVIII Cent. Strasbourg.

"The Law of the Yukon"

A new film on the Catholic missions in the Yukon Territory, edited by Fr. B. Studer, O.M.I., of the Vicariate Apostolic of Whitehorse.

This is the English version of the French film: "La Loi du Yukon".

It was prepared in the Ken Dare studios of Hollywood; the narrative by Mrs. Elaine Saint John, music by Chauncey Haines, Junior, narration by Marvin Miller.

This film can be bought from Very Rv. Msgr. Anthony J. Brouwers, Director, The Pontifical Society for the Propagation of the Faith, 1531 West — 9th Street, Los Angeles 15, Cal., U.S.A.

The price for the film is \$360. U.S. dollars.

Father Renaud's Monthly Letter

Ottawa, January 5, 1956.



Dear boys and girls:

Did you have a good Christmas? Did you enjoy your holidays? Now that you are back in school, I wish you a very Happy and Successful New Year. A little late maybe, but then, where were you on New Year's Day?

My last letter was written at Assumption school at the end of November. From there, I motored two days to Jousard, on Lesser Slave Lake. At that school is a group of senior boys, pioneering a new vocational course for Indians.

The first weekend in December was spent at Grouard, formerly an Indian school, but now occupied by boarders of the Alberta Welfare Department, the friendliest group of boys and girls you could find anywhere.

The next school was Wabasca, almost as isolated from the rest of the world as Assumption. The pupils staged a little concert for the feast of the Immaculate Conception. They really deserve the new building which has been promised by the Department.

Having completed the tour of the schools in Northern Alberta, I went all the way down south to St. Mary's school on the Blood Indian reserve.

Said reserve is the largest in Canada (kay-yes? Adeline, Thelma, Veronica) — and the school is one of the largest. Over 300 boys and girls in 10 classrooms, six recreation rooms, and two gymnasiums. Activities galore and singing all over the place, thanks to the natural talent of the kids and to the dynamic influence of Mr. Doucet.

At the end of the week, I paid a short visit to Stand-Off Day School, then spent an afternoon at Brocket Residential School. It may be a pocket size school, but there is nothing small about the friendliness of its pupils and their mastery of English.

We recorded a whole hour of songs together. I am bringing their voices back to Ottawa to show how wonderful it is to be working for you and with you. It was possible to attend the Christmas concert at both schools and to celebrate Christmas at St. Mary's.

I am now back in Ottawa, wishing I were still among you. Au revoir,

P. G. Renaud O.M.I.

THE QUESTION BOX

Is Marriage a contract as well as a sacrament?

For baptized Christians it is both a contract and a sacrament.

What do you mean when you say that marriage is a sacrament?

The Sacrament of Marriage is a sacred, sensible sign instituted by Christ to confer Divine grace on the husband and wife.

Does the priest marry a couple or do couples marry themselves?

The couple marry themselves, for the parties to the marriage are the ministers of the sacrament and the priest is the necessary and authorized witness of the Church.

Are civilly divorced people who have remarried really married?

If their first marriage is a true marriage, their second marriage is not a marriage but a state of adultery, for the two of the first marriage are still husband and wife, according to the natural and the positive law of God.

THE DRAMA OF LIFE

THE GREATEST COMMANDMENT

LOVE is man's highest activity, and God Himself is the noblest object of it.

So the first and greatest commandment is, "Thou shalt love the Lord thy Lord with all thy heart and soul and mind and strength."

Nothing is more important than that. Our misery begins the moment we forget it.

Yet there are people who would not tolerate from their own children what they expect God to tolerate from them. They completely ignore Him, with the studied insult of silent contempt. And to them He says, "If I be a Father, where is My honor? If I be

Master, where is My service?"

To the lawyer who correctly quoted the first and greatest commandment Christ replied, "thou hast answered right. This do, and thou shalt live." Lk., X., 28.

The implied alternative is obvious. The refusal to attempt the observance of this commandment can but turn the drama of life into a tragedy, with the disastrous wreckage of eternal death awaiting the unjust and rebellious soul in the end.

(to be continued)

(Imprimatur Die Aug. 15, 1940, J. G. Murray, Archbishop of St. Paul, Minn.)

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Saint Joseph, patron des Hurons

ADRIEN POULIOT, S.J.
(suite)

Les missionnaires se montrèrent, autant qu'ils purent, *reconnais-sants* envers saint Joseph. Dans cette espèce de capitale missionnaire qu'ils établirent au fond d'un repli de la baie Georgienne et qu'ils nommèrent, en l'honneur de l'Immaculée-Conception, la résidence de Sainte-Marie, ils voulurent que *l'église centrale et principale* qu'ils y élevèrent fût *dédiée au patron des Hurons*.

L'église de Saint-Joseph des Hurons fut, semble-t-il, le **premier sanctuaire de pèlerinage** en Amérique du Nord. On y venait de toute la Huronie. En une seule année, les Pères reçoivent trois mille pèlerins; parfois six ou sept cents en quinze jours, auxquels ils servent les trois repas. Ils arrivent le samedi soir pour passer le dimanche.

Ce jour-là, dans le modeste temple qui dépasse en grandeur et en beauté toutes les chapelles de leurs villages, ils assistent à la messe, au sermon, aux vêpres, à une grande procession suivie d'un salut solennel.

Parfois on y entend chanter en diverses langues, car Sainte-Marie est une "maison de paix" où se rassemblent et se réconcilient les nations ennemies, dans l'unité d'une même foi et la ferveur d'un même amour.

Au cours de 1644, le sanctuaire huron de Saint-Joseph fut enrichi d'une **aveur papale**, obtenue, croit-on, par le Père Jogues.

Urbain VIII, qui accordait au martyr de Jésus-Christ de dire la messe avec des mains mutilées, octroyait par son entremise une **indulgence plénière** à tous ceux qui, s'étant confessés et ayant communiqué, visiteraient avec piété, le jour de la fête de saint Joseph, l'église de la résidence de Sainte-Marie et y prieraient pour la concorde entre les princes chrétiens, pour l'extirpation des hérésies et



Bien que sa tentative de nager de l'île Newman à North Bay n'ait pas réussi, cette jolie Indienne de 14 ans, Betty Goulais, a néanmoins conquis les coeurs et l'imagination des Ontariens du nord. Elle a été retirée des eaux du lac Nipissing à cause des crampes. Elle avait parcouru 11 milles.

pour l'exaltation de la sainte Eglise.

L'indulgence était accordée pour sept ans; elle vaudrait donc jusqu'en 1651; il faudrait alors en demander le renouvellement. Hélas! l'offensive iroquoise des années 1648, 1649 et 1650, qui eut raison des Hurons, obligea l'Eglise huronne à retraiter.

Mais celui que les missionnaires avaient si fidèlement honoré, à qui ils avaient confié leur troupeau, que les Hurons eux-mêmes regardaient comme leur céleste protecteur leur démontra, au moment de l'épreuve, qu'il était toujours leur père et leur protecteur.

Le soir même du 16 mars 1649, victorieux à Saint-Ignace et à Saint-Louis, les Iroquois avaient envoyé des éclaireurs reconnaître l'état de Sainte-Marie et résolu de l'attaquer dès le 17.

Leur projet fut contrecarré par les vaillants Hurons du bourg de la Conception, qui reprirent Saint-Louis, mais pour le reperdre bientôt aux mains de l'armée entière des infidèles.

"Toute la nuit, raconte le Père Ragueneau, nos Français (de Sainte-Marie) sont en armes, attendant de voir à nos portes cet ennemi victorieux. Nous redoublons nos dévotions, qui étaient le plus fort de nos espérances, notre secours ne pouvant venir que du ciel.

Nous voyant à la veille de la fête du grand saint Joseph, patron de ce pays, nous nous sentimes obligés d'avoir recours à un protecteur si puissant.

Nous fimes voeu de dire tous les mois chacun une messe en son honneur, l'espace d'un an entier, pour ceux qui étaient prêtres; et tous, tant qu'il y avait de monde ici, y joignirent par voeu diverses pénitences, afin de nous disposer plus saintement à l'accomplissement des volontés de Dieu sur nous, soit pour la vie, soit pour la mort, nous considérant tous comme des victimes consacrées à Notre-Seigneur, qui doivent attendre de sa main l'heure qu'elles seront immolées pour sa gloire, sans entreprendre d'en retarder ou d'en vouloir hâter les moments.

(à suivre)

• Une lettre récente du R. P. Gérard Deschênes, attirait notre attention, à bon droit, sur l'emploi du mot "sauvage" qui devrait être banni à jamais du vocabulaire.

Cette observation mérite d'être rappelée à tous pour faire éviter certaines distractions ou certains oublis encore possibles sur ce point toujours délicat.

CONSERVATION DE LA FOURRURE DANS LE QUEBEC

Le programme de conservation des fourrures a pour but d'organiser les trappeurs indiens de façon à ce qu'ils retirent un revenu maximum de leur commerce de fourrure. Comme ce commerce est pratiqué par au-delà de la moitié des Indiens de la Province de Québec, le gouvernement canadien s'est efforcé de le mener à bonne fin.

La vente des peaux de castor formant la plus grande partie du revenu du trappeur indien, l'attention a été naturellement portée à la conservation de cet animal.

Comme la population des castors était pratiquement réduite à néant en bien des endroits de la Province de Québec, il y a quelques années, le service des fourrures du Département des Affaires Indiennes a conclu des ententes spéciales avec le gouvernement de la Province de Québec pour consacrer de grandes étendues de forêts à castors à l'usage exclusif des indiens.

Dans ce but, 12 "Réserves à Castors" ont été établies; elles forment un total de 327,440 milles carrés:

Rupert House	(1932)	7,540 m.c.
Nottaway	(1938)	11,300 m.c.
Old Factory	(1941)	30,000 m.c.
Peribonca	(1941)	12,600 m.c.
Fort George	(1942)	17,700 m.c.
Abitibi	(1943)	6,000 m.c.
Mistassini	(1948)	50,000 m.c.
Grand Lac		
Victoria	(1948)	6,300 m.c.
Manouan	(1951)	5,000 m.c.
Roberval	(1951)	20,000 m.c.
Bersimis	(1951)	21,000 m.c.
Saguenay	(1955)	140,000 m.c.

MAISONNEUVE TENTA DE FIXER DES INDIENS A MONTREAL

Ce rêve hantait tous les fondateurs et administrateurs qui s'étaient fixés au Canada. Maisonneuve n'échappa nullement à cette idée.

Vers la fin de juillet 1642, il vit arriver au fort quelques Algonquins qui revenaient de la chasse. Il leur offrit l'hospitalité et les invita cordialement à demeurer auprès de la jeune bourgade.

Mais ces Indiens, habitués à la vie nomade, ne voulurent pas abandonner leur existence de liberté. Ils ne voulurent pas accepter l'invitation du fondateur de Ville-Marie. Mais ils lui promirent que chaque fois qu'ils passeraient dans le voisinage, ils s'y arrêteraient.

Le chef autorisa les Français à baptiser son fils de 4 ans. Maisonneuve et Jeanne Mance furent tout heureux de servir de parrain et de marraine à ce premier Indien qui adhéra à la religion catholique dans la future métropole du Canada.



LA PUISSANCE DE LA PRESSE — Une Indienne de la réserve du lac Whitefish vient de sortir vainqueur d'une longue lutte avec le gouvernement fédéral. Elle avait tenté d'obtenir une pension de vieillesse après qu'elle eut cessé de faire de la trappe il y a deux ans. Cependant le gouvernement lui avait refusé cette pension alléguant qu'on n'avait pas de preuve suffisante sur son âge. Un officier provincial, attaché aux réserves, s'intéressa à son cas et mena une publicité fructueuse dans un journal du nord de l'Ontario. Fructueuse parce qu'elle alerta un témoin qui prouva que Mme Dan Bob, l'Indienne en question, avait 77 ans. Mme Bob recevra prochainement un chèque pour le montant de \$820, ce qui couvre la période antécédante, à partir de février 1954.

"La Loi du Yukon"

Film du Père B. Studer, O.M.I., missionnaire au Yukon, édité à Paris, sonore, en couleur.

On peut obtenir copie de ce film en s'adressant directement au Rév. Père R. du Bois d'Enghien, O.M.I., Procure des Oblats, 75 rue de l'Assomption, Paris 16, Seine, France. Le prix en est de \$625.

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