Ottawa Indian Conference Prepares Indian Trusts Division

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. L. Leval by Roy Lewis.

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 Seow 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 the 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 Leage, minister of northern affairs; Chief E. P. Garlow, Six Nations.

(Continued on p. 2, col. 1)

APPPOINTED 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 1956 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 1955, 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.

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.

REVISED CONSTITUTION APPROVED FOR CATHOLIC INDIAN LEAGUE

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 definitively 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 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 Otterburne Indian School and eight, (grades 9 to 11) at 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

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, Grassly Narrows, Pe-kangskum, Deer Lake, Frenchman’s Head, Osnaburgh House, White Sand, Longlac, Martin Falls, Fort Hope and Islington.

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(from p. 1, col. 2)

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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 to either 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 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.

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 possible 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 Mink, Remy Latour and 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 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 coordinate local organizations.

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

Build Own Road

NORWAY HOUSE R.C. RESIDENTIAL SCHOOL

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.

Indian Museum

Last 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 Remy, O.M.I.

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These grade X girls in home economics class under Sister Mary Norma in the Kamloops Indian Residential School, came 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 debris floating swiftly down the swollen street. 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 man from her perch on a table as the water slumped up over its edge."

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."

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 Indian Legion, writes Mrs. Bond, to "adopt" this student and for the past three years each month they have sent here 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 postgraduate 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.

(Inadian Health Services Newsletter)

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.s.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 Port 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 (Wasasca R.C.) is being planned for Desmarais, Alta, while a classroom block will soon be under construction at Fort Chipewyan, Alta.
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.

For The Record

- Recent testimonials received by the Editor of the Indian Missionary Record included this letter from H. H. Bishop James W. Hill, of Victoria, B.C.:
  
  "Please accept my sincere thanks for your gracious thoughtfulness in sending me a subscription to the "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.

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The Hon. Mr. W. J. M. Picker-
EDITORIAL

Vocational Training

THERE is a determined effort in Canada 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 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, especially in the north of the provinces and in the Northwest 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 wood, timber, fish and fur.

It seems unfair that some employers will pay inferior wages to Indians, as compared to these 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.,
Vicer Apostolic of Keewatin.

VAST changes have occurred during the past century in the way of life of the Canadian Indians. 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 so 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 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.
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 famous 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 Tekawitha Guild, Mission of St. Francis Xavier, Kahnawaka, Quebec, Canada. There are two '78 discs, at $1.75 each, postpaid:
MB 1619: Hymn to Kateri Tekwakitha, Conrad M. Hauser, S.J., and Alfred Bernier, S.J.
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MB 1621: Tekwakonoronkwanions (Introit of Midnight Mass) Gregorius Kristos Ekononlilo (Hymn to Christ the King) Beethoven.

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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)

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 marriage is a contract?

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 same marriage are still husband and wife, according to the natural and the positive law of God.

THE LAW OF THE YUKON

A new film on the Catholic missions in the Yukon Territory, edited by Fr. R. 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 Rev. Msgr. Anthony J. Browers, 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 $3.00 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 Joussard, 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.

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

The Law of the Yukon

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.

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CONSERVATION DE LA FOURRURE DANS LE QUÉBEC

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 les ancêtres de la majorité des habitants de la Province de Québec, le gouvernement canadien s’est efforcé de le mener à bon fin.

La vente des peaux de castor formant la plus grande partie du revenu des trappeurs indiens, l’attention a été naturellement portée à la conservation de cette espèce. Comme la population des castors était pratiquement réduite à n’être que 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 conserver de grandes étendues de terres 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 (1922) 7,540 m. c.
Nottaway (1938) 11,300 m. c.
Old Factory (1941) 30,000 m. c.
Nanabas (1941) 12,200 m. c.
Fort George (1942) 17,700 m. c.
Abitibi (1943) 6,000 m. c.
Mistassini (1948) 9,000 m. c.
Grand Lac
Victoria (1948) 6,300 m. c.
Maneoun (1951) 5,000 m. c.
Rupert (1951) 20,000 m. c.
Bersimis (1951) 21,000 m. c.
Saguenay (1956) 140,000 m. c.

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’il 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 $320, ce qui couvre la période antérieure, 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.