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## Religious Education Policy Maintai

### IMPORTANT STATEMENT MADE BY MINISTER PICKERSGILL

by Roy Lewis

OTTAWA.—A nationally-read Catholic weekly newspaper, *The Ensign*, quotes citizenship Minister Hon. J. W. Pickersgill as saying he intends to carry out the provisions of the Indian Act "to the letter of the law and in the spirit of the law".

The quotation is contained in a story by the newspaper's Ottawa correspuondent William J. Dewan, published in its Jan. 14 issue.

The story quotes from a story in the November issue of *The Indian Record*: "The administration of Indian Affairs in British Columbia seemed influenced by a policy of evading full responsibility in the education of at least 20 per cent of Indian pupils of Catholic faith" (as applied to other Catholic Indian children).

It also quotes the statement in the November Record that there are at least 700 Catholic Indian pupils who have no other choice but to attend public school notwithstanding the provisions of the Indian Act in respect to education which provides for Catholic or Protestant schools.

The *Ensign* article quotes Mr. Pickersgill as saying that: "in British Columbia the whole problem of separate school education and the schooling of Indians and Roman Catholic Indians in particular were at perhaps the poorest level of any of the provinces."

The *Ensign* continues: "On Indian education, the Citizenship Minister said the government had a three-point program well under way.

- "He outlined the points as:
1. Providing schools where there are no schools;
  2. Solving the ever-present problem of overcrowding by adding to present facilities when the need arose;
  3. Replacing obsolete buildings and equipment whenever possible. (This later point, he emphasized, was definitely third in the program.)

### Guy School Now Under Construction

The Pas, Man. — The contract for the construction of the new fireproof Guy Indian Residential School has been let January 13, to Leeper Construction Company of Flin Flon.

Construction work is scheduled to begin February 1st.

A two-mile road, linking the highway with the construction site, is now being completed.

It is hoped that the new building will be occupied in September 1957.



The Hon. J. W. Pickersgill, Minister of Citizenship.

"The Minister admitted quite frankly that he would like to see Indian and White children going to school together, sharing equally the best possible facilities the government could provide.

"As far as the religious aspect of the question went", he said, "the act was quite clear on that. It provided in spirit for Separate schools for Catholics and the spirit of the Act would be carried out."

Mr. Pickersgill said the government was building schools for British Columbia Indians as quickly as possible. He was aware that more than 700 Indian children had no other choice but to attend public schools because of a shortage of their own buildings.

"He would not commit himself on any plans the government might have for increased aid to British Columbia Indians.

"The only hint he gave that better things might be in store was to say that he wasn't too satisfied and knew of no one else who was happy about the progress in Indian education in any of the provinces."

• It is estimated that the Indian population of Canada, which now stands at close to 152,000 is at least, if not slightly over, 56% of the Roman Catholic faith.

### HISTORY CONFIRMS PRINCIPLE OF DENOMINATIONAL EDUCATION IN BRITISH COLUMBIA

CONFEDERATION found the Indians throughout British North America living under conditions widely differentiated, not only by varying tribal customs and characteristics, but also in respect to diverse governmental policies in the several colonies. Each of the present Provinces of Canada, prior to its entrance into the Union, followed its own policy in regard to the administration and management of the affairs of its native Indian citizens.

In British Columbia there had been attempts to formulate a policy for the natives, but any claims for territorial rights was expressly denied and the only obligation acknowledged was the provision of reserves with the future possibility of education.

In the 13th Article of the Terms of Union agreed to in 1871, it is stated inter alia:

"The charge of the Indians, and the trusteeship and management of the lands reserved for their use and benefit, shall be assumed by the Dominion Government, and a policy as liberal as that hitherto pursued by the British Columbia Government shall be continued by the Dominion Government after the Union."

#### Education

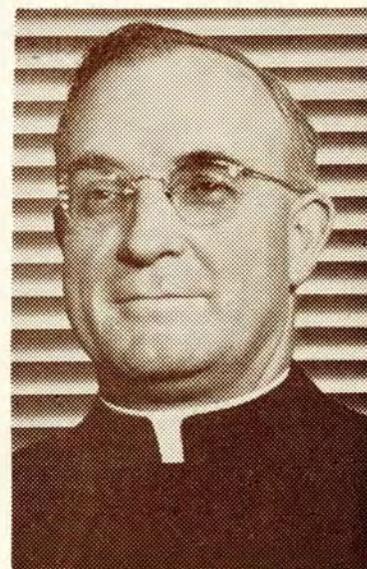
Hon. David Laird, Minister of the Interior and Superintendent General of Indian Affairs, in a report adopted by the Privy Council on November 4th, 1874, refers to the policy of the Crown Colony

"as little short of a mockery of the claims" of the Indians, because the aid given to it in the shape of land and for education fell short of that given in old Canada.

In a Memorandum of the Hon. Geo. A. Walker, the Attorney-General, on the subject of the Indian affairs, dated 17th August, 1875, to a Committee of the Executive Council and approved by His Honour the Lieutenant-Governor on the 18th day of August, 1875, it is stated among other things:

Cont. p. 2, col. 3

### Bishop O'GRADY, O.M.I.



His Exc. Bishop F. J. O'Grady, O.M.I., will be consecrated at St. Augustine's Church in Vancouver, on March 7th.

Metropolitan Archbishop Duke of Vancouver will be the consecrator, Archbishop Jordan, O.M.I., and Bishop Jennings, will be co-consecrators.

His Exc. Archbishop Pocock of Winnipeg, will deliver the sermon.

### N.W.T. Students Taking Carpentry Courses In Calgary

Calgary, Alta. — Thirteen Indian boys and youths from the Northwest Territories are now in Calgary taking a 10-week course in carpentry at the Provincial Institute of Technology and Art.

The course, sponsored by the Northern Affairs Department, is part of a federal government program of vocational education in the north.

The youths are learning about power tools, saws, lathes and drills. Technical terms like mortising, dove-tailing and rabetting are becoming part of their everyday language.

## JOUSSARD DEFEATS WABASCA



The Joussard Hockey Players Visit Wabasca

(F. Sauv )

Joussard, Alta. — At the suggestion of A. H. Murray, Agency Supt. of Lesser Slave Lake, a group of eager hockey players and fans paid a visit to Wabasca during the Christmas holidays.

On December 28, the Joussard I.R.S. hockey team, coached by Lawrence Mathews and Fathers Sauv , O.M.I., Principal, J. W. Dub , (Joussard), B. Guimont, (Grouard), L. P. Lachance, O.M.I. (Faust), Mr. and Mrs. J. Claveau and their daughter of Joussard left for Desmarais, Alta., Wabasca I.R.S.

A cordial welcome was extended to all by Fr. E. Fillion, O.M.I., Principal, and the Sisters of St. Martin Mission.

At 2 p.m., the players were on the ice and the spectators circled the rink. Mr. Conrad, field agent for the Lesser Slave Lake Indian Agency and Mr. Donaldson, manager of the H.B.C., watched the game with his family. Each score was recorded by staccato blasts from the horns of the cars in the improvised grandstand.

Credit is due our defeated opponents for their fine display of sportsmanship. They were at a decided disadvantage from the beginning of the game; their two best players were absent and this was Wabasca's first game of the season.

During the evening all enjoyed a western movie, through the courtesy of Fr. Sauv . Thanks to all at St. Martin's Mission, for a very pleasant and never-to-be-forgotten two days of vacation. We trust that they will use our invitation for a visit and return game as soon as possible!

### STAFF NURSE

Rose Terry, R.N., has been appointed to the nursing staff of St. Joseph Hospital in Victoria.

Educated in Kamloops Indian Residential School, she graduated from St. Joseph's School of Nursing, Victoria, last May.

She is one of the first Indian girls of Western Canada to become a Registered Nurse.

## 25 Years A Teacher In The Same School

(J. Serrurot)

Desmarais, Alta. — The personnel of St. Martin's I.R.S., of Wabasca, honored Sr. Helene de la Croix, on December 8; she has been teaching at that school since 1930.

She was born in Manchester, N.H. She was first sent to Joussard, then in 1920, to Fort Vermilion, in 1926, she came back to Joussard, then spent two years at Grouard and has been at Wabasca ever since 1930.

His Exc. Bishop H. Routhier, O.M.I., Vicar Apostolic of Grouard, and Father Andr  Renaud, O.M.I., Superintendent of the Indian and Eskimo Welfare Oblate Commission, were present at the celebration.

A program of songs and recitations was presented by the school pupils on this occasion.

Congratulations and best wishes to Sr. Helene!

### Visited Residential Schools

Father Renaud had arrived in the Grouard Vicariate the previous month, in order to visit the Residential Schools, where tests were administered to the pupils of the higher grades and conferences were given to the school principals and personnel.

Father Renaud visited St. Francis Xavier School of Sturgeon Lake, (Calais, Alta.); Fort Vermilion — where he saw the new classroom block erected by the Indian Affairs Branch, — as well as the new day school at Boyer River; then he visited Assumption school (Hay Lakes) and later Joussard and Grouard residential schools.

### 1954 INDIAN CENSUS

The official census of the Indian Reserves of Canada, is now being printed by the Government; it is expected that it will be released early in the Spring of this year.

## Three Chiefs Gave Views On Condition Of Indians

EDMONTON, Alta. — Indian members from Hobbema reservation and a display of Indian handicraft featured "Indian Night" in the Alberta College auditorium recently.

More than 400 persons attended the rally. Included in the audience were a number of Indians from reserves in the Edmonton district.

Jack Deakin, Edmonton Journal staff writer, guest speaker, commented on a series of articles on the life of the northern Indians published in The Edmonton Journal recently.

Dr. A. B. Irwin, of the federal government replied to Mr. Deakin's criticism of the administration of Indian affairs in northern Alberta.

### Education Improves

Dr. Irwin stated that in the government's educational program, much improvement is noticed in educating the northern Indian. "In the Fort Vermilion area," Dr. Irwin stated, "there now are more schools, but the department finds it difficult to keep the children in school as the parents of the children are of a nomadic nature and wander throughout the reserves."

### Chief's Views

Other speakers included three Indian chiefs, one of whom stated he was pleased with The Journal's articles on the northern Indians and added that in his opinion the Indian is slowly being crowded out of suitable land on which to settle.

He said there must come greater understanding among the Indians themselves, adding that some bands are much better off financially than others yet they are not too considerate of each other and permit conditions of poverty while they themselves live under much happier conditions.

### History confirms . . .

(from p. 1, col. 4)

*"It has been said that no system of education, in its restricted sense, was established on behalf of the Indians. While this is admitted, it may also be stated that the government merely deferred the subject, believing that it was far more important in the interest of the community at large to first reclaim the Natives from their savage state and teach them the practical and rudimentary lessons of civilized life."*

### Role of Churches

From the foregoing it will be seen that in British Columbia, as in other provinces, Indian schools, for the most part, were supported by missionary societies, religious orders and the Indian bands themselves — little assistance being given by the Legislatures.

Low salaries were paid and the attendance was irregular and in consequence, the schools were not effective.

Anglican missionary and educational work began in 1857 with the remarkable and successful missionary enterprise undertaken by Mr. William Duncan among the Tsimshians at Metlakatla, first in British Columbia and later in Alaska.

We find M. l'abb  Demers at Fort St. James in 1842, followed by Father de Smet, S.J., in 1845. Owing to lack of workers, the Catholic missions had to be abandoned and it is only in 1868 that the Carriers were visited by Mgr d'Herbomez, O.M.I., and by Father McGuckin, O.M.I. (1869) who evangelized the Denes of Fort St. James, the Babines of Lake Babine, the Hagwilgets of Rocher Deboule, the Sekanee of Fort McLeod and other tribes of Northern British Columbia.

### Federal Help

After the Union (1871), the Dominion Government extended to the Indians of the province of British Columbia the same system of education which had proved successful in the old Province of Canada, e.g., an informal union between Church and State under

which all Canadian Indian schools were conducted upon a joint agreement between the government and the denomination as to finances and system.

This was made possible by the British North America Act which wisely allotted control of the Indians to the Dominion, giving the Federal Parliament power to legislate for Indians and Indian reserves.

This also ensured for the Indians a uniform treatment in matters of education and permitted the establishment of residential schools conducted under denominational auspices, the exclusive rights with respect to Indian education being held by the Federal authorities and not by provinces.

### Previous to 1896

The following boarding and industrial schools were founded in the Province previous to the year 1896, with the date of their establishment and grouped under the different Churches which had them in charge:

**Boarding schools:** All Hallows — 1887, (Anglican); St. Mary's — 1892, (R.C.); Port Simpson — 1893, (Methodist); Alert Bay Girls' Home — 1895 (Anglican).

**Industrial schools:** Kamloops — 1889, (R.C.); Kuper Island — 1889 (R.C.); Alert Bay — 1892, (Anglican); Metlahkahtla — 1889 (Anglican); Kootenay — 1890 (R.C.); Williams Lake — 1892 (R.C.); Coqualeetza Home — 1890 (Methodist).

## C.I. LEAGUE ACTIVE AT HOBHEMA

### Central Indian High School Requested

A. Allard, O.M.I.

HOBHEMA, Alta. — At a well-attended meeting of the Catholic Indian League of Canada, held December 4, 1955, at Hobbema, Chief Rabbit of Montana Indian Reserve, former Chief John Cattleman (Montana), Councillor Jim Ermineskin, a grand-son of the famed Chief Ermineskin, spoke in support for the establishment of an all-Indian High School at Hobbema.

Two guests were present from the Frog Lake Reserve; they endorsed the pleas made by the Montana and Ermineskin speakers.

#### Indian High School

Members of the Rocky Mountain House band, and of the Winterburn Reserve, also expressed their desire for the establishment of an all Indian High School at Hobbema.

Chief Dan Minde, Councillor Cyprian Larocque, Councillor George Cattleman (Montana) also addressed the meeting.

Very Rev. Father O. Fournier, O.M.I., Provincial of the Oblates for Alberta and Central Saskatchewan, encouraged the efforts made by the members of the League, and endorsed the proposition of the establishment of a central Indian High School for Alberta, at the Hobbema R. C. Indian Residential School.

#### Montana I.R.

A Home-makers' club has been organized recently on the Montana Reserve.

It is understood that a school building will be moved onto the Montana Reserve to accommodate approximately 35 day students.

#### Curling Rink

Both Indians and Whites of the Hobbema Community will soon enjoy curling matches. 84 members make up the membership of the new curling rink association.

## Appointed Principal at Onion Lake

Edmonton, Alta.—Rev. Father Simon-Rolland Gagnon has been appointed Principal of the St. Anthony's Indian Residential School (Onion Lake Reserve), replacing Father Jean Lessard, O.M.I., who had to take leave of absence on account of ill health.

Father Gagnon was formerly resident missionary on the Goodfish Lake Reserve.

We wish to take this occasion to express our appreciation for the enlightened educational work performed by Father Lessard, during his long stay as Principal of the Onion Lake R.C. Residential School; we wish him a prompt recovery.

Recently, a four classroom building was opened, in connection with the Onion Lake Indian Residential School.

134 residential pupils and 53 day pupils are in attendance at the St. Anthony's Indian School.

Rev. Fr. G. M. Latour, Principal of the Ermineskin Indian Residential School threw the ceremonial

first rock. He predicted that many of the Indians will shortly be participating too.

Many of the 1,800 Ermineskin, Louis Bull, Samson and Montana tribes dropped into the rink for a look at the fun, and they like what they saw.

Even Father Latour said he intended to take up the game, so as not to be left out of the fun.

#### Attendance 371

The actual number of pupils in attendance at the Ermineskin Indian School, totals both for boarders and day scholars, 371.

Will over 200 boarders in the Fall of 1956, and 180 day scholars, a third school bus will be needed.

## Missionary Convention At St. Albert

J. Serruot

St. Albert, Alta. — Twenty-five missionaries to the Indians from Alberta and Saskatchewan, attended a convention held Dec. 27-28 in St. Albert.

The convention was presided over by Fr. O. Fournier, O.M.I., Provincial; the organizer was Father Bernet-Rollande, O.M.I., who acted as secretary.

Father André Renaud, O.M.I., Superintendent of the Oblate Indian and Eskimo Welfare Commission, of Ottawa, directed the discussions in such a competent and enlightened way, that no doubt he was a key-man at the convention.

Among topics discussed were:

- 1.— The two concepts of integration of the Indians into Canadian society; ways and means of implementing this integration;
- 2.— The Indian and Metis living in the cities;
- 3.— The Catholic Indian League of Canada;
- 4.— Economical and social problems of the Indians;
- 5.— School questions: policy, aims;
- 6.— Religious and priestly vocations among the Indians;
- 7.— Missionary apostleship among the Indians.

His Exc. Archbishop A. Jordan, O.M.I., attended the Congress.

## Miss Stella Trudeau, R.N.

Sudbury, Ont. — Recently, Miss Stella Trudeau, of Wikwemikong, Manitoulin Island, Objiway girl, 19, received her cap and diploma's qualified nurse at the Mary Mount School of Nursing at the Sudbury General Hospital.

Congratulations, Miss Trudeau!

## LAST OF BEOTHUKS REMEMBERED

Roy Lewis

St. Johns, Nfld. — A plaque commemorating Nancy Shanawdithit, the last of the Beothuck Indians, is to be hung in the museum at St. Johns, it was announced recently.

Shanawdithit died of tuberculosis in the autumn of 1892. She had been captured five years earlier by trappers who shot a man and a woman and took Shanawdithit, her mother and an older sister to Twillingate, Nfld.

Shanawdithit, when captured, was 22 years old — a handsome girl, nearly six feet tall, with a shy, bright smile.

Her commemoration recalls one of the darkest chapters in Canadian history.

Before explorer John Cabot discovered Newfoundland in 1497 the Beothuks lived there as a happy, populous, strong people. Historians say they were relatives of the Algonquins and had many similar customs.

They lived in a land of plenty; the rivers abounded with salmon and trout; cod teemed along the coastline; herds of caribou roamed the interior, and there were plenty of wild fowl.

Then settlers came and treated the Indians brutally, capturing them as slaves and killing them off. No one tried to help the Beothuks.

By the 18th century, they were a sick, frightened people, numbered only in the hundreds, and fearfully keeping on the move in the deep woods — afraid of contact with the whites.

After Shanawdithit was captured, expeditions went to try to find — and help — her people. They found only empty wigwams and rotting canoes.

Shanawdithit died in 1892 and was buried in a graveyard in St. John's — the last of the Beothuks.

### New League Centers

A recent report indicates that the Catholic Indian League of Canada is being organized at Cold Lake Reserve, by Father LeCalvez, O.M.I., and at Beaver Lake, by Father Châtagnier, O.M.I.

## RECEIVES GIFT FROM GOVERNOR GENERAL



Uduriak, an Eskimo from Cape Dorset, Baffin Land, saved the day last summer when her father, Pitsulak, ran short of native copper, to complete the mace which was being made for the Territorial Council.

She presented her most prized possession, a copper kettle, to the Queen, so that the mace could be finished.

Recently, she received, parachuted by plane at Cape Dorset, as a personal gift from the Governor General of Canada, a brand new copper kettle complete with lid.



Fr. Gérard Paris, O.M.I.,  
missionary at  
Little Grand Rapids, Man.

## Mrs. Rohner Honored

(Indian News)

Sturgeon Falls, Ont. — Recently, Mrs. Nellie Rohner, born Nellie Commanda, of the Nipissing Reserve, was honoured by the Sturgeon Falls Kiwanis club.

She is better known, professionally, as Princess Red Rock, a well known opera and light opera singer who toured many countries.

Nellie began to attract attention with her singing as a pupil at the Spanish Indian Residential School. Later, she earned a Bachelor of Arts degree at the Eastern School of Music at Rochester, N.Y. She continued her study in singing, in France.

## "Brave Eagle" TV Feature

An interesting television series had its initial presentation on September 28, 1955, through the courtesy of CBS Television (U.S.A.). "Brave Eagle" appears on channel 2, to revive and re-live many incidents in the lives of the Cheyennes.

In this series, the American Indian is not depicted as an artificial human being. He is human, he has his loves and his hates; he faces the necessity of overcoming his weaknesses and his fears. The story of "Brave Eagle" is thrillingly told.

(Ed. Note: We hope that the Canadian Broadcasting Corporation will take its cue from CBS).

## Seagull Girl's Pet

(Edmonton Journal)

TIMAGAMI, Ont. — A seagull has become the pet of a little Indian girl who found it with a broken wing and nursed it back to health.

The daughter of Jimmy Friday, an Ojibway Indian guide who operates a camp in this part of the Sudbury area, found the injured bird last spring and with her father's help mended the broken wing.

Tourists are always astonished when she calls, "Here, seagull; here, seagull," and the big white bird flies to her shoulder.

The gull accompanies her to the kitchen for a handout of scraps and breadcrusts and then flies back to the lake.

## Praises Homemaker's Clubs

Roy Lewis

Windsor, Ont.—A member of the Canadian parliament, who has led his fellow-parliamentarians in study of Indians' needs, has praised Indian women for their contribution towards the welfare and progress of their people.

Don F. Brown, member of the commons for Essex West, made his remarks in a recent speech here. Mr. Brown was chairman of a House of Commons committee that studied revision of the Indian Act.

He says the federal government has great confidence in Indian women, and that Indian mothers have used their family allowance payments for good purposes.

Throughout the reservations, he said, it is found that children are getting warm clothing, having lunches provided at school, and are taught good health practices such as washing clothing and brushing teeth.

### Great Contribution

He said homemakers clubs on the reservations have contributed greatly to the advancement of Indian welfare. Many Indian women have become proficient in sewing and making their own and their children's clothing from participating in homemakers clubs.

The clubs support a variety of projects and conventions of all the clubs are held in various districts to which delegates are sent to exchange ideas.

There are now 169 clubs. He said eleven of them made 7,196 garments which were sold for \$17,915.

Thomas Jacobs, brother of Fr. Michael Jacobs, J.S., died January 23, when he fell off a steel rigging job in New York City. Our condolences to the bereaved family.

This advancement in education of Indian women resulted from the revision of the Indian Act in 1951 which gave women the right to vote in band council elections.

There are 59 women holding office on Indian councils in Canada and three of them are Indian chiefs.

(Among the Iroquois there is a matriarchal society: a number of Indian women are chiefs and councillors in their bands and many observers say they are doing a better, more sensible job than many men have done.)

Mr. Brown also spoke of the progress made in education of Indians and of how well Indians were doing in school.

### 52 Native Teachers

There now are 52 Indian teachers. He says one Indian — a school supervisor — is in charge of 26 teachers, including one non-Indian teacher.

In 1945 there were 17,000 Indian pupils; today there are 32,000.

Ten years ago there were almost no Indian pupils in high school; today there are 1,600.

There are now 350 day schools, 67 residential schools, 6 secondary schools and 12 hospitals schools.

Brown said the Indian race has contributed dentists, service club speakers, nurses and many other persons who have contributed to society.

## SUCCESSFUL HUNT

(Letter to Father Moraud, O.M.I.)

Knee Lake, Sask., Dec. 15, 1955

I am writing about our trap lines; we came back yesterday; we took five days on the river to reach the place and we waited for it until it froze up. We stayed about two weeks; we went to Costagan Lake to set our traps. Then we started to hunt moose; there was no cariboo there.

My father shot one moose, my brother shot three moose. We had lots of meat and lots of fat and dog feed. Then we started home on the sixth of this month.

After we looked, all our traps, we killed 17 mink, 7 otters, 18 beavers, 12 weasels. We could have killed more if it had not been so cold.

The snow is about 3 feet deep. My father (Thomas) is going to the sanatorium; the Doctor sent for him.

I shake hands with you; I always think of you when I was in the north.

I will pray for you Father, and you pray for me too.

Philip Wolverine, trapper.

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## TRAINING PROGRAM ENDORSED

by Roy Lewis

EDMONTON, Alta.—A recent editorial in the Edmonton Journal praises the program of improved agricultural and vocational education for Alberta and northern Indians announced recently by the Indian Affairs branch of the federal government.

The editorial calls it a "progressive and commendable step".

The Journal points out that it has long been recognized that the best answer to Indians' problems is to educate them for trades so that they can get jobs and take an equal place in industry and agriculture.

The Journal says the new system promises to be "much more systematic and thorough". The Indian Affairs Branch was drawing on the Alberta Department of Agriculture for help. Provincial instructors would conduct short courses in agriculture for young Indians on Alberta reservations.

Such course have had a great success with non-Indian boys and girls, the Journal noted, "and it is to be hoped that they will be equally successful among the Indians."

The editorial points out that many Indians have learned to become progressive and prosperous farmers among the Blackfoot in southern Alberta, the Iroquois in Ontario and in some other tribes.

"There is no reason, assuming that the new program is persisted in, why equally good results cannot be obtained in other Alberta reservations."

### Northern Affairs' Education Division Sponsors Trainees

However, the article points out, agriculture cannot be the answer for far northern Alberta and the Northwest Territories: "The climate is too severe and uncertain and the soil too barren for farming to offer much prospect except in certain favored areas.

"A more promising solution is to train Indians for industrial and construction work, so that they can share in the mining and other development now growing in the north."

"That," the editorial concludes, "is presumably what the department has in mind in sending a number of young Indians from the North to study carpentry at the Provincial Institute of Technology and Art in Calgary."

They'll use the knowledge in good jobs when they return to their N.W.T. homes. So will two Eskimo boys — George Porter of Gjoa Haven, N.W.T., and Bobby Punupkuk of Cambridge Bay, N.W.T., who were expected to join the class a few days after it began.

With the group when they registered at the school was T. H. Taylor, the Northern Affairs department's vocational education director.

They are not the first Indians to study at the institute but they are the biggest group to do so.

The N.W.T. Indians who registered were: George Mandreville, Charlie Kennedy and Joe Joseph De Lorme of Fort Smith; Roy Basillie and Fred Beaulieu of Fort Resolution; Charlie Bouvier of Yellowknife; Pat Martell and Leo Fabian of Hay River; Willie Sake, Morris Lafferty and Arnie Hardesty of Fort Simpson; John Gardebois of Fort Good Hope and Peter Ross of Aklavik.

### CATHOLICS IN U.S.

Catholics in the United States of America are still far and away the largest Christian body in the country, although the group total of Protestants is much larger.

According to figures issued by the "Yearbook of American Churches," which is published by the Protestant National Council of Churches of Christ, Protestants of all denominations make up 35.3 per cent of the population, and Catholics 20 per cent.

Protestants number 57,000,000, Catholics 32,000,000 and Jews 5,500,000.

## CATHOLIC PRESS MONTH

The Catholic Press can and must rely, in its loyalty to the cause it serves, on all who serve the same cause.

The Catholic Press is engaged in the task of utilizing publications to inform, as well as to form the individual reader in the light of truth.

In publishing the INDIAN MISSIONARY RECORD, we are conscious of a very specific purpose: we want our readers to know the Church and its teaching better; we want our readers to be informed on the progress made in the field of education, of social welfare, of missionary endeavour.

We trust our readers will remain loyal and faithful subscribers to our magazine, which is the only Catholic publication in its field.

## FORT CHIPEWYAN CRAFT EXHIBITS



The boys at the Fort Chipewyan I.R.S., in Northern Alberta, are keenly interested in manual training. The table shown here was made by George Vermilion for his mother; Jimmy McDonald (grade 7), also in the above picture, made a bench for his mother.



The Fort Chipewyan girls are adept at knitting, sewing, embroidering, as it is evident from a look at the above picture.

### Separate School Opened at Simpson

Simpson, N.W.T.—On January 5, under the patronage of the Parent-Teacher and Home and School Associations a new classroom was opened at the Fort Simpson Federal Day School.

Father S. Lesage, O.M.I., blessed the new building; this new school replaces the former St. Margaret's Indian Day School, which is the property of the Catholic Mission. The former school building will be used as a parish hall.

On this occasion, Chief B. Cazon addressed the meeting both in the English and Slave languages, stressing the influence of the family on the progress of learning and training at the school.

"If you really love your children, send them to school", said Mr. Cazon. He encouraged the pupils to aim at higher education.

### 145 CATHOLICS AT GRAND RAPIDS

According to a recent report sent by Fr. Pietro M. Bignami, O.M.I., there are 35 treaty Indians of the Catholic faith at Grand Rapids, Man., on the west shore of Lake Winnipeg, directly across from Poplar River.

There are also 120 Catholic Metis residing at Grand Rapids.

Father Bignami is also in charge of the mission of Chemawawin, where there are 25 Catholic treaty Indians and 45 Catholic Metis; also at Moose Lake where there are 13 Catholic treaty Indians and 90 Catholic Metis.

The Grand Rapids church was erected in 1903, by Bishop Charlevoix; in 1953, it was renovated. It is located on the Delta of the Saskatchewan River.

## ABOUT PEOPLE AND PEOPLE

SOME Canadians are convinced that the welfare of our Indians is the exclusive responsibility of the federal government. Others will go as far as accept the voluntary contribution of non-government agencies such as the Churches, but, strictly under terms set by government officials.

What is too often forgotten is that Indians are people, or groups of people, who, as such, have suffered more than profited from contact with another group of people: our own. The problem began in terms of people (at the time when the federal government did not even exist); eventually it will have to be resolved in the same terms.

Undoubtedly, we, as a people, are represented by Parliament who, in turn, acts through Indian Affairs and Indian Health Services officials. But this articulated machinery takes care of only the affairs of the Indians (reserve lands, titles, economic development, academic instruction and occupational training, etc.), not immediately with Indians as people.

It is only in part the individual Indian and the individual non-Indian, both of them Canadians, and, in part, the Indian band and the near-by non-Indian communities who can and must solve the problem in terms of people. Paper-work and red-tape can never take the place of a handshake, a cup of coffee, or, for some, a glass of beer.

Hence it is a healthy sign when non-Indian individuals communities and associations manifest a sincere concern as to what existed before the coming of the whites. What happened since and what goes on behind the "buckskin curtain". It might be argued that their primary interest should be about the Indian who has crossed the dividing line and left the reserve. But said line and reserve are purely legal creations.

What the Canadian people must know is what is happening to the Indian people as such, on and off the reserve. Keeping this information secret is only delaying the friendly integration of the two.

A.R., o.m.i.

## BEHIND THE BUCKSKIN CURTAIN

THE December meeting in Ottawa of delegates of Canada's reservation Indians and federal government officials — held behind closed doors — may be an illustration of too much secrecy.

Public officials have a right to a certain amount of secrecy, especially in early stages of developing programs when frank discussions among officials and others may serve to whittle away the unworkable or impractical ideas before they are presented as part of an official plan and cause undue alarm.

But the recent meeting in Ottawa was no such a gathering.

It was an opportunity for the delegates to air their grievances before the government officials. But because of the secrecy the public did not have the opportunity to learn what those grievances are.

One of the purposes for which the government called the meeting was to discuss proposed amendments to the Indian Act at the current session of Parliament.

It seems reasonable to expect that the public would have a right to know, in advance of the session, what those proposed amendments were, and how the Indians themselves — the persons most closely affected — felt about them.

But the public did not learn these things. The reports emanating from behind the closed doors were sketchy and gave no indication of Indian reaction to government suggestions.

In our democracy it is bad to assume that everything is always going well and that everyone is satisfied. No one expects the government to be perfect nor the Indians completely happy with the administration.

Healthy, open discussions might have brought public sympathy for the government by showing that, though conditions are not perfect, the government is trying to serve.

Instead, unhealthy public suspicion may have been created by the cloak of secrecy.

ROY LEWIS.

## BISHOP FERGUS O'GRADY, O.M.I.

A former missionary of British Columbia is returning as Bishop to the Pacific Coast of the Province. His Exc. Bishop Fergus J. O'Grady, O.M.I., succeeds to the Most Rev. Anthony Jordan, O.M.I., who is now Co-Adjutor Archbishop of Edmonton.

As Provincial of the Oblates, Father O'Grady directed an ever growing community which is devoted to missions, parishes and teaching from the Atlantic to the Pacific.

Prior to being named Provincial, Bishop-elect O'Grady had devoted most of his priestly career to the development of the missions and Schools among the Indians in the province of British Columbia.

He has a burning interest in the history of the missions of the old Oregon territory and of the present day British Columbia, in which the Oblates played such a notable part.

He never tires of extolling the virtues and efforts of early missionaries such as Fathers Chirouse, Fouquet, Pandosy, Richard, Le Jac and others whose pioneer work has become part of the national histories of the Canadian and the United States west coast.

Since 1936, Father O'Grady has been fulfilling a truly apostolic task, that of educating the British Columbia Indians.

Successively missionary and principal at Mission City, Kamloops and Williams Lake, for a period of eighteen years, Bishop-elect O'Grady devoted himself to improve the educational standards of the Indians and to encourage them to pursue their studies beyond the primary level.

If, today, more than one hundred Catholic Indians attend High School in British Columbia, this is due, for a good part, to the untiring zeal of Bishop O'Grady.

He helped quite a number of them to attend normal schools, nursing schools and technical or vocational schools.

Some of his former pupils are now teachers, nurses, stenographers.

The notable services performed by Bishop O'Grady, have merited him numerous testimonials of esteem and admiration on the part of Church and Government officials.

The Indian Missionary Record is happy to extend to Bishop Fergus O'Grady its sincerest congratulations and wishes for a lengthy and fruitful apostolate as Vicar Apostolic of Prince-Rupert.

G.L.

## No Blanket Solution

(Smoke Signals, Dec. 1955)

700 many persons believe that doing away with Indian reservations is a simple "blanket" solution to American Indian Problems.

"Put them on an equal basis," they say, "Don't you know you are keeping them from progressing by tying them down to the reservation?"

All this may seem logical and very plausible, but to any person seriously interested in the welfare of the American Indian citizens of the United States, the solution is not so simple.

He knows also that no solution can be achieved by arbitrarily terminating the rights American Indians have in their land.

Reservation land is the only protection many tribes have against an impinging and demanding alien civilization.

Whatever change take place, either in land holding, or in

living, must come as a natural growth, and from an expressed desire of the Indians themselves, and from the highest consideration of the Indians' best interests.

Only thus, can we as a nation ever fulfil our treaties. Only thus, can we help to bridge the gap between the past and the future.

## Letter to the Editor

Longlac, Ont. Jan. 16, 1956.

Reverend Father,

In your letter of Sept. 20th you asked for suggestions on contents of the Indian Record.

We think that a correspondence service between boys and girls from the different Reserves will be most welcome and appreciated by all the readers. We also hope to be able to give Longlac news for the Indian Record before long.

Respectfully yours,

The Legionaries of Longlac,  
by: Vice-Pres. Mary Wesley.

This exchange is most welcome.  
Write c/o Editor, I.M.R.  
P.O. Box 94, Ottawa.

**For the Record**

In his weekly column published in Canadian Catholic weeklies, Msgr. McDonagh deals with an Indian problem presented in the Archdiocese of Winnipeg, where there are 35 missions and two residential schools: Camperville and Sandy Bay.

*He writes: "To bring the Catholic apostolate to a high level of efficiency requires more than ordinary resources.*

*The Indians have not yet crossed the psychological border which will give their great talents — athletic, artistic and oratorical — to the white civilization . . .*

*They are no longer a vanishing race . . . right now they will be a minor element numerically, but they are an important objective nationally.*

*And whatever help loyal Catholics can give to this work will be for the honor and the glory of God."*

● Professor Gilson, University of Toronto, writes:

*"The breakdown of morals is a matter of life or death for the liberal State.*

*After heedlessly squandering the Christian heritage on which it has lived so long a time, the day is now come when it has to make a choice; either openly to draw from all the sources of religious life, and thus to survive; or else to let them dry up, and thus itself to perish.*

*We are not asking the liberal State to help the Church; we are merely inviting it to help itself by not excluding its future citizens from the benefit of an education which they can only find in Christian schools.*

● His Exc. Archbishop O'Neill, of Regina, Sask., wrote to us recently about the I.M. Record :

*"I can assure you that I am vitally interested in the contents, as well as the items of news. As you know, this Diocese has within its confines a number of reserves and Indian Residential Schools and we are proud of the work that is being carried out among this group of our spiritual children.*

*"The Record will serve, too, as a medium for necessary and worthwhile information to the public who sometimes are unaware of such problems and responsibilities."*

**INDIAN ACTOR DIES**

A full-blood Cherokee, Victor Daniels, who had roles in "Buffalo Bill", "Romance of the West", "Ambush", "Geronimo", and other western movies, died recently in Muskogee, Oklahoma.

This familiar figure in cowboy and Indian thrillers, started under the name of Chief Thundercloud. He was 56.

**The Drama of Life  
God's Claims**

It is not unusual for people to cry, "Can't I do what I like with my own life?"

But life is not our own. He who made us, owns us. We have no rights against God. It is He who has the right to lay down the conditions according to which we must use the life He gave us.

We are not our own property. We cannot do what we like with our lives. We belong to God, and He has the right to do what He likes with us.

Millions may ignore Him, to their cost. But He must not be a stranger to us. We must meditate on His majesty, and beauty, and claims; and take our place amongst those who "worship Him in spirit and in truth," as Christ predicted of those who would learn the lessons He came to teach mankind.

Our duties to God may be summed up under four simple headings:

1. God is good in Himself. We owe Him our adoration and love.
2. God has been good to us. We owe Him the gratitude which ever remembers and never tires of expressing itself.
3. We have not been good to God. For that we should express our sorrow and regret.
4. We desire to be good. And for that we should ask His help.

**The Love of God**

To find the origin of the stream of life we must go back to God. We are from Him. It is He who made us.

And He made us, not from necessity, but His glory and our advantage. He made us because He is love, and Love gives generously.

We come from the very heart of God, from His Love. To every soul God can say, "I have loved thee with an everlasting love."

But if, because He made us and owns us, He has rights over us, we who are endowed with free will are able to resist those rights. We are, of course, forbidden to do so. And it is what God forbids that takes us from Him.

Hence remorse for sin. Since takes us from Him can never give we are made for Him, that which happiness.

Our real happiness is centered in Him, and we go to Him by dedicating to Him our intelligence, yielding Him the love of our hearts, and by employing our will in the faithful observance of His commandments.

It is said of some men that they make money their god; or that they make a god of their pleasure of their earthly ambitions.

But the only God we can acknowledge is our Creator Himself — Him from whom we came, to whom we must go in the end, and for whom we must live during our few short years in this world.

Imprimatur Die Aug. 15, 1940,  
J. G. Murray, Archb. of St. Paul

**Father Renaud's Monthly Letter**

Ottawa, January 28, 1956.



Dear boys and girls:

Today, I would like to tell you about the place where I live when I am in Ottawa. You don't think that I simply set up a teepee in front of Parliament, or do you ?

As you know, Ottawa is a fairly big city, about the same size as Edmonton. The Oblate Fathers have many houses in the area, as hundreds of them are stationed in town, some doing parish-work, others preaching retreats, most of them teaching or studying in one or the other numerous departments of the University of Ottawa.

The building where I have my room presently is called "Juniorat du Sacré-Coeur", which can be translated "Sacred-Heart Juniorate".

It is a relatively large building, though by no means among the largest in town. Strictly speaking, it is a boarding school for boys, with chapel, recreation halls, dining room, etc., just like in your own residential schools, though older, all in stone and heavy masonry, and laid out differently.

What makes it really different from most schools anywhere in Canada is that the hundred and fifty boys in residence have but one purpose in mind: they all want to become Oblate Fathers.

They come from different places in Ontario and Quebec to take their High School and first two years of University, and at the same time to prepare themselves to enter the novitiate. For that reason, they study harder, pray oftener, and think a lot more about their future than boys of their age usually do.

The Fathers in charge of the school not only teach these boys, but they discuss with them often, in groups or privately, everything about the priesthood and the life of an Oblate Father. They help them to study their vocation and to decide whether or not they should enter the novitiate and become Oblates. Altogether they form one big family and the superior is a real father to them all.

There are two other Oblate Juniorates like this one in Canada, one in Chambly, Quebec, and one in St. Boniface. There are quite a few other schools where the boys wish not to become Oblates in particular, but simply priests. These schools are called Seminaries. There is one being prepared for Indian boys at Fort-Alexandre, Man.

But you boys are welcomed in any seminary or juniorate in Canada. If you think seriously of becoming a priest, (and I hope some of you do), talk it over with your principal or missionary. He will tell you more about these schools. As for you girls, don't forget to pray often that many of your brothers and friends may become priests.

Goodbye now.

André RENAUD, O.M.I.

**TRIBUTE TO  
FATHER CARLYLE**

In its November 1955 issue, the "Native Voice", the official organ of the Native Brotherhood of British Columbia, paid tribute to the late Rev. Father Aelred Carlyle, so well known to the Indians of the Greater Vancouver area.

Father Carlyle died in October at the age of 81. He was given the keys to the city when he left Vancouver in 1951 after many years of ministry in British Columbia.

The "Native Voice" devoted most of its front page to a photograph of Father Carlyle and a tribute to him written by its publisher, Maisie Hurley.

From her tribute we quote these words: "He followed in His Master's footsteps, humbly dedicating his life to the service of humanity, no matter how humble, creed or color mattered not if help were needed."

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## MORT DU PERE LE TRESTE

Au cours de 1955, la mort a ravi au Vicariat du Mackenzie trois missionnaires inlassables: les Pères François Moisan, décédé le 7 avril à Fort Simpson âgé de 75 ans, dont cinquante passés dans la tribu des Esclaves; Nicholas Laperrière, décédé le 10 juillet à 76 ans, dont 53 parmi les Indiens; le Frère Co-adjuteur S. Sczepaniak.

Le Père Joseph Le Treste, O.M.I., rendait son âme à Dieu, le jour de Noël, dans la quatre-vingt-quinzième année de son âge et la soixante et douzième de son sacerdoce et de son apostolat.

Son apostolat s'est déroulé principalement dans l'Alberta, que l'infatigable missionnaire a parcouru de l'est à l'ouest et du sud au nord, en attendant d'achever sa course à l'hôpital du Fort Smith, T.N.O. La région de la Rivière La Paix, de MacMurray et du Lac Athabaska fut le théâtre de ses dernières activités.

Il fut ordonné prêtre par Mgr Faraud au Lac La Biche en 1884. Il parlait avec une égale facilité le Cri, le Chipewyan et le Castor. Ses funérailles eurent lieu le 27 décembre, sous la présidence de Mgr Trocellier, Vicaire Apostolique, et en présence du T.R.P. Jean Drouart, représentant le Supérieur Général de la Congrégation des Oblats de M.I.

R.I.P.



Le R.P. LeTreste, O.M.I.

## Vaste développement dans l'Abitibi

La construction d'un chemin de fer s'étendant de Barraute à Beattyville, et à St. Félicien, (Lac St. Jean), ouvre un vaste empire de ressources naturelles dans la région minière de l'Abitibi.

Tout un pays s'ouvre, pour l'agriculture, l'industrie, minière et

forestière, et même manufacturière.

### Kakina Awiiak Andwenwendjiganiwi

Maniwaki — "Maniwaki, akakotcict kisis meaw gaie manankonakisite, 1956; katakakweteikanitiniwan, animotcak, Kakina awiiak andwenwendjiganiwi".



Le Chef W. Commando

C'est en ces termes qu'est exprimé M. William Commando, chef de la tribu algonquienne de Maniwaki, lorsqu'il a annoncé les grandes courses de chiens organisées par la Chambre de commerce de Maniwaki, pour les 4 et 5 février.

Plusieurs mushers indiens participèrent à ce tournoi.

Les nombreux Indiens qui habitent cette région, qui maintenant souffrent de plus en plus de la baisse du prix des fourrures, pourront y trouver, nous l'espérons, des moyens de rétablir leur économie.

Le pensionnat indien d'Amos aura un grand rôle à jouer dans la préparation des jeunes Indiens et Indiennes de cette région, en les formant aux arts et métiers qu'ils pourront exercer dans un avenir prochain.

Il serait à désirer que dans un avenir rapproché, des cours techniques soient offerts aux jeunes Indiens de l'Abitibi qui n'ont pas eu l'avantage d'aller à l'école, pour les initier à un nouveau mode de vie plus rémunérateur.

De même, le pensionnat projeté pour la Pointe-Bleue pourra jouer un rôle aussi efficace.

G. L.

### Le Parlement au-dessus du gouvernement

La suprématie du Parlement au-dessus du gouvernement a été réaffirmée à la Chambre des communes le 31 janvier par le Premier Ministre du Canada, en réponse au Député J. M. Macdonnell, de Toronto.

Ce qui veut dire que le peuple peut toujours en appeler au Parlement qui a le devoir de diriger la ligne de conduite du gouvernement.

## Saint Joseph, patron des Hurons

ADRIEN POULIOT, S.J.

(suite)

Le Père Antoine Daniel baptise Joseph Joutaya; François Petit-Pré, un domestique, est parrain de Joseph Otai; quinze jours après son arrivée en Huronie, le Père Charles Garnier baptise solennellement "un petit enfant qui fut nommé Joseph, en vertu du vœu qu'il avait fait en l'honneur de ce saint Patriarche".

Le Père François-Joseph LeMercier, dans les relations de 1636, proclame avec émotion la confiance totale des missionnaires en saint Joseph, relate les hommages qu'ils lui rendent et commente les effets reconfortants de leurs prières.

C'est, par exemple, grâce à une neuvaine de messes en son honneur, que la terrible persécution dont ils étaient sur le point d'être victimes, en 1637, s'évanouit, laissant place à l'immense consolation que procura la vie fervente de Joseph Chiouatenona et de son épouse Aonetta.

"Tout le jour se passa dans un profond silence, le pays étant dans l'attente d'un nouveau malheur. Le dix-neuvième, jour du grand saint Joseph, l'épouvante se jeta dans le camp ennemi.

"Leurs capitaines furent contraints d'obéir à la terreur. Ils précipitent leur retraite, faisant sortir en hâte une partie de leurs captifs, réservant à quelque autre occasion de les faire mourir; pour les autres captifs, destinés à mourir sur le lieu, ils les attachèrent à des pieux, disposés en diverses cabanes et, sortant du bourg de Saint-Ignace, ils mirent le feu de tous côtés."

Le lendemain, 20 mars, assuré que les ennemis avaient quitté la place, le Père Ragueneau dépêcha à Saint-Ignace un Père et sept autres Français pour rapporter les corps des deux missionnaires martyrs. Le 21, ils les enterrèrent avec dévotion et grande consolation, chacun souhaitant une mort semblable et s'y attendant.

Où avait-on inhumé les corps vénérables de l'apôtre des Hurons et de son héroïque compagnon? Dans le cimetière de la résidence, parmi la vingtaine de fidèles qui y reposaient dans l'attente de la résurrection? Pourquoi pas? Mais l'examen méthodique du cimetière, au cours des fouilles archéologiques de 1950, a prouvé que les corps des deux missionnaires n'étaient pas là.

La Providence a béni la persévérance et la dévotion des chercheurs: au mois d'août 1954, l'un des gardiens de ce sanctuaire avait le bonheur de découvrir que le dimanche 21 mars 1649, c'est dans l'église des Hurons, dédiée à leur patron saint Joseph, qu'avait été déposée la dépouille du géant des missions huronnes.

\* \* \*

Obligés de quitter la terre ferme, en juin 1649, pour chercher refuge dans la baie Georgienne, avec leurs ouailles malheureuses, les missionnaires incendièrent la

grande résidence de Saint-Marie, avec toutes ses dépendances.

Forcés, dès l'année suivante, par la famine et l'acharnement des Iroquois, d'abandonner l'île Saint-Joseph, où ils s'étaient fortifiés, et de solliciter, pour leurs chrétiens, la protection et l'hospitalité du gouverneur de Québec, les apôtres de la mission agonisante emportèrent précieusement avec eux les ossements exhumés de leurs frères martyrs.

### 300 ans de silence

Puis ce fut, durant trois cents ans, le silence et la solitude à Sainte-Marie: de grands arbres poussèrent sur les ruines calcinées.

La solitude et le silence jusqu'à ce que les héros de cette épopée eurent été béatifiés, en 1925, puis canonisés, en 1930.

Lorsque, en 1926, les successeurs des Jésuites de jadis élevèrent, sur la colline qui domine Sainte-Marie, un pieux sanctuaire, ils voulurent que, au-dessus du maître-autel, la statue du patron des Hurons accompagnât l'image de nos martyrs et ils obtinrent que le pape Pie XI renouvelât à perpétuité, en faveur des pèlerins, en tout temps de l'année, l'indulgence accordée en 1644, par Urbain VIII.

Ce rattachement au passé est pour nous tous, mais surtout pour vous, chers Hurons, qui revenez pour la première fois au pays de vos pères, singulièrement significatif.

Depuis que, en 1634, saint Jean de Brébeuf, quittant Trois-Rivières, vous confia à saint Joseph, celui-ci a toujours rempli à votre égard, en dépit de vos malheurs, au milieu de vos malheurs, sa mission de patron.

Car on prend les choses au sérieux, là-haut. C'est lui qui guida vos canots vers l'île d'Orléans et vos pas vers Sainte-Foy, l'Ancienne et la Nouvelle Lorette; c'est lui qui, en cette année qui lui est consacrée, vous a procuré ce magnifique pèlerinage dans la terre sainte de votre Huronie.

Et ne croyez pas que, en 1955, son bras soit plus court et son cœur plus froid qu'en 1655.

Si vous en doutez, faites aujourd'hui l'épreuve de son crédit auprès de Dieu et de son affection pour vous, en lui recommandant vos problèmes personnels et collectifs, vos intérêts individuels et familiaux et nationaux, vos malades et vos vieillards, vos enfants et vos jeunes gens, vos chefs spirituels et temporels, tous ceux qui ont affaire à vous.

Sur la tombe de l'apôtre des Hurons, sur la pierre commémorative que Mgr l'Evêque de Trois-Rivières va dévoiler, agenouillez-vous longuement et demandez à celui qui vous aime tant son extraordinaire et solide dévotion envers le patron des Hurons et du Canada.

FIN