CHRISTMAS JOY

May the joyous message of the Babe of Bethlehem once more shine brightly in your heart... and, as you celebrate Christmas with your loved ones, may you experience deeply and fully all the blessings of the Day. May its happiness abide with you and yours through all the years to come.
Community Development on the Reserve:

A Nova Scotia Enterprise

By Rev. W. Roach and Margaret Gillis, of the extension department of St. Francis Xavier University, Antigonish, N.S.

(Reprinted from the Bulletin of the National Commission on the Indian Canadian)

INFORMATIONAL STATEMENTS

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INFORMATIONAL STATEMENTS

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INFORMATIONAL STATEMENTS

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CHRIST'S MESSAGE

Speaking to the pupils of the McIntosh Indian school recently, an Oblate provincial, Father J. Tourigny, affirmed that society is a large family in which each member can live in harmony, peace and justice.

To uri gny, affirmed that society only in the measure it remains true to the spirit of Christ. This is the true happiness.

Furthermore, history will note that the search for human happiness has been the foremost preoccupation of the leaders of nations.

Mankind has always sought happiness; a serious student of history will note that the search for human happiness has been the foremost preoccupation of the leaders of nations.

Rationalism, liberalism, marxism, totalitarianism, capitalism are all examples of a search directed towards the fulfillment of the brotherhood of man under the Fatherhood of God.

More than ever before a thorough knowledge of the principles of Christianity is necessary to our youth. Religion is not to be relegated exclusively to the Church and to the home; through most of our formative years the child must be instructed in religious and moral teaching. It must be educated (that is, trained) to practice the virtues he is taught.

The school has a proper role in implementing the function of teaching religion. Teachers are given a very noble mission which they must fulfill, not only in teaching the letter of catechism but its spirit. Christian teaching must permeate all other subjects in the curriculum, so that the pupil will not be trained to divorce religion from his daily life.

To ensure the establishment of a Christian way of life, in Christian families and in a Christian community society, there is no other surer way than to maintain schools under religious auspices.

Here Church and State can work hand in hand fostering human happiness through a sound Christian education program, the Church forever teaching by precept and example, and the State by fostering and promoting peace and harmony in the family and society through just laws and proper administration of the "res publica."

G.L.

Toward the south-east end of Sydney, Nova Scotia, within the city limits, is located the Indian Reserve of Membertou. It is approximately 35 square miles concentrated within a small area. Most of the homes are located on the waterfront according to much the same pattern; bungalow style with gable roof. A few homes have a second storey but in most cases the upstairs is unfinished. With a finished upstairs they would contain about six rooms; but most of the families are living in three or four rooms and a few in two rooms.

There are approximately 225 Micmac Indians on the reserve, all of whom are Catholic. About eight heads of families are permanently employed. Others have seasonal employment. All employment is outside the reserve.

After many years of concentrated effort by various pastors and curates of St. Anthony's Church, which covers the Membertou section, the reserve was ready for a program of adult education. A request was made by the St. Francis Xavier extension department was contacted to assist in outlining and promoting a study program for the reserve.

The aims of the extension department are mainly to bring knowledge to the people; to bring about change or improvement of some kind as a result of this knowledge; to encourage all people to take an active part in betterment of society. The program based on these aims will be outlined briefly.

The general aim of the improvement program is the advancement of the Indian spiritually, intellectually and culturally to remove the feeling of inferiority, and persecution which exists when he is associated with white people. This goal can be best achieved by bringing the Indians together, helping the Indians, through cooperation and group activity, to help themselves.

At the very outset of the actual program, acquiring the interest of the Indians seemed to take precedence over all else. During the following seven months at weekly meetings, the group received instruction on the parliamentary procedure and the advantages of group dynamics. The discussions on their material needs. The program proved to be interesting to them and progressed relatively well.

During the discussion there came about a realization on the part of the Indians that to bring about material improvement some sort of savings plan must be established. The credit union was chosen after two months of study because of the services it offered. The credit union stresses financial gain by setting up a regular deposit, no matter how small the amount.

With the knowledge acquired and with a sufficient accumulation of funds through individual and group savings, the people of short-course. Risen by extension to paint the exterior of their homes on a community basis. The project was begun in April 1958 and completed in September of the same year, at a total cost of $2,000. Meeting with success on their first project, they immediately began another—the church. Many and varied improvements were made along with the installation of an oil furnace. This project also amounted to approximately $2,000. Both projects were completed within one year and the money involved was raised by the people of the Reserve.

The third and by far the most difficult project was the installation of water and sewers on the reserve. Construction of the main line has been completed and two and one-half acres are connected. The cost of which is being borne by the federal government. It is the accepted plan that each individual contribute a remainder to complete a plumbing job in his home. If this project, as the previous one, is conducted on a community basis, a first-class job can be completed in each home for $500. Again, this can be financed through the credit union, with the people covering the costs independently of the government. As yet, this project is still in the primary stages of development.

For many years we have neglected to impress upon the Indians the true value of a fruitful life. At the present time we have many who are living aimless, inefficient and what we might call wasted lives. They are not effective leaders because they do not know what to do. They need the help, direction and encouragement that a clear-cut alleviation of poverty affords. They must move forward with a new determination to develop themselves through their own groups, organizations and programs of action with outside assistance from, but independently of, the government.

INFORMATIONAL STATEMENTS

FOLLOWING FROM STUDY SESSIONS

SOUTH WEST MARGAREE, N.S.—A program of action to improve living conditions is to begin at once on five Cape Breton Island Indian reservations.

The program, directed by the extension department of St. Francis Xavier University in Antigonish, is a result of a short-course given by extension personnel to 26 Indian leaders here recently.

The week-long series of discussions brought together 11 men and 15 women from the five reserves and encouraged them to take a new look at the problems on the reserves and to consider possible solutions.

Education, housing, nutrition, alcoholism, employment and cooperation were among the topics dealt with. There also were demonstrations of good meeting procedure in large group discussions.

Staff members for the course included Rev. W. Roach, Marchand pastor of Aylesford; Rev. J. A. Rankin, pastor of Glendale; Genevieve Gillis, department of health nutritionist, Sydney.

Four purposes were listed for the course. One was to give Indians who are leaders on their reserves a series of ideas directed toward social and economic betterment.

Another aim was to enable participants to discuss these ideas in relation to needs on the reserves, in order to provide the basis for the fall and winter program on each of the five Cape Breton reserves.

To contribute to the spiritual, material and cultural advancement of the Indian, plus helping to remove that causative factor which makes him feel inferior to whites, was a third aim.

Another was to encourage Indian leaders to organize with other Indians on their reserves for group action in co-operation with extension department workers.
Indian Bursaries

OTTAWA — Seventeen Indian students have recently been awarded substantial bursaries to continue their education by the Federal Government. The bursaries are intended to cover full-time board and incidental costs of the students while attending University or professional schools.

Ten of the seventeen students were trained in Catholic schools. They are: Stephen Maloney, 19, Shubenacadie, N.S., $975, to attend N.B.'s St. Joseph University; Lena Johnson, 19, Millbrook, N.S., $900, to attend Truro Normal School; Marilyn Francis, Lennox Island, P.E.I., $250, to attend nursing school in Halifax; Jean Bernard, 19, Becancour, H.Q., to attend Shawinigan Junior College; Henriette Volant, 18, Borsimis, P.Q., $850, to attend Guelph University; Lena Johnson, 19, Mill­

Two Sisters
Mark Jubilees

LACOMBE, Alta. — The Lacombe Home recently was on the scene of two sisters marking the diamond and golden jubilees of two Sisters.

Sister Gervais, who is now stationed at the Home, marked her sixty-sixth anniversary of religious life. Sister is still on active duty, and, possessing a special talent for horticulture, has beautified the sisters’ cemetery and adjacent groto of Our Lady of Lourdes for the last three years. Sister Gervais began her religious career among the Kootenay Indians and has rendered valuable services to the community during her 60 years of religious life.

Sister Denis d’Alexandrie, after 50 years of religious life, is still very active at Providence Creche in Calgary, where she applies herself with care to the little tots there.

While stationed at the hospital in Wabasca, where a doctor’s visit was a rare occasion, Sister Denis performed minor operations and was capable of meeting any emergency. For many years the Indians of that remote region had to depend on Sister Denis’ healing hands in sickness or accidents.

- Oland Construction of Lethbridge, employed several Indian workmen while building the new 12-room classroom block at the Blood R.C. Residential School.

TWO NEW CHURCHES on BLACKFOOT RESERVE

CLUNY, Alberta — October 21st, blessed by clear Indian summer weather, was the day of the benediction of the new Church of the Holy Trinity of the Blackfoot Indian Reserve Parish.

Bishop Harrington, of Kamloops, B.C., in lieu of Bishop Carroll, of Calgary, began the ceremonies of the Church for the benediction of a new temple of God.

Following the blessing of the exterior of the church, the procession entered into the church, while the Litanies of the Saints were being chanted. After the blessing of the altar, the tabernacle and the inside of the church, Bishop Harrington delivered his sermon. He praised the efforts of the Sisters and the Sisters of Providence who built the new church, truly one of simple beauty.

Father A. Poulin, O.M.I., pastor, expressed his gratitude to His Excellency, to Father Forget, principal of Crowfoot School, to the Sisters of Providence, to Mr. Levac, in charge of the construction and who did most of the work, to Messrs. Joe Good Eagle, Joe Bear Robe, Frank Medicine Shield, and Mark Spring Chief.

Among guests present were Fr. M. Lafrance, of St. Mary’s School, Cardston, celebrant of the morning’s solemn High Mass, representing the provincial superior of the Oblates, Fr. G. Michaud, O.M.I., and the Mother Provincial of the Sisters of Providence, Midnapor.

A banquet was served to the visitors and staff in the boys’ dining hall and a plate-service dinner was served to the Indians in the gym hall.

In the afternoon, at the mission Church of “Chicago,” 13 miles from Cluny, on the reserve, the ceremonies of the blessing of the church were repeated.

The day ended as the parishioners celebrated “Indian style,” with a pow-wow held in the gym. To the rhythm of a huge drum and to the tuttling sound of the five drummers, Indians, in their colorful native costumes, danced the hours away.

Music for the blessings was provided by the senior high school choir directed by Fr. O. O., senior teacher at Crowfoot School, and by Fr. James Lynch, O.M.I., pastor of Cluny, as organist.

The first church built by the great missionary of the West, Father Lacombe, O.M.I., over fifty years ago, now inadequate for the needs of a growing Indian population, had to be abandoned. A new building was planned. While awaiting the new construction, religious services were held in the gymnasium of the Crowfoot residential school.

Many years of saving, hard work, generosity and sacrifice on the part of the Indians and the Fathers in charge, was the price paid for the new structure. The new church, completed for Christmas 1958, was used for the first time for the celebration of the Midnight Masses.

- Pupils from Blue Quill Residential School won the majority of prizes at the Indian students’ display at the Edmonton Exhibition. Ermineskin Residential School came second.

Anthropological Review
Now Printed

OTTAWA — Anthropological, the bilingual review of the University of Ottawa’s Canadian Research Centre for Anthropology has gone into printed format for the first time.

Readers may be interested to learn that for the first time the review is being printed in full color. The new issue contains a special section on the study of the Athapaskan family which includes a number of articles on the subject.

Readers are invited to contribute to the review and are reminded that the deadline for the next issue is December 15th.

Roadside Service

If you want any sort of roadside service along a certain 20-mile stretch of the Trans-Canada Highway, you’ll have to come to terms with the Indians.

Stony Indians aren’t allowing any non-natives along a new portion of the highway passing through their Morley Reserve in western Alberta, and the gated roadways is not wide enough for roadside building.

The Stonies are planning to erect stations, cafes, a barber shop and a trailer camp.

-MacLean’s Magazine
Chapter 15

Happy Reunion

"We could hide our horse and boldly enter the camp and inquire where our parents are living, surprised Eagle-Bird, but if the person whom we meet happens to be one of our own band and we are recognized, he will cry out our hand, and we will have the entire camp trample us to death."

"So I will go first spying and see if I can recognize your pony. Then we can find our parents' tips easy enough," Hanwi said, "if the proper course to take."

So they went off seeking a hiding place for Hanwi and her horse. Even with so large a band of Dakotas gathered together, they had to be on the alert and watchful of any night raiders who sometimes raided the very heart of the camp.

That is the reason the Winker told his wife: "You stay mounted on your pony and wait for the camp crying 'Enemy in Camp!' if you should be attacked. The woman laughed and answered "I am no child. I am surprised you still have not given me some credit for ability."

"No, my love," she added, "tell my sisters that their sister-in-law is waiting to be received into our band, and she is going by the name of Bloody-Trail's horse, tethered back of your tipi."

The family dog, at this moment, came running back in loud tears, their cries like a dozen wild ponies. The Winker gave the usual Lakota's cry of contempt, a cry that is like a tear in any earth. The family dog, at this moment, came running back in loud tears, their cries like a dozen wild ponies. The Winker gave the usual Lakota's cry of contempt, a cry that is like a tear in any earth. The family dog, at this moment, came running back in loud tears, their cries like a dozen wild ponies. The Winker gave the usual Lakota's cry of contempt, a cry that is like a tear in any earth.

Seeing his son standing before him, the father threw himself upon him crying: "My son! My son!" again and again. He grip-ped his son so hard the Winker thought he would be crushed to death.

Before the bewildered father could report that his dead son had returned, the noise he made drew the attention of the ears of his brother. When his brother came and saw the Winker he too could believe no one but himself.

He shouted at the top of his voice: "Hear you my people! Eagle-Bird is alive and is standing here, loud and louder. In a short time the news had reached every ear in the camp. Great throng came, bonfires were built about the tipi of Runs-First and more and more people came storming out to hear the news."

The tribal criers raced around the camp giving the news, relating the story of the two lovers' romance and its sad end-
Indians Start Their Own Business: Successful Co-Op First Of Many?

The Indians of Norway House have gone into business for themselves. The Indian-Metis population of the Saulteaux district is now operating its own co-operative store, and its success may point the way to other Indian-owned businesses on reservations throughout the province.

One year ago, the project was no more than a hope in the mind of 66-year-old Charles Herrick, a former school teacher. He sent several letters to politicians and government departments seeking aid for a co-op store.

One of the letters was finally passed on to Frank Syma, chairman of the Winnipeg region of the Co-operative Union of Manitoba, Mr. Syma sent pamphlets and reading material on co-operatives.

MEETINGS CALLED

Mr. Herrick called several meetings of the Indians and Metis in the area. Discussion was in the Cree language with Mr. Herrick using an interpreter. But he got his point across. After several meetings, many attended by 100 Indians and Metis from throughout the remote district, the ground work for the organization was completed.

Mr. Herrick sold his house on the west side of the Nelson River to the co-op. It was dismantled, each board and joint numbered and transported across the river and rebuilt. The site was purchased from a Catholic priest. Father Leon Levesque, O.M.I., for a nominal price.

A contract was made with Federated Co-operative to stock the store with provisions for the winter. A man was also sent to help stock the store and price the goods. The co-op workers helped unload and store the shipload of supplies and the store was in business.

The store included 24 drums of kerosene, 15 tons of flour, 15 tons of sugar and 2,000 cases of canned and dry groceries, the staples needed by the Indian and Metis community to see it through the winter months.

The store is managed by a full-blooded Cree Indian, William Atpagorn, who is also the president of the co-op.

Opening of the store has prompted other Indian groups on their own reservations. Indians at Fort Alexander near Pine Falls and at Princess Harbor are among those making plans.

• Three students from Saskatchewan reserves attended a United Nations Seminar at Valley Centre, Fort Qu'Appelle, in August. They were sent up on a two-day schedule which included work-group discussions, the adoption of a constitution for the Federation, and the approval of resolutions to be submitted to provincial and federal governments.

During the conference, delegates adopted a Federation Constitution after a thorough discussion of its clauses in three languages, Cree, English and Saulteaux.

Resolutions passed at plenary sessions dealt with a wide range of problems. The federal government was asked to seek the aid of the United Nations Economic and Social Council in resolving Indian problems. Another call for construction by provincial and federal governments of market roads on reserves. Resolutions to be embodied in the bill to Ottawa, asked that all reserves be incorporated with title to the reserve lands to "issue in the form of letters patent" the name of the reserve. Remuneration for Chiefs, grain storage, Indian health services, veterans services, cattle brands and school transportation were the subjects of other resolutions.

Speakers at the conference included Premier T. C. Douglas, Senator James Gladstone, chairman of the federal joint committee of the Senate and the House of Commons on Indian Affairs; J. H. Lagasse, consultant on social and economic research on Indian affairs for the province of Manitoba; Neil McLeod of the Department of Indian Affairs, and Lorne Dietrick, who delivered an illustrated address on the Matador co-operative farm, and spoke of the possible applications of co-operative farming to reservations.

Fifty tons of supplies, destined to the Norway House co-operative, are being loaded at Selkirk, Man., on the ship which will bring them to the north end of Lake Winnipeg.

(Courtesy Federated Co-Operatives Ltd., Saskatoon, Sask.)

JOHN TOOTOOSIS PRESIDENT OF FEDERATION OF SASK. INDIANS

REGINA, Sask. John Tootoosis of the North Battleford Indian Agency was elected president of the Federation of Saskatchewan Indians during the second annual Conference of Indian Chiefs and Band Councillors of Saskatchewan, held at Valley Centre, Fort Qu'Appelle, in October.

David Knight of Duck Lake Agency, and John Skeeboss of Touchwood Agency, were named vice-presidents of the Federation.

Nine executive councillors were also chosen to represent the various agencies. They were: J. R. Favel, Battleford Agency; Adam H. Charles, Carlton Agency; J. Williams, Crooked Lake Agency; E. Lefond, Shellbrook Agency; Ernest Goforth, Pile Hills Agency; Roy Muskau, Pelly Agency; Hilliard McNab, Touchwood Agency; and Ernest Dillon, Meadow Lake.

The conference, attended by 87 delegates and many observers, wound up a two-day schedule last week which included work-group discussions, the adoption of a constitution for the Federation, and the approval of resolutions to be submitted to provincial and federal governments.

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Fishermen Sponsor Flying Lessons For Missionary

VANCOUVER — Rev. Tom Lobosinger, O.M.I., of the West Coast Missions has obtained his pilot’s licence, thanks to the generosity of the white and Indian fishermen of his former mission at Kuyquot.

Under the leadership of Wilson Little of the Kuyquot Reserve, local fishermen contributed $150 to pay for Father Lobosinger’s flying lessons.

Signed up with the Victoria Flying Club at Pat Bay Airport, Father Lobosinger was assigned three instructors and was thus able to procure his licence within three weeks. Then followed four days training on a float plane.

At the present time Vancouver Island’s West Coast Missions are served by four Oblate missionary boats. It has long been the hope of the Fathers to service these missions by air. In Father Lobosinger they have a qualified pilot. All they need now is a plane.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,
619 McDermot Avenue,
Winnipeg 2, Man.

Deadline is the last day of the month for publication the following month. Thank you.
Chamor: The Tale of a Donkey
by Wm. H. Doucette, C.S.S.R.

(Chamor is the hebraic word for donkey, pronounced K'ha-mor.)

He had large, purple-dark eyes, shaggy hair, and a great hump of egg plants. He was a big, big, sturdy, strong, old donkey. He was Chamor, by name, the donkey who belonged to a peddler in Bethlehem. The donkey had four legs, a guttural voice, and a tough, little, raggedy man. But his donkey was tougher and the poor little animal bore with the quiet of long centuries of laden-backed ancestors, the huge loads laid upon them, in league with those brewing between Chamor and his master. The little man's temper was getting shorter as he would stop for no reason in the middle of the street, and only after cursing and prodding them. Their supercilious dances and sways like pos­

What a miserable beast! It seemed to be the thought carried on the air amid the rustlings of bulging bales and the city cries of the drivers. The peddler saw his work taken from him by the long lines of camels for they carried goods and people. They took over the khan, the common overnight places, where men and beasts could rest at night. They took over the squares of the town. They lined the narrow streets. They pushed inquisitive noses into the curtained bazaars. The peddler had to search far and wide for his goods, who ambled down a dusty road. He would not need his donkey, and he could at least get a little more than the purchase price for the sturdy ass by shrewd bargaining. Yes, he would do that right away, he mused as he rode along on Chamor, with his feet just trailing the dusty road.

Chamor felt a great contentment now. He would stay with this Babe forever. He did not foresee the long journey into Egypt, for now he felt an immense content. It would go on, and the woman. How privileged he was to warm this wonderful Baby, and the tiny face radiated a soft light and to the ugly little donkey, Chamor, to gaze upon this Face once more. They continued to watch Him in a joy so wrapt in this royal scion of David, the Shepherd King.

New angelic music filled the cave and the heavenly choirs came to pay their homage to the King of Heaven come down. He had sent out the herd away to sing to the shepherds and to call them from their night watch. Some of these humble men would come to kneel and adore this royal scion of David, the King of Kings. And after them the good folk of the teeming town would come. And down through the ages people would come, saint and sinner, young and old, all would come to the Cave of Bethlehem to learn from the meek Babe the lesson of great love and humility. Perhaps there is a cave some­

Chamor was feeling restless, too, though in his rough little ways, and the rustling chaff and chittering in on camels, or trekking wearily beside a rough cart, or

Perhaps there is a cave some­

He had large, purple-dark eyes, shaggy hair, and a great hump of egg plants. He was a big, big, sturdy, strong, old donkey.
Christmas at Fort McLeod

From Frank Roberts, a frontier loyal apostle, comes this word-pictue of Christmas at the mission he helped to build at Fort McLeod:

"Shortly before midnight on Christmas Eve the bell perched atop the new Saint Michael's Mission echoed out over the frozen spruce forest and summoned the faithful of this remote settlement to the crib of Bethlehem to Midnight Mass, the first Mass this newest of missions. The efforts of the mission's builder, hard-working Father Gerard Cienaghan, had not been in vain; the doors were to open on schedule.

"The first arrivals were three old Indian women from the village, Lejac. Lejac, which means near the Red River, was thrilled at the sight of the floodlighted statue of Our Lady of Lourdes at the church entrance, by the Nativité scene and by the hundred chairs which filled the floor of the church (in the old log mission they were quite accustomed to squatting right on the floor). This trio of ancients was followed by a steady flow of natives from the village, by the handful of whites who reside in the area and soon all the chairs were occupied, with a few overflowing into the vestibule.

"The Mass went off beautifully. The Indian children, home for holidays from the residential school at Lejac, sang the Mass of the Angels and, despite lack of rehearsals, sang like veterans. During the Communion the young vocalists took a breath and their parents chanted a Christmas hymn in the Cree tongue — "Spasarelinecyam" — The Shepherd's Song. To those of us who had assisted Father Cienaghan in building the mission the sound of these native voices singing praise to God was reward enough for the many hours spent swinging hammer and saw.

"After Mass, brief greetings were exchanged at the door and all went their way. Several boys were recruited to assist the old women across the lake to the village and using a dog sled, minuteret the spits of the squirrel women on the vehicle toboggan style. These youngsters, playful devils, had somehow acquired a supply of huge firecrackers and the last we saw of this part of the congregation was blundering in flying snow as the sled took off across the lake at high speed. The young men laughing merrily and the poor old ladies hanging on for dear life. This was Christmas at Fort McLeod.

"On New Year's Eve a party was staged for the young people and was well attended by kids from six to sixty who devoured mountaneous quantities of Christmas goodies, cleaned the mission out of huge prizes and initiated the unfinished basement hall to the beat of the polka and the fox trot. The party was a howling success and wound up just after midnight with all marching to the chapel for the recital of the Rosary.

"Braving a temperature of thirty below, the same crowd returned on the following evening to the fort for Christmas Mass and sat in the frigid outdoors, the antiquated projector collapsed after the showing of the first reel and the Fort McLeod viewers will be waiting until spring to learn whether Hopalong Cassidy was successful in maintaining law and order "North of the Rio Grande.""

Canadian Missionary Honored in France

MAYENNE, France—(CCC)—A pioneer Western Canadian missionary is being honored in celebrations here marking the bicentenary of the episcopal consecration of Bishop Vital Grandin, O.M.I.

Bishop Grandin was Coadjutor Bishop of the Honorable Order of St. Boniface from 1857 to 1871, when he was transferred to become first Bishop of the St. Albert See, founded in 1902. St. Albert became the Edmonton archdiocese in 1912.

Bishop Grandin was elected bishop at the age of 29, and consecrated at Marseille, November 30, 1859.

To mark the anniversary, a ceremony will be held here November 29, with Bishop Rousseau of Laval diocese presiding. A Pontifical Mass will be celebrated by the Coadjutor Bishop of Laval, and the sermon will be given by Bishop Fallazie, O.M.I., formerly a missionary in the Mackenzie vicariate of northern Canada.

At the same time there will be a display of missionary works, and a public demonstration honoring Bishop Grandin.

The following Sunday, December 6, a commemorative plaque will be unveiled in the church of Saint-Pierre-sur-Dieppe, where the Bishop Grandin was baptized February 8, 1829.

Bishop Grandin's memory is being further honored by a new biography of him written by Rev. Paul-Emile Breton, O.M.I., and about to be published in Paris by Fayard. The preface is by Dr. Daniel-Rops of the French Academy.
McINTOSH, Ont.—November 11 marked the dedication and official opening of the McIntosh Indian residential classroom building by the Bishop of Fort William and a representative of the Indian Affairs Branch.

The new building includes manual training shops for boys, a home economics department and a large auditorium.

His Exc. Bishop E. Q. Jennings, of Fort William, blessed the new classroom edifice; Mr. Paul Deziel, of the Education division of the Indian Affairs Branch, came from Ottawa to cut the symbolic ribbon.

The pupils welcomed the guests with an address, songs and folk-dances. Mr. Deziel outlined the expansion of educational services for Indians across Canada during the past ten years.

Father I. Tourigny, O.M.I., of Winnipeg, provincial superior of the Oblates, recalled the history of the school founded in 1925 and conducted by the Oblate Fathers and the Oblate Missionary Sisters of the Sacred Heart.

To the children Fr. Tourigny said: "You may not realize all that a Christian school is worth to you for your future and for the common good of all Canadian citizens. We hope that through the facilities now given to you you will pursue your studies to the high school level."

Bishop Jennings stressed the fact that the missionaries of his diocese, Jesuits and Oblates, have had one hundred years' experience in missionary work among the Indians.

"They possess," he said, "a body of knowledge, wisdom and experience which might well profit the Indian Affairs Branch in setting their policies. We are for integration, but at the proper speed, taking into account the degrees of evolution, culture and adaptability."

Former principals of the McIntosh school were remembered in the program; the late Fr. Camille Perrault, O.M.I. (1925-1946), Fr. Charles Comeau, O.M.I. (1946-1949), Fr. Joseph Branchet, O.M.I. (1949-1953). The present principal is Fr. Jean Lemire, O.M.I., appointed in August 1953.

- Many homes on the Blood Reserve (Alberta) are now being connected to the main power lines recently erected by the Blood Rural Electrification Association. The project has cost the Blood band $2,000,000. The band is also loaning families money so that they can wire their homes.

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The new classroom building at McIntosh Indian residential school brings modern facilities for education to this area of northwestern Ontario.

This igloo-shaped church is being erected on the site of Inuvik, N.W.T. to serve the Catholic population of this city which has been created to replace Aklavik.

**Igloo Is Model For Church**

INUVIK, N.W.T. (NC)—The church at Inuvik, new government town in the Western Arctic chosen to succeed Aklavik, is shaped like an igloo and designed to last 200 years.

Seventy-five feet in diameter, the circular church of Our Lady of the Arctic is planned to accommodate 350 people. It is the work of Brother Maurice Larocque, O.M.I., a mission carpenter in the north for some thirty years.

Its domed roof is covered with aluminum shingles giving the impression of an ice dome when they reflect the sunlight. Its walls are of plywood panels, painted white with grey edges to simulate snow blocks of an igloo. The wallboard inside the dome gives the same impression.

The laminated cross atop the dome is 62 feet above the ground. The cross rests on a flat, circular cupola which has narrow windows, letting light into the top of the dome.

The laminated arches supporting the dome are so designed that there is a 10-foot air space between the outer roof and inner ceiling to help conserve heat.

Windows in the lower wall have hand-painted designs on translucent paper bonded between two panes of glass to give the effect of stained glass.

Supervising the work of Bro. Larocque, his seven-man crew and frequent volunteers is Fr. J. J. Adam, O.M.I., who said he believes the design of the new church is going to become a classic.