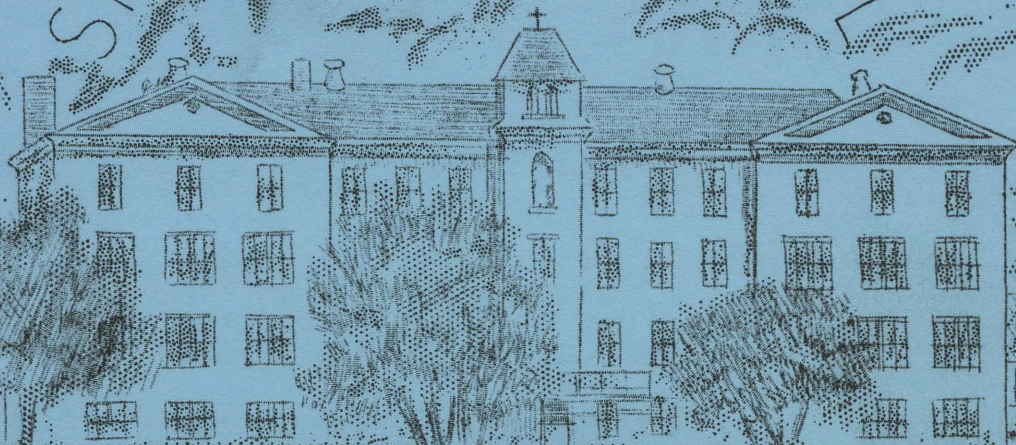


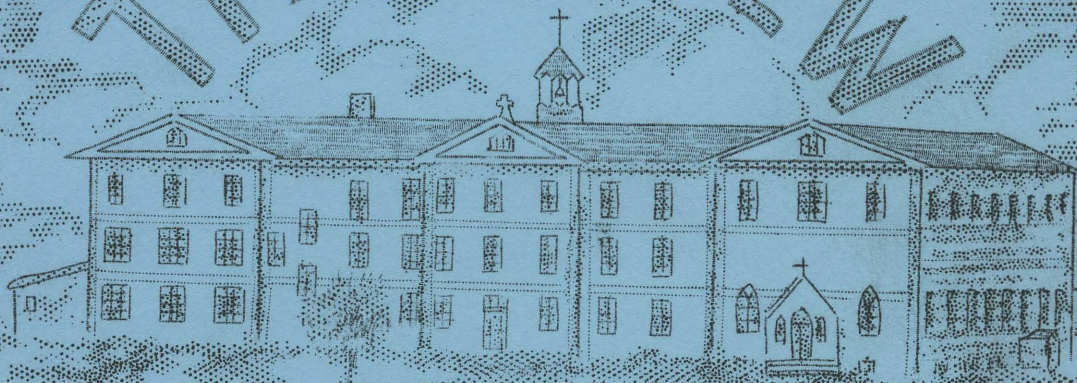
ST. JOSEPH'S GIRLS SCHOOL



JUNE

1958

THE REVIEW



ST. CHARLES

SPANISH  
ONT.

SCHOOL

GARNIER BOYS



SUPERIORS' MESSAGE

HAVE A NICE VACATION, DEAR STUDENTS!

Vacation! What a magic word it is! What a wealth of enjoyment it seems to hold out to the boy or girl tired of facts and figures! Long lazy days without a tiresome timetable, without rules or regimentation, without any do's or don't's to mar them. Long days of sunshine and invigorating breezes, leisure to appreciate the cool green of the grass and the trees, the song of the birds and the beautiful tints of the flowers.

Two months of freedom!

Yes, dear students, they are all yours, those two months, but yours to spend in God's way -- the way of good clean fun, helpful alike to body and to soul.

Did you ever stop to think that though there are no lessons to study during summer, there are still God's laws -- no holiday ever from them -- the same in the beginning, now, and forever! They are the laws of a loving Father Who would keep us from dangers which we ourselves cannot see, and they would keep us from a lifetime of regret!

Play safe, then, for a happy summer holiday and for a happy Eternity! Have a good time, enjoy every moment of it -- but in a good, clean, wholesome way.

Believe me, dear students, there will be no gnawing pain in your heart come September, if you have respected God's laws during July and August.

Miss L. Gattie,  
Superior, St. Joseph's School.

Recently I read about a mother who had four children and found her days pretty hectic. Her husband, a systematic man, decided to help her make out a schedule. On it they listed all her chores and the exact time when each one was to be done. Then one evening he glanced at the schedule hanging in the kitchen. At the end of the list was this addition: "Call undertaker for free estimate".

Now I hope that none of our boys and girls are going to be so hard on their parents as these children were. Let kindness be your motto in the summer holidays. You have all been so good and kind all year. Surely you are going to take this kindness home with you to your parents or guardians. Every single day of your summer holidays will be an extremely happy day if you are kind to everyone.

Congratulations to our graduates. Remember that a look of kindness will be a big asset to you in your hunting for a job. Everyone likes to live and work with kind people.

Next year we will be missing one of the kindest Fathers on the faculty. Father Schretlen is leaving us for Winnipeg. There, Fr. Schretlen will show to that fair city the unstinting kindness he has always shown to his most dearly beloved boys and girls. Oft at night Father has retired sore distressed because he has not been able to obtain some eagerly sought for boon for his delightful companions, the boys and girls of this school.

Father's work for the girls and boys of St. Joseph's and Garnier teaches us a worthwhile lesson. The lesson is this. A kind man can be a fighting man. Certainly Father has been a great fighter here at the school. He has always fought for the best whether it be in the French and English of his students, the neatness of their classroom, the florid beauty of the garden, or the prayerful peace of the far-flung missions at sunset. Therefore girls and boys remember that kindness and strength of character are hand maidens. Father Schretlen taught you that. Now he goes to Winnipeg to teach the same lesson. Our weighty loss means Winnipeg's joyful gain.

Father W. Kearns S.J.  
Superior of Garnier



# Garnier Faculty

As the end of the school year of 1957-58 draws to a close I would like to extend the deepest appreciation on behalf of the boys at Garnier to the Fathers and our teachers for their wonderful help and inspiration. Whenever we needed help, even though it was in some department not in their line, they would gladly explain any of our difficulties. Without their extra advice and help I'm sure that the year would have been twice as difficult.

Our high school professors namely, Fr. Brown, Fr. Schretlen, Fr. Mackenzie, Fr. McArdle and Fr. Maurice were always willing to lend us a hand. Mr. Barry Murphy gave up many of his extra free hours to help us in Math. and Science. On some weekends he took us for drives around the surrounding district.

Father Maurice especially helped the boys in a thousand-and-one ways. He originated the idea of a car raffle in order to get proceeds to buy lockers for the boys. He worked very hard selling tickets and the raffle was a huge success. Often he went from door to door with some of the boys doing likewise in order to sell tickets. Fr. Maurice had enough money left over after paying for the Zodiac car and buying 108 steel lockers that he remodelled the Smoker Club in knotty pine. He also purchased nine new table tops of bakelite for the dining room. We are very grateful to Father Maurice for these improvements and for all the other assistance and encouragement that he has given us.

Father McArdle our prefect and sports director is one of the busiest men in the school. After a late start in the hockey season Father coached our boys to the league championship. Besides his prefecting he has organized our sports activities in football, basketball, hockey and baseball. He also looks after the publishing of the school newspaper, and presides at our Senior Club meetings. We all appreciate what Fr. McArdle has done for us this past year.

Father Popelka who can play almost every instrument organized our school band and instructed us in the playing of the musical instrument of our choice. Most of the boys had never played any music before so he taught us the fundamentals. The band progressed well enough to perform at the Christmas concert, on St. Patrick's Feast Day and at other times during the year. We also extend our sincere appreciation to Fr. Popelka for his efforts on behalf of the music lovers.

Father Mackenzie, our singing director, deserves credit for the various concerts that he produced with the Senior Glee Club. In particular the operetta "The Vagabonds" must be mentioned. And to our principal Fr. Kearns and our other professors who helped us to educate ourselves we thank you very much.

by Bill Hermann.

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--VARIA--

- On Sunday June 8th. there were almost twenty girls and boys who made their first Communion.
- Two Fathers will not be back on the Garnier staff next year. Fr. Schretlen has been posted to Winnipeg as Assistant high school Dean of Studies. And Fr. McArdle will be studying Theology in Toronto.
- Fr. Bazinet, formerly a lay-teacher at Garnier, replaced Fr. Veltri as Junior boys prefect on June 5th. Fr. Veltri is taking a summer course in Toronto.



## SEPTEMBER

- Sept. 3 - Grade school begins.  
" 11 - High school classes begin.  
- Softball and intramural football.  
" 23 - Annual retreat for boys and girls of grades 7-12.
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## OCTOBER

- Oct. 1 - October devotions every Wed. & Friday.  
" 6 - Grades 7 & 8 boys picnic.  
" 12 - Thanksgiving weekend.  
" 14 - First Juvenile hockey practice at Espanola.  
- Bazaar at girls' school.  
" 22 - Visit of Apostolic Delegate.  
" 30 - Funeral Mass for Miss S. Burke.  
" 31 - October tests.  
- Hallowe'en masquerade social.
- 

## NOVEMBER

- Nov. 1 - Girls first basketball game in arena.  
- Boys intramural basketball.  
" 5 - Zodiac car raffle for lockers-- winner, Mrs. Naponse.  
" 7 - First exhibition hockey game at Espanola.  
" 9 - Dance.  
- Television installed at girls' school.  
" 14 - Air Force movie.  
" 23 - Juveniles play first league hockey game. Garnier defeats Sudbury 6-4.  
" 26 - St. John Berchman's Altar Society banquet...displays, contests, and prizes for Mass servers.
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## ST. JOHN BERCHMAN'S SOCIETY

In September about seventy-five percent of the Garnier boys joined this Altar society. At various meetings, under the director Fr. Schretlen, we learned and studied the Mass answers and movements. Then on the evening of November 26th. the mass servers gave displays of both low and high mass movements. There were also contests on the knowledge of the mass answers. Prizes were awarded to the best altar boys in the displays and contests. We were also treated to a banquet supper.

Most of the original volunteers are still mass servers when the occasion offers. Fr. Schretlen prints a monthly schedule and appoints various altar boys to serve the masses and benedictions. Since there are so many boys willing to serve we only get an opportunity about three or four times a month. There are seven high mass teams and they take turns serving. At first, earlier in the year, we used to hold meetings to correct our mistakes in mass serving and to study the answers. But now that most boys are experienced altar boys there has not been any great need for meetings for some time. On June 7th. the altar boys will enjoy a picnic.

by Levi Wemigwans.



# SENIOR GARNIER CLUB

At Garnier it has been Fr. Maurice's policy to let the boys govern themselves as much as possible. He believes that by allowing the boys to suggest, plan and execute their own activities a sense of responsibility will be engendered. Thus all the high school boys were enrolled in the Senior Garnier Club. Meetings were usually held on Sunday afternoons when they didn't interfere with any other activity. Fr. McArdle presided over the meetings. But he encouraged the officers and members to run the meetings.

There is an elected council of officers namely president, vice-president and secretary. The president acts as chairman, and it is the secretaries job write up and to read the minutes of each meeting. There are also committee chairmen in charge of one of the four committees namely, spiritual, speech, social and sports. A chairman was also put in charge of the newspaper and the Smoker club. Before Christmas the elected officers were: President, Harry Jones; Vice-president Bernard Jacobs; Secretary, Alan Goodleaf. After Christmas the office of vice-president was abolished in order to give more importance to Mr. President. The officers were also changed because, as Fr. McArdle explained, someone from grade 11 should gain the experience of running the meetings so that next year there would be competent chairmen. So elections were held and Bernard Jacobs of grade 11 was chosen as President. Bill Hermann of grade 10 was elected as Secretary. And on one or two occasions Stan Pangowish of grade 11 presided over a meeting and did a very capable job.

The club ran very smoothly, however the high school members could have shown more initiative in suggesting and carrying out some projects. Most of the school activities were handled by the boys of the Senior Garnier Club. Any successes or failures can be laid at their door. The boys of Garnier give sincere thanks to Fathers McArdle and Maurice for all they have done for us.

by Alan Goodleaf.

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## THE SCHOOL BAND

The Garnier College Band organized and directed by Fr. Popelka started this year. Volunteers were accepted and tutored by Fr. Popelka. The band was both a success and a failure. It was a success in that it had a beginning. The instruments were bought or acquired and a number of boys volunteered which gave birth to a potential band. At every performance of the band during the year it was apparent that progress was being made. Fr. Popelka willingly gave his time and talents to instruct the boys at every opportunity. Some of the band who improved during the year were: Harry Jones, Peter Abel, Bill Hermann, Frank Syrette, John Legault, Dennis Lavalley and Tom Sylvester.

Although the band showed some measure of success it was also a failure in other respects. This was not due to the instructor Fr. Popelka but to the boys who had volunteered for the band then either quit, shirked practice, or showed reluctance to perform. Some of the boys could have been more co-operative which would have meant a better school band. Perhaps they couldn't bear the constant practice of scales which every beginner must endure at first. Fr. Popelka showed great patience and perseverance in trying to get the boys to learn the notes and to develop a successful and numerous school band. It is too bad that some of the boys did not show a like perseverance. However Father hopes for better success next September.





Brass Section

GARNIER  
BAND

ST. JOHN BERCHMANS  
ALTAR  
SOCIETY

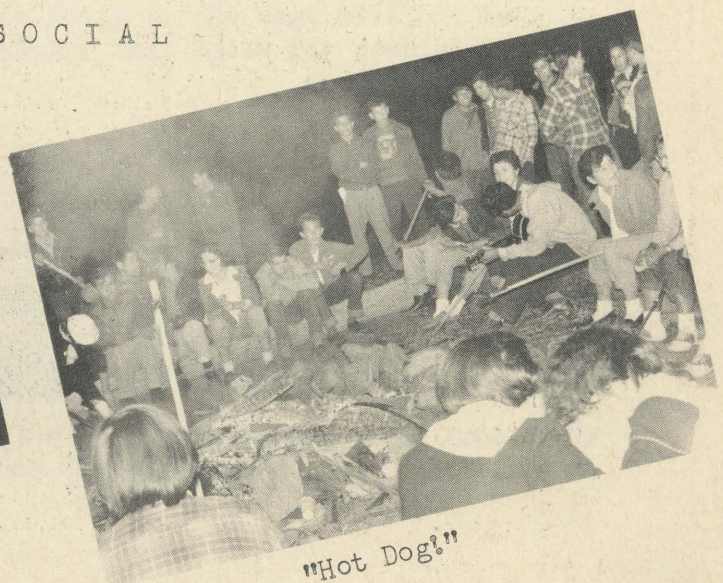


Annual Banquet

SOCIAL



Hallowe'en and "Who's Who"



"Hot Dog!"



S P O R T S



JUVENILE LEAGUE  
HOCKEY CHAMPIONS  
1957-58

WINTER SLIDES  
AT ST. JOSEPH'S



"Come on, PUSH"



# HOCKEY BANQUET

On May 7th. at seven o'clock the Garnier Juveniles held their annual hockey banquet. The banquet was postponed until this date so that we would be able to have Jerry Toppazzini as our guest speaker. Jerry was playing in the Stanley Cup playoffs with the Boston Bruins of the N.H.L. He only returned to his home in Copercliff the first week of May, after he had a short rest in Florida.

This year our Juvenile team won their league championship against strong opponents from Sudbury, Falconbridge, Espanola and Garson. We only lost one home game all season. However, after eliminating Espanola four games to one in the semi-finals, we were in turn defeated by Sudbury in the final playoffs. After our defeat we hung up our skates for another year. Each Juvenile player was requested to come to the head table, during the banquet, and to receive a crest emblematic of the league championship and also to receive a picture of the Garnier Juveniles autographed by Jerry Toppazzini. As each player came to the head table the guests gave him a round of applause:

After a delicious turkey dinner had been served up by Brother Mara and his kitchen staff, and ably handled by the St. Joseph's Sodalists as waitresses, there were the customary speeches. The first speaker of the evening was Fr. Kearns, the Superior, who congratulated the hockey team and welcomed our guest speaker as well as the invited guests from Spanish and district. Father made his speech short because he had to say an evening Mass in the village.

Then Father McArdle introduced Jerry Toppazzini. He gave a brief resume of Jerry's hockey career particularly his very successful one this past season with Boston. Jerry mentioned how we had to work hard to achieve anything, whether it was achievement in sports or in some other profession. He told us about his hockey life and how he got into the big leagues. He mentioned that he had broken in with Boston, then was traded to Chicago, Detroit and back to Boston again. He said that Gordie Howe of Detroit gave him a lot of pointers on shooting and other aspects of the game. Jerry emphasized how important education was. After speaking for over an hour he welcomed questions from the floor.

As master of ceremonies Fr. McArdle thanked Jerry Toppazzini and the banquet came to a close. Then many of the uptown guests and the hockey juvenile hockey players swarmed Jerry for autographs etc. Mrs. Woods represented the Sault Star and she gave the banquet some publicity in the next edition. We would like to thank the chef Bro Mara and his helper Mrs. Smith for preparing the lovely meal.

by Bernard Jacobs.

--VARIA--

- Many of our wonderful hockey fans and their wives were invited to the hockey banquet. No other team in the league had such loyal fans as Garnier.
- Also present at the hockey banquet was referee Clive Linklater and some of the Garnier high school boys who ably handled various chores in the arena during the hockey games.
- The boys from Massey who played for the Juveniles this past season were: Greg Moffatt, Larry and Fred Burns, Don and Fred Houle and Bob Clausen-Mohr.



## DECEMBER

- Dec. 8 - Movie, "The Miracle of Fatima".
- " 14 - Girls Christmas concert.
- " 16 - Junior boys concert.
- " 17 - Operetta, "The Vagabonds"--- Senior boys.
- " 18 - Public see operetta.
- " - Free movie compliments of North Theatre.
- " 20 - Christmas holidays.

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## JANUARY

- Jan. 1 - Midnight Mass at Girls' school.
- " 3 - First skating party in our arena.
- " 8 - End of Christmas holidays.
- " 10 - First Juvenile hockey game in Garnier arena.

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## FEBRUARY

- Feb. 15 - Valentine dance for high school.
- Party for junior girls & boys in arena.
- " 19 - Ash Wednesday. Lenten devotions every Wed. & Friday.

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## MARCH

- Mar. 6 - Last Juvenile league game.
- " 8 - Thessalon hockey jamboree -- small boys.
- Skating party in arena.
- " 17 - St. Patrick's Day concert.
- " 19 - St. Joseph's Feast Day holiday.
- Dept. of Lands & Forests film shorts.
- " 23 - River opens up.

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## THE VAGABONDS

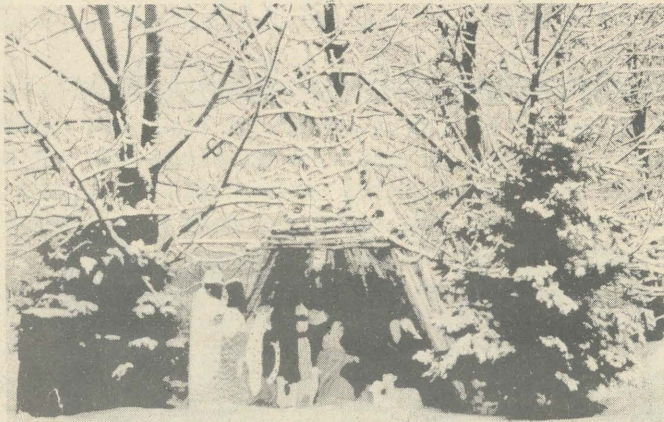
One of our most outstanding drama nights was the evening that we presented "The Vagabonds". It is an operetta in which conversations are carried out mostly in songs. The performance was highly successful which showed the amount of hard work and practice that went into it. In some respects an operetta can be a difficult show to stage; there have to be enough singers at hand, and time for practices cannot interfere with class and study periods. But the willingness and cooperation of the entire cast swept away these difficulties. The boys gladly gave up much of their free time for practices. The Garnier high school boys made up the cast.

Fr. MacKenzie handled the direction of the singing and Fr. Brown was in charge of the acting. Bro Mara and Mrs. Pilon obtained and made the costumes.

Credit for the music accompaniment goes to Miss Latreille on the piano and to Fr. Popelka on the violin. The nights of December 17th. and 18th. when the operetta was staged, added to the reputation of Garnier. In future, I hope more drama similarly successful and similarly outstanding can be produced.

by Stan Pangowish.





### Indian Christmas Carol

'Twas in the moon of winter time,  
When all the birds had fled,  
That mighty Gitchimanitou,  
Sent angel choirs instead.  
Before their light the stars grew dim,  
And wondr'ing hunters heard the hymn -

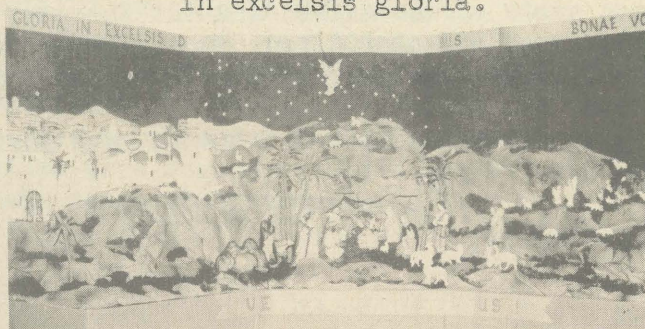
Jesus, your King is born,  
Jesus is born,  
In excelsis gloria.

Within a lodge of broken bark,  
The tender Babe was found,  
A ragged robe of rabbit skin  
Enrapped His beauty round.  
The chiefs from far, before Him knelt,  
With gifts of fox and beaver belt.

Jesus, your King is born,  
Jesus is born,  
In excelsis gloria.

O children of the forest free,  
O sons of Manitou,  
The Holy Child of earth and Heav'n  
Is born today for you.  
Come kneel before the radiant Boy,  
Who brings you beauty, peace and joy.

Jesus, your King is born,  
Jesus is born,  
In excelsis gloria.





MAY I GO SEE BROTHER?



HERE'S BROTHER



Brothers:  
Vandermoor  
Timon  
Mara  
McLaren  
Voisin  
Wolke

If you want 'to go see Brother'. . . Then I'm the man you want to  
And Who am I?

Well, first of all, I'm a Jesuit, but a Jesuit  
with a difference. . . I don't say Mass nor preach;  
you see I'm not a Priest, nor a Priest-to-be.  
My work is to help the Priests, by looking after  
maintanance and by supplying services essential to  
Jesuit Apostolate.

I'm the man who cooked the food you ate at dinner,  
I'm the man who planted and tended and canned that  
who milked and fed the cow, I'm the man who fixed the  
hole in your shoe, I'm the man who drew that comic  
on your hurted hand with red iodine.

I'm the man you come to when anything goes wrong. . .

I'M BROTHER



# St. Patrick's Concert

One of the most eventful activities during the past year was the St. Patrick's Day concert, which was held on March 17th. It was a joint program of songs and music presented by the girls of St. Joseph's and the boys of Garnier. On that memorable night the air was filled with Irish tunes and the famous Londonderry air of "O Danny Boy!" was softly hummed by those who had caught the Irish spirit.

The musical entertainment lasted for a good two hours. I recall Father Popelka's one-man band which we highly complimented. Other song selections were presented by either the Junior girls under the direction of Miss Latreille, or the Junior boys choir, or the Senior Glee Club under the direction of Fr. MacKenzie. Some of the boys and girls did the Irish jig. They were instructed by Marianne Beaucage. Miss Latreille also accompanied the singers on the piano. She and Father MacKenzie deserve credit for the success of the evening. After the concert the performers were treated to a lunch. The singers deserve congratulations for their efforts.

by Melvina Belle.

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## A SAFETY COURSE ON FIREARMS.

On April 18th. 1958, Mr. Mulligan from the Department of Lands and Forests commenced a safety course on firearms. Pupils who were fourteen, fifteen and sixteen years of age listened to the lectures. Every Friday afternoon Mr. Mulligan instructed us. He came for three consecutive weeks. The lessons consisted of various types and parts of guns. Eight basic rules proved to be important in every lesson.

Before we took this course we knew very little about guns and ammunition. But in three weeks we knew some important things about the difference between a rifle and a shot-gun, barrels and the action of a rifle.

May 2nd. was the day on which we were to write our test on firearms. That afternoon Mr. Mulligan showed us a movie "The Lost Hunter". The movie was interesting and it increased our knowledge on the safe handling of firearms. It was after the recess period that we wrote our test. Twenty questions were to be answered in the same number of minutes. After all the studying we had done the test did not prove to be too hard, compared for instance to a final examination in mathematics.

The following Friday we received the results from Mr. Mulligan. Elizabeth Cameron obtained the highest mark in the district. The girls who passed the test received a Certificate. I believe the boys also received such awards. We then said good-bye to Mr. Mulligan who, in turn, wished us the best of luck in the next hunting season.

by Margaret Eshkawkogan.

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## THE HALLOWE'EN PARTY.

It was a beautiful evening in October, the stars were shining and it was a good night for tricks. Everyone was excited as the party got underway at the Girls' school. The girls and boys from grades 7 & 8 attended. There were games such as putting the thread through the needle. We danced and there was a prize for the best couple. There was also a prize for the first one who blew up a balloon. Those wearing the best costume were rewarded. While grade 7 & 8 held their party the high school held a masquerade dance at the boys school.

by Cecilia Meawasige.



## ELOCUTION CONTEST

On the evening of May 26th. the Garnier high school boys held their annual elocution contest. Father Brown had all the boys from grades 9 and 10 memorize a selection. Then there were eliminations and the class voted for the boys who spoke their piece better than the other boys. The class selected Ronald Boucher, Gerald Morrisette, Dennis Gignac, Frank Syrette, John Legault and Clayton Shawana. So all of these boys, except Clayton who was away, mounted the stage for the finals.

Bill Hermann acted as chairman and he introduced the various speakers and mentioned the selection they had chosen to render. John Legault in his broken French accent recited "Johnny Courteau". Ronald Boucher amused the audience with the story of "Albert's Cap". He attempted this in a cockney accent: "Albert wi' is 'orse 'eaded 'andle". Frank Syrette tried to arouse his fellow gladiators with his rendition of "Sparticus to the Gladiators". Then in a good but subdued interpretation Dennis Gignac gave "The Cremation of Sam McGee". Gerald Morrisette told the popular tale of "Casey At The Bat" and he followed this up with "Casey's Revenge". All the pieces were well spoken and the audience consisting of the Faculty of both schools, the girls and boys, and the invited guests enjoyed the oratory.

Father George, the Jesuit Provincial, acted as adjudicator. He praised the speakers and encouraged all the students to learn to express themselves. Otherwise, he said, it would be as if they possessed a locked book without having the key to open it. He mentioned that it wasn't enough to have good ideas, because a person had to be able to convey these good ideas to others through the medium of the written or spoken word. Then Father announced the winners of the contest. Ronald Boucher and Dennis Gignac tied for first place, while Gerald Morrisette came second.

A piano duet was next presented by Nancy Ryan and Elizabeth Cameron under the direction of Miss Latreille. Fr. Brown and his orators are to be congratulated for the performance.

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## GARNIER'S INTRAMURAL SPORTS.

The purpose of intramural sports at Garnier is not one but many. The "raison d'etre" of football, basketball, hockey, track & field, baseball etc. is not only the physical well-being of our students but there are spiritual, social and intellectual benefits as well. Through the seasonal exercise that the boys get from the excellent intramural sports program at Garnier they build up healthy bodies; their minds are kept occupied by wholesome activity; they learn sportsmanship, tolerance and a give-and-take attitude; and the cobwebs are swept from their heads to make them clear for studies. Such are some of the benefits that may be gained through sports to form the character of young boys.

At Garnier all students from grade one to twelve must participate in the intramural sports unless their parents advise otherwise. There are four divisions in the school namely Senior (high school students), Intermediate (grades 7 & 8) Junior (grades 4-5 & 6) and Bantam (grades 1-2 & 3). At the commencement of every school year captains are elected in each division. These captains, usually four to a division, choose their teams. These teams remain intact during the school year. Thus one squad may win the football championship in October, but this same team may not be so fortunate in the hockey season. This makes for keen rivalry as each seasonal sport comes round. Most of the equipment for the various games is provided by the school which makes it easier for all the boys to take part. From the high school students down to the grade one's, all throw themselves enthusiastically into the intramural "house" league games. Thus the purpose of sports at Garnier is fulfilled.



## APRIL

- April 2 - Easter holidays begin.
  - " 4 - Good Friday, Stations of the Cross.
  - " 5 - Midnight Mass & services.
  - " 12 - Auction for boys.
  - " 15 - Garnier Ladies Auxiliary dance.
  - " 20 - Sodality reception at girls' school.
- 

## MAY

- May 1 - May devotions, daily.
  - " 3 - Panel discussion over C.J.N.R. radio. S. Pangowish, G. Morrissette, B. Jacobs, J. Morrissey and Fr. McArdle participate.
  - " 4 - Exhibition ball game. Garnier defeats Cutler.
  - " 7 - Hockey banquet. Gerry Toppazini of Boston Bruins is speaker.
  - " 10 - Free movie, compliments of Schroeders.
  - " 11 - Open House.
  - " 12 - Vocation week talk by Mr. Morrissette.
  - " 15 - " " " " Mr. Wearing.
  - " 16 - " " " " Mr. Black.
  - " 17 - Senior girls picnic.
  - " 18 - Card party at girls' school.
  - " 22 - Field Day.
  - " 24 - Last high school dance.
  - " 26 - Elocution contest.
  - " 30 - Graduation exercises.
  - " 31 - Movie uptown, "Ten Commandments".
- 

## JUNE

- June 7 - St. John Berchman's Society picnic.
  - " 8 - Graduates picnic, girls and boys.
  - " 9 - High school exams commence.  
- Review for 1958 is published.
  - " 13 - Departure of high school students.
  - " 27 - Grade school students depart for summer holidays.
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## OPEN HOUSE.

On Sunday May 11th. Garnier College and St. Joseph's School had Open House. It was an opportunity for the local people and the girls and boys who wish to attend either school in September to go through both schools. It started in the afternoon at 2.00 p.m. The teachers and the senior girls showed the guests around the girls' school. Lunch was also served.

St. Joseph's had a display of compositions, paintings and drawings in each classroom. In the sewing room there was apparel which the girls had made during the year such as, dresses, blouses, skirts, aprons etc. Garnier had posters of different vocations, and also paintings and drawings displayed.

After most of the guests had been through the buildings the boys came to see St. Joseph's and the girls looked through the College. All made favourable remarks about both schools.

by Honorine Toulouse.



# Social Games

On St. Joseph's Feast Day the boys and girls of Garnier and St. Joseph's schools were given a holiday. The day started off with a High Mass in the chapel. After breakfast the girls talked over what they would like to do that afternoon. It was decided that we would invite the boys for games. While some of the girls were in the yard, the others helped to get things ready, such as prizes, blindfolds and cards.

When the boys arrived the first game we played was Bingo. Instead of using numbers we replaced them with the names of those who were playing. The next game was Adam and Eve. Then there were Question and Answer games. The girls were given the answers and the boys were questioned. The responses were quite funny, and if someone laughed they were given a penance namely, to sing or dance. There were other games such as walking over glasses, carrying a candle without putting it out etc

When the games were over and the afternoon was spent the boys returned to their school. All enjoyed themselves immensely. Many of the girls said that there should be games with the boys more often. We partake in dances and skating parties with the boys, but we seldom get together for an afternoon of games.

by Honorine Toulouse.

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## THE STORY OF LOUIS PASTEUR

Every Sunday evening following Benediction there is a movie in the boys hall. One movie that I enjoyed very much was the story of the great scientist Pasteur.

Louis Pasteur, after many experiments, declared that he could prevent sheep and cattle from "Anthrax" by injecting into their bloodstream a fluid containing the weakened germs of the disease itself. Everybody ridiculed him, but he offered to prove his statement. Taking fifty sheep he vaccinated only twenty-five of them. About ten days later scientists, doctors and a curious crowd of people gathered in a corral where the sheep were penned. The twenty-five sheep that he had not vaccinated were all dead. And the other twenty-five which had been injected appeared dead. Louis Pasteur was astonished to find the vaccinated twenty-five apparently in the same state as the others. However while he was examining them a dog barked and the twenty-five sheep that he had injected came alive and began to run about. They had only been sleeping. Pasteur's triumph was complete. The vaccinated sheep lived while the others had died.

A little later Pasteur used this same scientific method for "Hydrophobia" and he succeeded in saving the life of a boy who had been bitten by a mad dog. Louis Pasteur was a tireless worker and never left his tasks half-done. He deserves recognition from everyone. Pasteurized milk was a method developed by him to counteract disease from cows' milk. During his lifetime he achieved great success in the field of science, and many of his discoveries are still applied to-day.

by Mildred Cada.

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## WHAT I LIKED DURING THIS TERM.

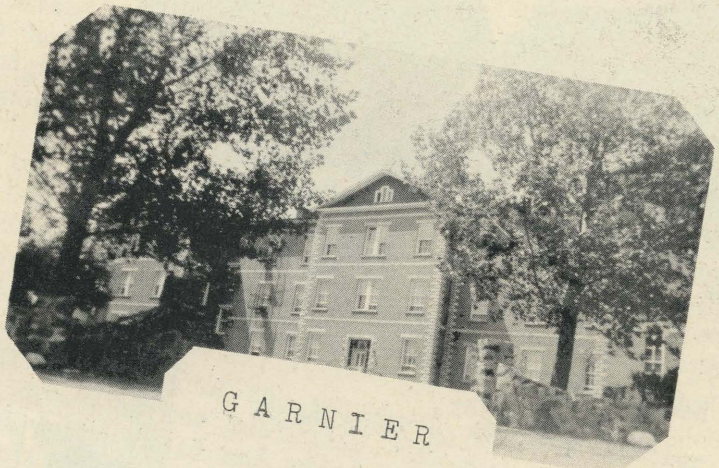
Since I have come from a non-Catholic school to a Catholic one (St. Joseph) I found that during the month of May we have daily benediction. This is a very nice way in which we can dedicate the month of May to Our Lady and to God. At Benediction we say the Rosary, sing hymns and have Adoration of the Blessed Sacrament.

by Catherine Kennedy.



ACTIVITIES

AT



GARNIER



DRAMATICS

eretta 'Vagabonds' - Christmas '57

GLEE  
CLUB



'Come back to Erin'

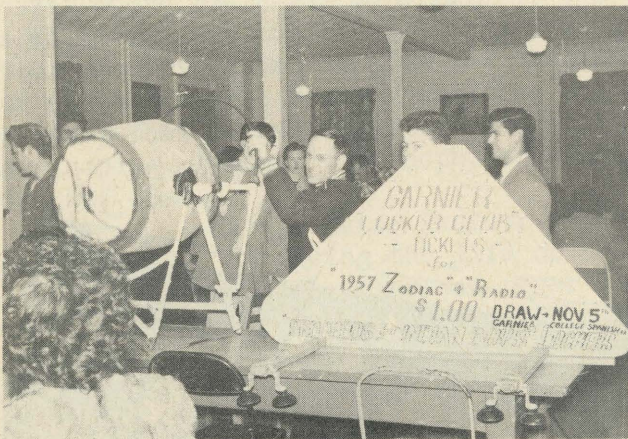




Fr. Kearns S.J.,  
Bishop Carter,  
Miss MacDonald.

APOSTOLIC DELEGATE  
VISITS  
GARNIER

DISTRICT  
TEACHERS  
MEETING



"Win a Zodiac Car"

LOCKERS

ASSEMBLY  
LINE





# Track and Field Meet

Runners were flying and hedges were blinding, the cool windy afternoon of May 23rd, as Garnier College played host to St. Joseph's and Holy Family schools. It was the Spanish Track and Field meet of 1937, over four hundred children with their teachers turned out to cheer on their school teams.

The idea for the meet, started by Father Sauter became a reality under Fr. Giles Lindtner who organized and integrated the events of the whole day, so that, within a short period of four hours the usual running, jumping and throwing events timely took place. Garnier high school boys acted as officials, while the placement of officials and the score sheets prepared for each event, indicated a professional atmosphere.

The track part, too, indicated this spirit. Garnier possesses long across the finishing line of an eight-lane one hundred and ten yard race track. Brother Thom constructed the central platforms, which, against our porch, was backdropped by several British flags. From here the announcer and officials read a loudspeaker to various participants to various sections of the field, and to announce the winners.

Adding to the spirit and zest of the afternoon was the Garnier Band, directed by Fr. Popelin. Over a dozen of our musicians, dressed in orange Garnier sweaters and white I hats paraded the field and added to the general feature during the field day and at the presentation of the medals.

From the three separate groups of Spanish (Principal Fr. Blair) the girls and boys who participated in each event were not over than fifteen and not past grade eight. No participant was allowed to enter more than four events. Garnier boys competed against Holy Family boys (French and English schools) and St. Joseph's girls competed against Holy Family girls.

There were ribbons made by St. Joseph's girls for the winners of each event; medals for the best athletes in each age-group; and two shields made by Dennis Leavelly & Jerome Finlay, one was for the best group of girls and the other was for the best group of boys. St. Joseph's girls who received ribbons were Victoria Smith, Jean Fisher, Angeline Pine, Linda and Lena McCosker and Vera Bellan (in the Senior group); Cecile Tubey, Rose Ann Schoberl, Eva Pelletier, Mary Ann James and Doris Dinkling (in the Intermediate group); Adrienne Fisher, Mary Ann Deane, Evelyn Johnson, Sheila Lopez, Viola Hitchling and Nancy Spivey (in the Junior group).

Garnier boys who received ribbons were Clarence Leitchard, Robert Whitlock, Ray Karamziga, Joe Ray Trudeau, William Melrose, Frank Smith, Clyde Thomson, Lloyd Bennett, Malcolm Karamziga, Peter Abel, Steve Dubocovich and Carmen Moore (in the Senior group); Harry Day, James Shewenbide, John Belandier, Lawrence Marinette, Maurice Fisher, Victor Abel, Louis Williams, Don Belandier, Paul Sage and Franklin Trudeau (in the Intermediate group); Stan Moore, Elaine Trudeau and George Trudeau (in the Junior group).

Individual medals for the best athletes in each age group were awarded to Clyde Thomson (Garnier); Bruce Luffman (Holy Family); Gerald Day (Holy Family); Victoria Smith (St. Joseph's); Charlette Lestellotte (Holy Family); Agnes Sorel (Holy Family).

The shields were presented by Very Reverend Father C. George who was at Garnier on a visit from Toronto. St. Joseph's won the girls' shield with 107 points, and Garnier won the boys' shield with 101 points. The boys' shield with other trophies now hangs in their recreation hall at Garnier as a reminder of past success and, perhaps, of a future challenge.

by Father Sauter.



# PIANO RECITAL

The big night had finally arrived. It was the night St. Joseph's piano students were holding their first music recital. We hope that it will be an annual event. It got off to a good start on Friday May 16th. at 8.00 p.m. Miss Berrigan gave the opening address and she said that Miss MacDonald inspired the recital more than anyone, but unfortunately she could not be present.

Miss Latreille had instructed her young pianists very well. For many of the children it was their first year of piano lessons. Many younger children performed as well as some girls from grades eight and nine namely, Nancy Ryan, Faye Bishop and Janet Wearing. The parents and guests were very pleased with the entire performance.

As part of the evening's entertainment the Junior Girls Choir sang two songs from Hansel and Gretel. The Senior Girls also sang, and one number was "Spring Gaiety" which was a big hit. For a closing number Miss Latreille chose "Hungarian Dance". Rev. Father Burns spoke words of encouragement to the young pianists when the recital had successfully come to an end.

by Pat Donaghue.

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## THE ORATORICAL CONTEST

On the 26th. of May the girls were invited to hear the boys' elocution contest at Garnier College. The speakers were John Legault, Dennis Gignac, Ronald Boucher, Frank Syrette and Gerald Morrissette. Bill Hermann acted as chairman.

The speaking was very distinct and expression was put into the presentations. The boys must have practiced hard because they all did well. After the various speeches were concluded we were entertained by a piano duet of Nancy and Elizabeth Cameron.

After the music Rev. Father George from Toronto, as adjudicator announced the winners of the elocution contest. Dennis Gignac and Ronald Boucher tied for first place. Gerald Morrissette came second. The evening ended with singing "God Save The Queen".

by Joan Fisher.

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## A CHALLENGE WORTHWHILE

One Friday in April Miss Berrigan told grades 8-10 girls that they could challenge grades 11 and 12 to a softball game. For quite a while we had been planning to have one, but we couldn't on account of the weather. They accepted the challenge, and after our team was organized we went out into the yard. The girls who were not in the game were the spectators.

We let grades 11 & 12 have the first at bats because we were the ones who had challenged them. After every player was in position the game was underway. Miss Berrigan was the umpire. For most of the game grades 8-10 were leading and in the last few innings it was apparent that they would win. When the game was over we rushed over to see the final score. It was 32-19 in favour of grades 8,9 and 10. Our challenge was really worthwhile. It ended in victory.

by Janet Johnston.



IT HAPPENED IN JUNE . . .

from LastYear's  
Scrappbook



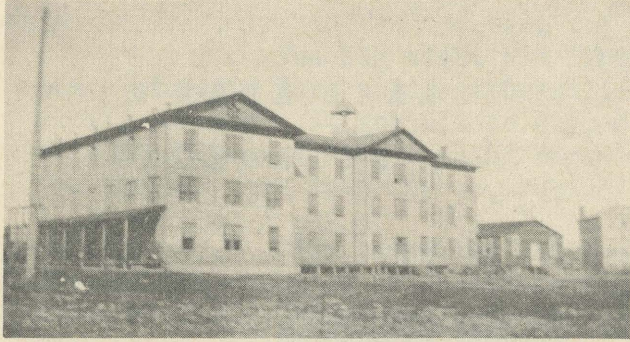
FIRST COMMUNION CLASS

IMPORTANT PERSONS OF JUNE 1957



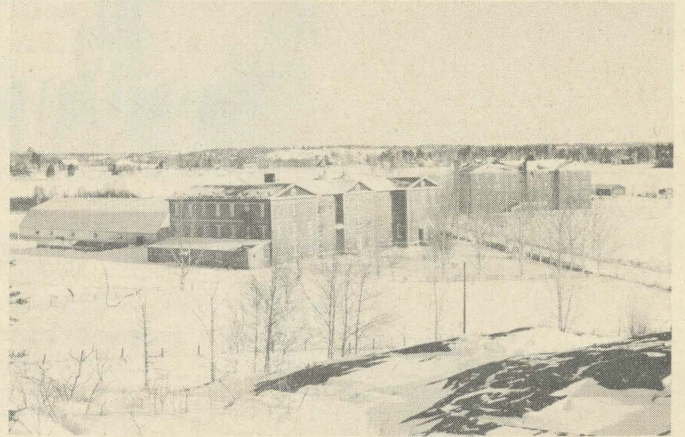
GRADUATION CLASS





... 40 YEARS AGO ...

G A R N I E R  
C O L L E G E  
1958



JUNIOR DORM



## GRADUATION 1958.

This annual event was held in the Garnier College auditorium on the evening of May 30th. There were thirteen students in the graduating class consisting of girls and boys of St. Joseph's and Garnier schools.

The ceremonies started with benediction in the college chapel. The Senior Glee Club under the direction of Miss Latreille and Father MacKenzie sang the hymns. After the church service the graduates proceeded to the hall, and mounted the stage to take their places. Fr. Maurice, Bro. Mara and some of the Garnier boys had tastily decorated the platform and the hall. Sitting on the stage in their finery, the girls wore white dresses and carried corsages of red roses while the boys were outfitted in suits, the graduates looked impressive against the gaily decorated backdrop.

The audience was made up of the Faculty of both schools, invited guests, parents and relatives of the graduates and the high school girls and boys from grades nine to eleven. Father Maurice, the principal, gave the address of welcome. Then Alan Goodleaf recited the Salutatory on behalf of his fellow graduates. Then Father Kearns, the superior of Garnier, spoke to the graduates. This was followed by the Valedictory given by Angela Fellowes. Miss Berrigan next gave some timely advice to the departing grade twelve students. "The Church and Indian Education" was the topic on which Fr. Hannin of Kaboni spoke. Then the speaker of the evening Dr. Michael Ash addressed the students. This was followed by the presentation of School Pins and Letters. The Senior Glee Club under the direction of Fr. MacKenzie with Miss Latreille on the piano sang a couple of lively tunes. These were received with great applause by the audience. After the singing of "God Save The Queen" the guests were given an opportunity to talk with the graduates. There was also some music for those who wished to dance.

The following are a list of the girls and boys in this year's graduating class: Grace Assinewe of Wikwemikong; Mervin Bannon of Fort William; Hilda Cada of West Bay; Melvina Corbiere of West Bay; Angela Fellowes of Spanish; David Fox of Wikwemikong; Denis Gignac of Spanish; Alan Goodleaf of Caughnawaga; Priscilla Hill of Wikwemikong; Harry Jones of Garden River; Florence Pelletier of Wikwemikong; Helena Trudeau of Spanish; and Adeline Wakegijig of Wikwemikong. Although these grade twelve students were all on the stage for the graduation exercises on the evening of May 30th. still they will not receive their diplomas until after their final exams which take place from June 9th. to the 13th.

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## VOCATION WEEK.

This year, as in past years, vocation week under the direction of Father Schretlen has been a success. This was chiefly due to the hard work of the boys in painting posters and the like. Most professions were displayed in one manner or another. We also listened to various speakers such as Mr. Morrisette on the topic of the Canadian Pacific Railways; Mr. Wearing on the acid plant at Cutler; Lieutenant McIsaac talked to us about the Canadian Army; and finally Mr. Black of Rio Tinto Mines. Both the Lieutenant and Mr. Black showed us movies to illustrate the points of their talks. The week rolled by very fast and, I think, some of the boys may have decided upon the vocation that they wish to choose for life. At any rate there were enough possibilities to choose from.

by Frank Trudeau.

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-We wish to thank all the girls & boys who submitted articles for the "Review" even though some of these articles were not included in this publication.



*Pat - I think you will enjoy review of J.R. Miller's volume by Bob Carver with references to Spanish, Best. Terry Fay*

Dance, a shortened version of the Sun Dance, became popular and won the support of White farmers who welcomed anything that might relieve the drought. The Native American Church found adherents among Canadian Indians along with the use of peyote, much to the annoyance of officialdom. Most important of all, and especially by the 1940s, Indian policy came under increasing scrutiny and criticism by some White journalists, politicians and anthropologists. This reflected a growing campaign by prominent educated Indians and Native political organizations to end restrictions on their cultural and religious practices. But, as Pettipas observes, when the ban on dancing and potlatching was dropped from the Indian Act in 1951, it was done out of concern for Natives' rights as British subjects. It did not reflect a new appreciation for these customs which, in fact, continued to be regarded as retrograde.

*Severing the Ties that Bind* is an important book that should not be missed by anyone seeking to understand the difficult historical relationship between Canada's Native peoples and the invading settler population. It is well written and is thoroughly researched and documented. The only flaw in this respect is the neglect of Catholic archival materials, especially the extensive records of the Oblate Fathers. Protestant Church records are used widely.

There are also a number of inaccuracies here and there, mainly regarding personnel of the

Indian Department. A few examples will suffice. Hayter Reed is described as deputy superintendent general for the years 1890-98 (p. 72); the actual dates are 1893-97. And he is described as assistant Indian commissioner in 1903 (p. 133), many years after he had left the Department. We are told that Frederick Paget was Indian commissioner for the Prairie region in 1896 (p. 108), a position he never held. He was, in fact, an official in the Accountant's Branch of the Department at the time. Likewise David Laird is said to be Duncan Campbell Scott's predecessor (p. 124). Not true. Both men held very different positions in the Department.

These are minor quibbles and they do not detract in any important way from the overall significance of this book. It not only deserves to be read; it deserves to be studied.

Brian Titley  
The University of Lethbridge

J.R. Miller. *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: University of Toronto Press, 1996. 582 pp., maps, b/w photographs. ISBN 0-8020-7858-3, paper.

J.R. Miller's *Shingwauk's Vision* provides a comprehensive and thought-provoking overview of church-sponsored Aboriginal residential schools in Canada from the early 1600s to the 1970s. The nature and effect of these institutions are summarized by the author in an end note, which

admits that the book does not contradict nor even revise the secondary literature used in the study. Since much of this literature and most of his quotations from primary sources are highly critical of the schools, it is not surprising to find Miller essentially agreeing with them.

Although it is noted occasionally that many former boarding pupils have voiced positive comments about the schools, Miller seldom acknowledges, at least in any detail, what they had to say. The book also contains lengthy references to disparaging comments made by church and government officials concerning their joint efforts to promote and maintain residential schools. Except in a few instances, his sources are selected to support repeated observations to the effect that residential schools had a seriously negative influence on students and on Native communities.

Miller apportions blame for this situation in equal measure to the churches and to the federal government. As the largest number of these schools were managed by Roman Catholic religious communities, it is worth noting how they fared in his effort to "build upon and complete the insights" expressed in his sources. The two major communities involved were the Oblates of Mary Immaculate and the Sisters of Charity of Montreal (Grey Nuns).

The Oblates are introduced as having a special mission to the poor, but no mention is made of



the emphasis they gave to Provençal, the local language, from the start of their ministry in southern France. This recognition of the languages and cultures of those they served foreshadowed a similar commitment when they came to the New World. They became proficient in and developed scripts and dictionaries in many Native languages, and circulated written and pictorial materials widely. While the latter were largely based in religious themes, it is unfortunate that Miller singles out one such effort, Lacombe's pictorial catechism, for special criticism. While the illustrations portray unbaptized Indians following the way of evil rather than good, an examination of the many races and times depicted reveals that the intended meaning involved ideological conviction, not racial background as Miller would have it.

Miller incorrectly states that the Oblates and Grey Nuns did not operate boarding schools in Hudson's Bay Company Territories prior to 1870. In fact the sisters opened a residence at St. Boniface in 1848. By the mid-1850s the Brothers of Christian Schools and the Oblates were running St. Boniface College for older boys like Louis Schmidt and Louis Riel who previously had been schooled by the sisters. And with the founding of missions in the Northwest, the Grey Nuns and the Oblates were conducting Native residential schools at Lac Ste. Anne (1854), Île-à-la-Crosse (1860), Lac La Biche (1862) and Fort Providence (1867).

It is also surprising, given their lives of dedicated service,

that Miller's list of interviewees does not include a single Grey Nun informant, nor does his bibliography indicate any research at the Grey Nun Archives in Montreal, Edmonton or St. Boniface. The sisters themselves have not been given to extolling their accomplishments, but surely some time should have been spent obtaining recollections of their contributions as teachers, nurses and child care workers in many Native residential schools.

It would have been fitting to compare the confessional schooling stance of the Catholic church throughout the residential school era with that of the other churches who advocated confessional schooling for Indian children and non-confessional schooling for white children. The Catholic position applied to its adherents despite the fact that the resources available for such schools were often far less than those afforded public non-denominational schools in the country generally.

Little is said about the historical context of Catholic Indian residential schools with respect to the religious system that underpinned their existence. The reader should have been told, for example, that the vast majority of children who attended such schools had been baptized beforehand and came from Christian or mixed Aboriginal-Christian backgrounds. Moreover, as such schooling took place almost entirely prior to Vatican II, one needs to be reminded that this was a period when the responsibilities of religious affiliation were more clear-cut

and accepted by the faith community than now. Even so, the Church's insistence on having Catholic schools for Catholic Indian and other children is not solely a feature of an earlier time. This stipulation continues to be mandated in Canon Law and applies to all Catholic children regardless of their racial origin.

Attention should have been given as well to the relationship between high school education for Indians and secondary schooling in Ontario for non-Aboriginal Catholic children. A government of Ontario decision in the nineteenth century not to provide public funds to Catholic secondary schools was replicated by the federal government early in the twentieth century when it limited its support of Indian schooling at the Grade 8 level. A decision by the Jesuit fathers at the Indian residential school at Spanish, Ontario in 1947 to offer Grades 9 to 12 broke the mould insofar as Indian children were concerned. Non-Aboriginal Catholic children in Ontario, however, had to wait until the 1980s before gaining similar benefits from the provincial government.

*Shingwauk's Vision* does not address the fact that instruction in the 4 R's and rudimentary vocational skills were only one aspect of the religious, educational and charitable services commonly provided by Oblate-Grey Nun residential schools well into the twentieth century. They also served Native communities by providing employment, adult education, refuge for abandoned, orphaned



and disabled infants and children, care for the sick and dying of all ages, plus emergency assistance during famine and pestilence.

This narrow perspective characterizes the book in other respects. Given its focus on certain aspects of what was provided in school, it says almost nothing about the children's homes or communities or why they, as a substantial minority of school-age Indian children, went to residential school. The text is heavily interspersed with recollections of former students who experienced difficulties adjusting upon returning to their settlements, and to the comments of government officials which were critical of the behaviours of ex-pupils. The published accounts of those who viewed their schooling as benefiting themselves and their children are given scant attention.

Even though they enrolled a majority of school-age Indian children who went to school, neither the nature nor outcomes of day schools are adequately examined. In fact only one day school is named or pictured in this study, but is mistakenly identified as a residential school. Had consideration been given to the community contexts and attendance areas of day as well as residential schools, it is quite possible that residential schools could be viewed more as a symptom rather than a cause of the ills that have ravaged many Native communities. Although Miller refers to the "shocking figures ... of sexual abuse" found in a Caribou Tribal Council study of residential schools, he does not

mention one of its major findings. In comparing those who had been to residential schools with those who had not, the study found very few differences between former residential and non-residential school students in the day-to-day particulars of their lives.

It could have been equally instructive if Miller had reviewed conditions in many Inuit communities and the well-being of residents in these places. Even though their lives and those of their parents had not been interrupted by residential schooling, the historic incidence of tuberculosis and other infectious diseases, and the current levels of alcoholism, sexual abuse and violence are truly alarming. They are as great as, and in some instances greater than those found in Indian communities where three to four generations had access to residential schools. This suggests that factors such as the lack of jobs and infrastructure, racial prejudice and discrimination, the impact of relocation projects, make-work schemes, disruptive medical arrangements, the use of English and French, and the overall consequences of generations of wardship likely have had more to do with the ills that beset Native communities than have residential schools. But it would appear that Miller and most other observers of Native residential schools are reluctant to explore this possibility in any depth.

Miller's first chapter on traditional ways of learning is a good example of a common present-day tendency to describe

the pre-colonial Aboriginal past as an age of abundance, harmony and self-reliance in which enculturation took place naturally through the 3 L's of "looking, listening and learning." The problem is that in ascribing mythic proportions to this form of enculturation, Miller makes it resistant to critical analysis. Yet at the same time and paradoxically, he chastizes the tradition of public education initiated by public school promoters in the mid-nineteenth century for failing to achieve the same results for Native children as it has for white children. By not advancing precisely defined causal explanations, he leaves the reader to work them out. The state of current opinion on this matter, however, indicates that explanations which do not give the phenomenon of residential schools the causal prominence it presently has will continue to be dismissed out of hand.

Expressions of dissatisfaction by former residential pupils about their school experiences, largely in the form of personal memoirs, began surfacing in the late 1960s. These recollections grew in number and depth of focus, and were accompanied by an outpouring of related studies and media accounts which almost without exception highlighted instances of sexual abuse in the schools. Anglican, Presbyterian, United and Roman Catholic officials were surprised by these revelations and initially were reluctant to make negative judgements of their predecessors' work. In the face of mounting allegations and a realization that the past was not over and done



with, the churches apologized to Native peoples for the harm done those who went to these institutions.

Although Miller does not distinguish between egregious and commonly accepted institutional practices, he is right in faulting the churches and the federal government for failing to address instances of child sexual molestation, or to deal properly with incidents which caused physical and emotional distress. His examples range from acts which were criminal in nature at one extreme, to practices which were seen to be necessary, if not normative at the other. In short, his comments would have meant more if he had compared these occurrences with the routines of non-Native boarding schools and with the way such practices were viewed by the community at large.

Although the publication of *Shingwauk's Vision* marks the first significant attempt to provide a general compilation and interpretation of the treatment Native pupils received in residence, the additional material gathered by Miller adds little to what is already available in the voluminous literature on the subject. In common with earlier accounts and notwithstanding its length, his study lacks depth with respect to the pupils' family background and reasons for attending, their sex, age and ethnicity and the length and nature of their stay. Some of this information can be gained only by extensive interviews with former students and the solicitation of written material from school

records, including registers, letters, diaries, textbooks, pupil compositions and staff reminiscences. This is a daunting task, especially if one intends to treat a controversial subject like residential schools in a comprehensive, objective and scholarly manner.

Because of a current and widespread belief that Native children were forced to attend residential schools, the history of the implications of compulsory attendance laws enacted by the Department of Indian Affairs needs special study. It is not enough to affirm as a University of Toronto Press release on the book states, that "attendance at these [Indian residential] schools was compulsory." It is true that legislation to this effect was adopted late in the nineteenth century and was subsequently updated, but is also the case that it was seldom adhered to or enforced. Miller never adequately answers questions relating to the percentage of school-age (7 to 15) Indian children who went to residential school. His approach is anecdotal rather than systematic. He ignores, for example, the fact that residential school quarterly reports well into the 1930s often listed day pupils in their count as well as large numbers of children who were younger than seven and some were older than 15. He also seems unaware of the implications that Family Allowances had on school attendance. There is evidence, for example, that because parents were eligible for this assistance if they and their school-age children lived on the land, away from settlement schools, the allowances only

reinforced an already strong disposition to continue a nomadic lifestyle.

The work suffers from a lack of such information which results in dubious conclusions. Obtaining attendance and related data can be most instructive. Recent research on attendance patterns at three Catholic Native residential schools in the Mackenzie-Fort Smith Diocese (over an 80 year period) indicates that certain commonly-held assumptions do not apply. There is nothing to suggest that children were removed from their homes or required to remain in school for long periods without their parents' or guardians' consent. When data from school registers, chronicles, and correspondence are combined with the testimonies of ex-pupils, the reasons why children attended reveal the multi-purpose roles that these schools played. Some of these are treated only cursorily in Miller's book and hardly at all in his secondary references.

As indicated in the following examples, Miller's vetting of documentary sources and oral testimonies leaves something to be desired on occasion which prompts one to check the provenance of other citations. One concerns the title of Chapter 10 which was garnered from a statement of an unnamed Indian Affairs official who suggested that the Jesuits at Spanish residential school were "Bleeding the Children to Feed the Mother House." Miller does not follow up this observation. There is no evidence that the levy assigned by the Provincial House was ever imposed on the students.



Whatever was sent to the Jesuit Province was for the education of future members of the Society and came from the pitiful salaries accorded the priests, scholastics and brothers who worked in the school. But Miller apparently found it sufficiently evocative to head a chapter. A second example concerns the leading quotation in the same chapter which gives a horrendous account of RCMP and Indian Affairs officials tearing children from their parents and sending them in cattle cars to an unnamed residential school in Manitoba at the turn of the century. Had he contacted the primary informant who is credited with this account or examined the tasks assigned to the RCMP in the Province at the time, he may have had second thoughts about using it.

In summary, Miller's *Shingwauk's Vision* is a disappointment. Although the book will be valuable as a resource, it reflects the difficulties associated with first-time attempts to provide a comprehensive, objective and scholarly account of highly complex and controversial subjects. There are indications that the author attempts to reach a middle ground, but as this review has argued, the book lacks balance. And though he provides correctives to the conventional picture of residential schools as excessively repressive institutions, his efforts in this regard are essentially minor in nature. Miller ends his final chapter with the hope that the Royal Commission on Aboriginal Peoples "will place the issue of the schools' legacy into the public forum in such a highly publicized

way that the federal government and the Canadian people will have to confront the issue." This hope is echoed in the Commission's recommendation that the Government of Canada establish a public enquiry "to investigate and document the origins and effects of residential school policies and practices." One can only hope that should Miller's public forum be realized that it will be open to different points of view and not merely negative judgements concerning these schools. It is important too that such a venue not delay the provision of help to those who have been harmed by their residential school experiences.

Robert J. Carney, PhD  
Professor Emeritus  
University of Alberta

### **Fort Chipewyan 150<sup>th</sup> ANNIVERSARY Father A. Taché's First Visit to Fort Chipewyan 1847 - 1997**

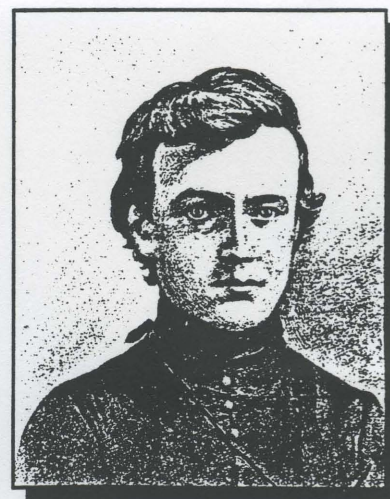
With the month of September, Lake Athabasca enjoys the best of seasons. Mornings are brisk but days are warmed up by a sun still high in the sky. Mosquitoes and horse flies, that pestered animals and people all summer long, are now vanishing slowly. While willows and aspen dot the dark green landscape of spruce trees with yellow and brown strokes, the surface of lakes and rivers, calm as a mirror, reflects a blue sky and lazy white clouds. Swift flights of ducks cross the skies in every direction, while geese, forerunners of the winter coming from the

north, fly south in V-shape formations, filling the air with their noisy callings.

It is on such a beautiful day, **September 2, 1847**, that Father Alexandre Taché, a young Oblate, arrived in Fort Chipewyan for the first visit ever by a Catholic priest in this part of the country. He had travelled on a small canoe, accompanied by three Natives, including a young "altar boy".

**Where was Father Taché, that 24-year-old priest, coming from ?**

Native of Boucherville, across the St. Lawrence River from Montreal, Alexandre Taché had recently joined the Oblates when he volunteered for the Red River missions. On October 12, 1845, immediately after his arrival at St. Boniface, he was ordained to the priesthood by Bishop Norbert Provencher, Vicar Apostolic. Father Taché spent his first winter at the Bishop's residence, in St. Boniface, in company of Mr. Laflèche, a secular priest, with whom he then initiated a long time friendship. There, the two of them began learning the Saulteux language.





F. J. COSTELLO  
SS.

WIKWEMIKONG

-its meaning

I As BEAVER BAY

(a) Father Choné (1845): " la baie du castor "

(cf. Lettres des nouvelles missions du Canada, I, 133.)

(b) Father Frémiot (1850): " Baie-aux-Castors " (cf. LNMC, II, 33.)

(c) Father Guinard (c. 1959): " au coin des castors "

WIKWE, angle, coin; AMIK, castor; ONG, locatif.

(cf. his Noms indiens... p. 193.)

(d) White: " Beaver Bay " (Place-Names in Georgian Bay.)

II As SHOAL BAY or BOTTOM BAY

(a) WIKWED (noun), a bay (Baraga Dict.)

WIKWEIA, it forms a bay, there is a bay (Baraga Dict.)

(b) AMIKA, bottom of water, gravel shore (Férard, Roots)

-AMIKA, idea of gravel along the shore, or of the shore, or bottom of water. Fig. grain ground, not finely, but coarsely. (Férard, Objects of Nature as used in compounds.)

-AMIK, terre, au dessous de l'eau, fond d'un lac, lit d'une rivière (Cuog, Lexique Algonquin.)

(c) Compare:-

AJISHKIWAMIKA, it is miry at the bottom (of a river) (Baraga Dict.)

BIMAMIKA, bottom of water which can be seen from above (O'Flaherty-Kinoshemeg, Wikwemikong, 1933.)

JAGAWAMIKA, there is a long shallow place in the lake where the waves break. (French: il y a une ~~longue~~ batture longue. (Baraga Dict.)

[DICTIONNAIRE CANADIEN: (1) batture, strand; rocky shore; ice foot.

(2) écueil, (under water) rock, reef, sandbank, (Lemoine, in his

Dictionnaire Français-Algonquin, seems to make batture = écueil.) ]

JAGAWAMIKA: JAGAWA, plus long que large; AMIK, batture, terre au dessous de l'eau. (Richard [1854-1954])

KISHKIAMIKA, "coupé jusqu'au dessous de l'eau" (Cuog.)



MINAMIKA, there are breakers, shoals, banks (of sand or rocks)  
(Baraga Dict.)

MITAMIKA, the ground at the bottom of the water  
(O'Flaherty-Kinoshemeg, Wikwemikong, 1933)

MITAMIK, sur le sol au fond de l'eau (Cuoq, Lex. Alg.)<sup>+</sup>

NEAMIKONG, pointe sur l'eau (Richard)

TCIKAMIK [c = sh], près de terre au fond de l'eau (Lemoine)†

TCIKAMIK [c = sh], près du fond, en touchant le fond (Cuoq)

⊗ WASHIMESKA [a river in the Lake St. John area of Quebec]  
Montagnais for "it is bright at the bottom"  
(Geographic Board of Canada, 18th Report (1924).

(d) WIKWEAMIKA, a shoal is shaped like a bay. This from William Kinoshemeg who thinks that Wikwemikong does not mean "beaver's bay" but "at the shallows in the shape of a bay"<sup>++</sup>

(O'Flaherty, Wikwemikong, 1933)

(e) Wikwemikong means "the bay with a shoal"<sup>++</sup>

(Paquin, in his Mss. 'Modern Jesuit Indian Missions', p. 64  
[copy in Upper Canada Province Archives.]

(f) some variants:

WEYQUIMEKONG

WEEQUIMEKUNG

WUQUIMIKUNG

WEKWEMIKONG

[Feb. 9th, 1965]

⊗ WAB/AMIKA, the shore [?], or bottom of water is whitish (Ferland, mss. Dict.)