HISTORY

of the

QU’APPELLE INDIAN SCHOOL

LEBRET, SASKATCHEWAN.
THE HISTORY OF THE QU'APPELLE RESIDENTIAL SCHOOL

Lebret, Saskatchewan.

Sister G. Marcoux, Grey Nun.

In fulfilment of the request by the Department of Education on the occasion of the Golden Jubilee of the Province of Saskatchewan.

1955
We affectionately dedicate this book to those great missionary pionneers, men and women, who spent their lives, in the hardships of the early times, for the civilization and the christianization of the Indian Nation, as a token of affection and gratitude.
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Father Lionel Dumont
Brother Kerorianton
Brother Eugene Morim
Brother Leo Paul Girard
The Beautiful Valley of Qu'Appelle

Its Situation: The Qu'Appelle River which was once a great river covering all the valley, gradually dried up and formed an area of natural beauty with its unspoiled characteristic landscape. The hills, which rise almost abruptly from the side of the lake, are steep, and they are steeper as we go towards its mouth near Lazare, Manitoba. The valley itself is about 300 feet deep. The north hills which receive the sunshine everyday are scorched and bare, except in the hollows. The south hills are covered with grass and trees.

Its Beauty: When the spring sun melts the snow on the hills and in the slopes, many rivulets form their way through, running noisily down the valley, to the lakes. As the season advances, then a touch of summer green is furnished by the trees along the shore of the lakes. Many a winding road leads to shady green meadows to the foot of the hills along the five adjoining lakes.

The scene along these highways is magnificent. A fragrance and brightness from the glowing wild-berry trees in blossom is seen along the side of the hills. Sunlight and shadow between the trees, in the early morning and at evening, produce effective contrasts of light and shade in the deep blue and purple waters of the lakes. The beautiful parks and lakes resorts opened all summer, the rustic summer houses, artistically built with imitation-logs, give the delight of magnificent scenic beauty, and provides ideal havens for rest and recreation.

In the fall the color of the leaves deepens and there comes a season of beauty singular and sad. The bushes are clothed with brown touched with tints of gold, red and green, giving them a brilliant tone. You can relax in the enjoyment of that inspirational and peaceful environment.
The Choice for the Indian School: The reason why the Oblate Fathers chose the place for the Indian school near the lakes in the Qu'Appelle Valley is that the place called Mission (now Lebret) was from the start the very centre of all the missions in the south of Saskatchewan. The Mission had been established in 1866 to assist the population which was attracted by the Hudson Bay Co. at Fort Qu'Appelle. It was from the Qu'Appelle Mission that the missionaries visited scattered groups of Metis and Indians, which later on became missions and parishes: Willow Bunch, Wood Mountain, Cypress Hill, and Moose Jaw in the south; in the north, from Lestock to Quill Lake; to the east, Crooked Lake (Marieval) Fort Ellice (St Lazarre) and Fort Polly (St Philip) down to Carlyle and the Assiniboine.

After the visit of Bishop Provencher, Fr. Ritchot, and a few others, the Oblate Missionaries had been the first priest to come and take a permanent residence in the Valley. At that time the Indians of the southern part of Saskatchewan were nomads, travelling, here and there, until the peace Treaty No. 4 was signed in 1874, where they were given reserves and properly the Mission was chosen as the site of the Indian School.

Origin of the Name Lebret: Father Lebret arrived in 1884 to take charge of the Mission. After the building of the railway through South Qu'Appelle, Father Lebret asked Ottawa to have a Post Office, here in the Mission House, for the place, since the village was growing rapidly. Ottawa granted it and named it Lebret as Father Lebret was the first Postmaster. Thus the origin of the name of the village.
Foundation of the Qu'Appelle Residential School

Background: 1. One of the agreements arrived at by the treaties was that the Indians of Western Canada were to receive free education. The government in 1880 was, therefore, looking for a system of Indian education, in order to meet its obligations.

2. The Church also wanted schools for the Indian children in order to make them good citizens. It had the necessary men to direct these schools, but it did not have the money to build and maintain them, and so, could not undertake alone the task of Indian education.

3. Many of the Indians also wanted schools so that their children could learn to earn their living in a new way. Moreover, a number had become Christian, and felt that religion could best be taught in schools directed by their missionaries.

The Church Gives a Plan: Around 1880, Bishop Grandin of Saskatchewan and the famous Father Lacombe conceived a plan of Indian education, by which Indian schools would be built and kept up by the Government, but directed by the missionaries. They presented this plan to Bishop Tache of St. Boniface, who approved it with all his might and promised to ask the government to accept it.

In 1883, during a trip to eastern Canada, Bishop Tache went to see the men in power, who accepted to present a bill in Parliament.

The Government Gives Funds: In 1883, the parliament of Canada voted on this plan and accepted it. Funds were voted for the creation of three Indian Schools, one at Qu'Appelle, one at Dunbow near Calgary, and one at Battleford in Saskatchewan.

The Government of Canada then ordered Governor Dawdney of the Northwest Territories to build the schools. Governor Dawdney refused to start the work in the Qu'Appelle Valley because one candidate was defeated in an election, and Dawdney blamed it on the Fathers.

Bishop Tache Intervenes: Bishop Tache would not have this, and therefore went to see Governor Dawdney in Regina, who dryly replied that the school would be better located in Regina or Indian Head.

Bishop Tache then bought for $50, from a Metis, two deer which he sent to the Governor as a present. Dawdney took the deer, but answered that the school would not be in Qu'Appelle, as there was no land there that could be bought.

The Bishop went to Qu'Appelle, bought land near the Mission, and gave it to the government for the school. Still Dawdney refused. Bishop Tache finally appealed to Sir John MacDonald, Prime Minister of Canada, who ordered Dawdney to build the school in the Qu'Appelle Valley, on the land bought by the Bishop. Dawdney was forced to obey and began building in the spring of 1884.
The First School

September 1884: The school was started during the summer, and was now completed. The adjoining buildings were under construction. Reverend Father Hugonard was its first principal; he was assisted by a lay man, a farmer, and four sisters.

On October 21, 1884, three Grey Nuns arrived from Montreal to take over the care and education of the children, who were soon to come. They were Sr. Lalumière, superior, Sr. Bergeron, who stayed for twenty-three years, and Sr. St. Arnaud, who stayed for twenty-one years. At the same time a Franciscan tertiary also accompanied them. Thus the latter account for the fourth Sister.

These heroines came by train up to Indian Head. At that time the only way of travelling was with oxen and so, Father Hugonard went to meet them, at Indian Head, with a yoke of oxen and a two-wheeled cart.

After the most important preparations were made the children arrived and the Sisters started to take care of them. They taught them how to cook and clean up a house, to wash clothes as well as to wash themselves. Classroom teaching began and part of it was community singing. The Sisters soon found out that Indian children had beautiful voices, and loved to sing. Since a language can be more easily learned by singing, they, therefore, used this resource.
Father Hugonard, First Principal

Founder of the school: Father Hugonard was born in France in the year 1848. When of age he attended the little Seminary of Cote St. Andre. He made much progress because he was naturally talented and besides he was a great worker. Around the age of 20 he entered the great Seminary of Grenoble. He was noted for his piety and love for the poor and the sick, for it is recorded that he nursed the wounded at the military hospital in southern France during the Franco-Prussian War. According to his saying in life, it was the following passage of the Holy Gospel which had made a deep impression on his mind, "And everyone," says Christ," that had left house and brethren or children or sister or brother or father or mother or wife or lands in my name's sake, shall receive one hundred fold and shall possess heaven besides."

In 1874 we see him at the noviciate of the Oblate Fathers at Notre Dame de L'Osier. In 1876 Joseph Hugonard had the happiness of being ordained, and after having paid a short visit to his parents to bid them good-bye we see him on the ocean going to Canada, with the saintly Bishop of St. Albert, Alberta, Bishop Grandin. At St. Boniface Bishop Tache named the young Hugonard for the Qu'Appelle Mission.

Father Hugonard had been in the valley for ten years, when in January 1884, Bishop Tache asked Sir John A. MacDonald to appoint him principal of the new school. Being so well recommended by Bishop Tache, Father Hugonard was accepted, and took over his new position.

Recruitment of Pupils: Early in 1885, Father Hugonard accompanied by agent Lash, set out on the reserves to recruit pupils. They succeeded in getting 22 boys, who arrived at the school in the spring. In 1886 the enrolment was 45, all boys.

In 1886, Bishop Tache asked the Government to enlarge the school, but this was refused by Sir Hector Langevin, Minister of Public Works, with the pretext that the Riel Rebellion had already cost $5,000,000. At that time Edgar Dewdney became Minister of the Interior and in this capacity visited the school. He obtained at once $4,000, to enlarge the school, which in this way could hold 75 boys. A few girls were also housed in the attic.

In 1887 a new annex was built for the girls. A further enlargement was made in 1890. In 1893 a large two-story building was erected, the first floor of which served as a hospital. A total of 225 pupils could now be accommodated.

Attitude of the Parents: The parents were at first suspicious of all that the school stood for. They did not wish their children to be brought up as white people, nor to accept their religion, lest they be separated from them in the world to come. The white man's medicine, they said, was bad for the Indians. They objected to the use of see-saws and swings, fearing that their children would break their necks. They were displeased at seeing them move in files, and charged that they were being made into soldiers. "Blowing into tubes", by which they meant musical instruments, was also regarded with suspicion.
This made the recruitment of pupils difficult, and attendance later had to be made compulsory.

This attitude gradually disappeared with the progress of the children, who were well brought up, able to read and write, and who were learning to earn their living in the manual training courses. Converts became more numerous among the parents, and this also was helping to make the school more acceptable.

Conversions : The children whose parents did not object were instructed in the Catholic Faith, and many were baptized each year. Conversion were also made among the pagan children who often had to encounter their parents' displeasures in becoming Christian. Many cases are reported of Christian children who by their example obtain the conversion of their entire family.

Success of the School : The Qu'Appelle Indian School was then the most successful of its kind in Canada. It became the model of all similar schools founded later. At the Regina Exhibition of 1895 the school carried off the first prizes over all other Indian schools : particularly in music, writing, maps, English and art.

The exhibition work, previous to that, had to be sent to Ottawa or to Chicago. In 1893, for instance, two of the girls went to the Columbian Exhibition in Chicago and came back quite proud of the prizes and praises lavished upon them beneath the "Stars and Stripes!"

This is not the only honor the pupils received, for in summer, a number of the Governors of Canada have designed to visit the school. In summer stream of tourists go through the buildings and admire the beautiful locality.

A Gymnasiaum is built : With such success, in a short time, the number of demands to put their children into the school went up and it was decided that a gymnasium was necessary especially for winter recreation. Therefore, in 1894 the Government generously granted and fitted up the best gymnasium-auditorium in Western Canada.

The Congregation of Mary : It had its beginning six years after the opening of the first school, in 1890. It is recorded that a reception of the members of the congregation of the Children of Mary took place in 1893. Reverend Fr. Frisque Magnan, parish priest, presided. The grand-parents of the children still talk with emotional feelings of the beautiful and impressive ceremonies they had in honor of the Blessed Virgin Mary.

Ex-pupils : The Department took steps to suppress the sun dances in the district. Due to the evil effects of those pagan dances, affecting the moral and physical welfare of the Indians on the reserves, it was very hard for the ex-pupils to persevere in their progressive ideas and methods learned at the school. Besides the treaties had been signed not so many years before and the atmosphere was still filled with the idea that the whites had been unjust to them and that their new ways of living were not always good. Many children, well intentioned, resented that deeply when they returned home full of enthusiasm to live a decent and happy life as they had done for many years in the school.
The Fire Destroys the Beautiful Buildings

An Unexpected Incident: As we have said, from 1895 to 1904 the school had made steady progress, and the Indians liked the school more and more. Many new pupils were admitted every year. The children were bright and happy. The principal himself had a better time. Everything worked smoothly until the fourth of January 1904. The children had just returned from the New Year's Holiday, when the terrible cry of fire was heard. A conflagration, the origin of which is a mystery, destroyed everything but the shops and barns and other out-buildings.

At the end of dinner, 12:30, fire broke out in a room adjoining the boys recreation room. The room had been swept in the morning, but the sweeping had been left on the floor, and it is believed that a match thrown carelessly among them could have caused the fire. As the alarm was given, the children said grace, and went out of the room in perfect order.

Mr. Sworder, the accountant, together with the bigger boys fetched the extinguishers and threw them into the room, and everything seemed to be over. Father Galen, Father Hugonard's assistant, went to the attic to open a trap on the roof to let the smoke out. As he waited on the roof, he saw that the whole building was on fire. Smoke was coming out of the chimneys, windows, and even from between the shingles. He slid down from one roof to another, entered by a window in another part of the house, and immediately went to the chapel to save the Blessed Sacrament. He reached the ground by sliding down a pipe.

Meanwhile, the staff with the help of the Fathers of the Mission were throwing out all that they could reach, blankets, food, clothes, etc. "Soon after we were helpless," writes Father Galen, "of the total destruction of the buildings. All we could do was to save some more furnitures especially from the girls' side, which was the last to be destroyed." By nightfall all the buildings were completely destroyed, save the shops and barns.

Temporary Quarters: The children in their terror had fled in all directions, and sleighs had to be sent out to bring them back. Supper was served in one of the shops, following which, with the blankets saved from the blaze, the girls were put up in the church, and the boys in the village school. The Sisters were received in the Convent. Two days later when it had been decided to keep the children, school life was re-organized as best as could be done. The Girls took possession of the tribune of the church, which was enlarged for this purpose, while the boys occupied the Mission house, village school and shops, till a temporary building was built for them. The Sisters lived in the shop where they had a sewing room and a chapel.

Father Hugonard Returns: We quote from Father Galen's letter: "Fr. Hugonard had left for Ottawa, going through the United States where business called him. This had made it impossible for us to wire him about the disaster,
While on the train the newspaper brought the news to him. What were his impressions then, he alone were he still living could possibly tell us. It certainly was a terrible blow. But for us who all knew his great faith, there is no doubt that he recovered himself from the first shock and generously submitted to the Divine Will of God. From that moment on, all his thoughts were turned to his dear children and to the means of ensuring the continuation of the school. He telegraphed orders and proceeded immediately to Ottawa to negotiate the re-building of the school.

From Sister Baulne's Letter: "On the evening of the fire, the Sisters were received by the Reverend Sisters of the Missions, the boys went to the school, the girls to the parish church. Returning from Ottawa, Father Hugonard took himself to the scene of the still smoking ruins and there he knelt a long time in prayer. Then, to the children, who for want of room, were having dinner in separate groups, he said, "My children, this tremendous fire is still of lesser consequence than a venial sin. What money had established, money shall restore, and you shall have another school." But when he visited the Sisters who had been alone during this terrible catastrophe, he could not refrain from tears, nor could the Sisters either."

From Father Gelen's Letter: "What was to become of the institution and what was to be done with the pupils? The Department proposed to send them to different other schools but the principal having arrived at Winnipeg two days after the fire, opposed the project, and it was decided to keep them in shops, at the Mission where Father Magnan condescended to turn over part of the rec­tory to this purpose, and in the church where a second floor was built to serve as dormitory for the girls and Sisters. During day time the Blessed sacrament was kept in the sacristy, and the nave was used as classrooms and recreation hall. On Sundays it was cleaned and put in order for Mass and Vespers."

Restoration of the School

Re-establishment Doubtful: Was the government to proceed to the erection of a new school? It was very problematic, for opposition came from some Government Officials and others, who openly favored boarding schools on the reserves, as they cost less: $75.00 only, being granted for every child.

Father Hugonard laid down plans for a new building at an estimated cost of $52000, and returned to Ottawa during the same spring to obtain necessary funds, but the Ministers refused to discuss the project, and even to be interviewed for such purpose. After two months of fruitless efforts, the principal had to come back without having received even a promise or the least hope.

New Hopes For a New School: Before spring of 1905, Mr. Sifton, Minister of Indian Affairs proposed to Mr. Graham, Inspector, to pay all expenses occasioned in the past few years and to begin the re-construction with $35000 and to have funds voted for the balance.
Opening: Father Hugonard's plans were followed as far as dimensions were concerned, but the execution was improved. Thus did the Government, without further instance from the Principal, build at the cost of $125,000, the best of Canada's Indian Schools.

The children and the staff, with heartfelt thanks, took possession of the new school in the fall 1905. The new building was blessed in October by Archbishop Langevin of St. Boniface, amidst a large gathering of Indians and White people.

Bishop Langevin expressed words of gratitude on this solemn occasion, to the Government Officials for the co-operation regarding the reconstruction of the school. Taking an insight in the future he said, "Generations of pupils will come here, will go from here, and will become better citizens of our beloved country, and by so doing gain their eternal reward." He also praised Father Hugonard for having kept the children, and to the Sisters, he told them how he admired them for having passed through those difficulties and hardships with inspiring faith in the future.

The Indians of the Qu'Appelle Valley

Racial Groups: The Indians who lived in the prairies in 1870 belonged to two great families of tribes, called the Algonquian stock and the Siouan stock.

1. The Algonquian family was represented in Sask. by the Cree and the Saulteaux. Their languages were closely related and their ways of living were similar.

2. The Siouan group was represented by the Assiniboine and the Sioux. They spoke different dialects of the same language and all originally had come from the United States.
Alliances: The Cree and the Assiniboine, although belonging to different races, had always been friends and allies in war, and they often intermarried. They were at war with the Blackfeet, an Algonquian nation living farther west. The Cree, Saulteux and Assiniboine were usually at war with the Sioux, who lived in the South. The Saulteux in particular were the sworn enemies of the Sioux.

Occupations: Hunting. The buffalo was the main article of food, and also supplied the material for tents, clothing and canoes. When the fur companies established forts in the west, another occupation appeared, the fur trade. With the guns, knives and other articles, which were thus obtained, life was much easier. The Indians also made much profit by selling horses to the traders.

Treaty: All the Indians in the Valley belong to Treaty No. 4, which was signed by their chiefs at Fort Qu'Appelle in 1874, and by which they surrendered their lands in return for Treaty rights.

The Qu'Appelle Indian Treaty

Background: In 1869 the Dominion of Canada had bought from the Hudson Bay Co. the right of ownership to the western prairies. But these lands also belonged to the Indians, and Canada perfectly recognized their right to it.

Around 1875, the Indians sold to the Dominion of Canada their right to the lands of the west, in return for certain benefits. These benefits included:

1. Grants of reserves, where no white man could settle, on the basis of 1 section for each family of five.
2. Annuities, paid for all time by the Dominion, of $25.00 a year to chiefs, $15.00 to headmen, and $5.00 to all others.
3. Farm implements, seeds, farm instructors.
4. Exemption from taxes.
5. Free education.
7. Hunting and trapping rights.

The Qu'Appelle Treaty: One of the most Indian Treaty was signed at Fort Qu'Appelle in 1874, between the Dominion of Canada and the Cree, Saulteux and Stonie Indians. This Treaty is known in Canadian History as Treaty No. 4. It was signed September 15th, 1874 near Qu'Appelle River, on the southeastern tip of Echo Lake, on the Hudson Bay Co. Reserve.

Prominent Chiefs: Cote, Loud Voice, Gambler, Kamooses, Cheekuk, and many others.

Signatories:
1 For the Indians the Indian Chiefs.
3 As witnesses: A few of the Commissioners' soldiers.

A few people of the Qu'Appelle Valley, among whom Pierre Desnomic and a Poitras.
Laborers of the Past

The Sisters: The parents are more and more convinced of the great work which has been done in behalf of their children by the missionaries, both Fathers and Sisters. Many could have sent their children to schools, closer to their homes, on the reserves, but they insisted on having their children taught at our school, and taken care of by the Sisters.

As a matter of fact, the Sisters were full of care and solicitude for these Indian children. The motherly care and attentiveness with which they watched over all of them met with no bounds. We have often read and have heard, that many missionaries preferred not to change mission fields because the love they had for those children was so very sincere. Some Sisters stayed for twenty, thirty years and some even more. To name only a few: Sr. Mariani, Sr. Lamontagne, Sr. Baulne, Sr. St. Alfred and Sisters Robinet and Greyeyes who are still with us.

These Heroines of the past, we - the generation of the present - admire! We take pride in trying to imitate their courage and valor. They have passed through the years of hardships - fire destruction etc. - with unfailing faith and hope in the future. Their profound satisfaction that the children who had been under their care would be better prepared and better equipped to face the duties and responsibilities of life, with christian principles, and therefore, be worthier citizens of our dear country, stimulated them in times of trials and difficulties.

These are the figures of the past and their noble contributions to the happiness of the Indian nation still exist in the active, progressive generation of today. Can better ideals be set as models of devotedness and self denial to the present day workers who follow on their steps?

Government Officials: For the numerous undertakings the Government Officials worked, hand in hand, with the Fathers for the benefit and welfare of the Indians. Among government men in charge of the Indian Affairs in the Valley, Mr. Graham deserves a special mention.

Mr. William Graham: In 1885, at the age of 18, he entered the Service. Everyone remembered Mr. Graham as a friend and a benefactor. In fact, he loved to live and to work with the Indians. Later, he was appointed Inspector of the Indian Agencies. In the succeeding years, he undertook the project of organizing the File Hills Colony as suggested and planned by Father Hugonard. He successfully brought it to a favorable standard. He left the Civil Service in 1932.

Mr. Murrison: Mr. Graham's worthy successor was Mr. Murrison. He always had been considered by the Fathers of the school as a sociable, dependable and co-operative man. At the time of the fire in 1932, and during the three hardest years that followed, he proved his worth. His ambition was, without any doubt, the progress of the Indians.

Mr. Christiansen: Mr. Christiansen replaced Mr. Murrison for a few years. He is remembered by the Indians of the nearby reserves as their friend. Members of the present staff can still
remember how deeply appreciative he himself to be over the receptions
given him on his occasional visits here.

Mr. Ostrander: Mr. Ostrander after having quite a number of years
of experience with the Indians in the Indian Affairs
Branch, took over the charge of the Superintendent of the Qu'Appelle
Agencies. He was stationed in Regina. A few years ago, he has been
promoted to the Department of Mines and Resources in Ottawa.

Old Timers: A few employees who had spent part of their lives work-
ing generously in co-operation with the staff are: Mr.
Zenon Lefleur, Mr. Harrison, Mr. Condon, Mr. Salamon, Mr. Sworder, Mr.
Blanch, and Mr. Edward Doll.

Mr. Zenon Lefleur: Mr. Lefleur might well be called a pioneer of
the school. He arrived from Ottawa by train on
January 26, 1904. The first school had burnt down a few weeks before
he came to Lebret. It was Reverend Father Hugonard who had persuaded
him to become the baker at the Indian school. As they were on the
train to Lebret, the news of the fire, that had just destroyed the
school and all its dependencies, was broken to them.

Mr. Lefleur worked 51 years baking bread for the school.
In the meantime he was also proving himself to be, under the eyes of
children of many generations, a model of great christian virtues. He
was the faithful servant of the Master. His undeniable patience, his
great admiration for justice, his sense of humour, his sociable,
friendly, quiet and dependable manners made of him the trustworthy
gentleman the school has witnessed with pride, for over half a century.
Though he has lately passed away, his memory still inspires those who
have known him.

Mr. Harrison, teacher and accountant: Mr. Harrison taught for a few
years and the rest of his life
was passed as accountant for Father Hugonard and Father Leonard. He
arrived in 1901. Although he has passed away in his nineties, only a
few years ago, he had retired from work in his seventies.

His personality and his outstanding gifts had made him
very popular with the children as well as with the parents. He loved
both. Besides accounting, he was in charge of the band for many years.
When Father Hugonard would leave for his numerous business trips and
missionary work, conscientiously replaced him in the daily routine of
administration.

Mr. Condon, the shoemaker: One of the early shoemaker of the school
was Mr. Condon. He arrived in 1905 and
worked steadily until 1937. He was exceptionally gifted in his trade,
and many a boy learned from him the elementary rules of a shoemaker.
He is still living today in Lebret.

Mr. Salamon, the shoemaker: Mr. Salamon joined Mr. Condon in his
work as a shoemaker, in 1908. They both
worked together in harmony and mutual understanding until the school
closed the shoe shop in 1937.
THE INDIAN MISSIONARY RECORD


Mr. Salamon is still living in Lebret, enjoying very peaceful days with his daughter, Mrs. Larocque. He registered 89 years of age in February 1955.

There is no words of appreciation to depict adequately the life of these faithful steady workers, the number of years they put in strongly speaks for itself.

Mr. Sworder, accountant: Mr. Sworder seconded Fr. Hugonard in the early time, both having a mutual understanding of their respective functions for the social welfare of the Indians. As accountant, his initiative was a great help to Father Hugonard. His ability to conduct a small band was well known. During the first fire, he was seen devoting himself unceasingly, together with Father Gelen, to preserve the buildings and to save some articles.

Mr. Blanch, accountant: Mr. Blanch succeeded Mr. Harrison as accountant. He is remembered by the parents of the present pupils as "the long legged fellow". He was a very faithful, conscientious employee of this institution, although he did not work half as long as the other pioneers just mentioned, he contributed exceptionally well.

That was the last employee as accountant. Fr. Maurice de Bretagne took over in 1936 when he came as principal. Since then, the Oblate Fathers always have been in charge.

Mr. Edouard Doll, teacher and Senior Boys Supervisor: Mr. Ed. Doll was gifted with a very good health. We often heard him say that, "sports keep us in good shape." In fact, he was a leader in sports, and by encouraging the competitive spirit, he strove to stimulate the boys' ambition to greater progress as well as to develop their physical strength. The numerous trophies he brought back to the school with his boys prove the high standard they aimed at.

Mr. Ed. Doll worked at the school from 1929 to 1938 the first time. He has been eye-witness of the total destruction of that second school. Together with the Brothers, he saved a lot of clothing, furniture, books etc. After the fire he passed three years at the Scholasticate with the boys, until the school was rebuilt. He then stayed two more years in the new school. When the war broke out in 1939 he enlisted. On his return, in 1945, he again came back to work at the school. Mr. Doll is a model of a gentleman, as Father Piche told the children on his farewell departure in 1950.

After the war, Mr. Doll took charge of Drama. Every year most attractive and original plays were put on and every year his actors carried off the trophy.

These are some of the pioneers whose names immediately come to mind as we look back over the worthy record of the past 70 years. We have mentioned only those who have spent a great part of their lives, although many others having worked for a few years only, gave the Indian children examples of loyal citizens. To mention only a few: Mr. Mm. O'Connel, Mr. England, Mr. Jones, Mr. Town, Mr. Mackennan, Mr. Fitzpatrick, Mr. Petit, Mr. Paquin, Mrs. Paquin, Mr. Phaneuf, Mr. W. Larocque, Mr. Lynch, Mr. Lacroix.
The System of Education Proves Efficient

Its Aims and Objectives: The first missionaries knew that even the highest form of culture and refinement known to mankind was ultimately associated with tools and labor, so, they had planned a system of education quite fitting for the mentality of the epoch. Therefore, the manual training which was intended to enable the children to earn a living successfully in their future life had a large part on the program. The Indian Affairs Branch in Ottawa approved highly and co-operated closely with the school staff regarding this phase of work.

From the early days of the school, the girls learned house keeping, sewing, mending, knitting and fancy work. Their class work was graded from the first to the seventh or eighth standard. Subjects were those of the elementary schools: reading, writing, Grammar, Composition, Geography and Art.

Apart from class work the boys were taught trades and farming. We often hear old timers say they learned the trade of black-smith when they were in school under capable instructors such as Mr. MacDonald, Carriere, Brown, Carbonneau. Others talk about the tinsmith shop and shoe shop where they learned part of the trade.

Personality unfolds: We are now to a point where the Indian children feel more self reliant and their parents have enough confidence in the white people to leave some of their girls or boys go and work for them.

A young Sioux girl from Buffalo Reserve took the lead. Mary Louise Standing Buffalo was so dignified in her manners, discreet and polite that Father Hugonard sent her in Winnipeg as a house maid to Mr. Amede Forget, then Indian Commissioner, and later when he was transferred to the Honorable position of Lieutenant Governor of Sask., she followed them. She worked there for ten years. She accompanied Miss Forget in voyages to Ottawa and Montreal.

More than 40 ex-pupils enlisted in the ranks of the Canadian Army and took part in the first World War. To name only a few: Harry Ball chief of the Piapot reserve, Nokusis who came back with a wooden leg, Abel Watetch, Peter Gopher, Creely etc.

Some more young girls went out to work: Elizabeth Gorden (Mrs. Lawrence Thompson) and Liza Cappo (Mrs. Dan Pellettier) went to work in Windsor, Ontario at Mr. Robinet’s place, (Sr. Robinet’s father) in 1926. They stayed a whole year. The next year two others went Cora Dumont (Mrs. Vincent Bellegarde) from File Hills Agency, and Madeleine Poitras (Mrs. Bruno Gosselin) near Estevan.

Charlie Belanger, the famous Canadian champion boxer, is an ex-pupil. He was asked once, by a Sister, on one of his visits a few years ago, how he had started his boxing career, and Belanger in his usual humorous way answered, “When I was here in school, we use to go and help at the farm for the chores, and while waiting I used to box on the cows. This is how I started to like it.
Father Hugonard the Great Missionary

His Career: When Father Hugonard arrived in the Qu'Appelle Valley most of the Indians were pagans. The good missionary visited them every day. He toiled in their midst for five years before obtaining the first conversion, that of the medicine man Tekias-cusis. Then, followed the conversion of Assams at Pasqua, and later of chief Pasqua himself, and the famous chief Piapot. But a general movement towards christianization did not occur till after the foundation of the school. In 1885, he had acquired the confidence of the Indians and the Metis to a point that his presence among them, along with that of the other missionaries sufficed to maintain order during the Riel Rebellion.

After the pioneers, namely Fr. Descorbie, Fr. St Germain, Fr. Favreau, and others, we may say that, steps for strong consolidation of the earlier efforts through education and stable organization of influence are due to Father Hugonard, who built many of the Indian missions and churches. At his death two-third of the Indians of the territory were Catholic. This fact stands out as a testimony to the success of a well planned missionary effort based on progressive methods on all levels, social, educational, economic and religious.
His ability in administration, while in charge of the school was such that his friends would often say that had he chosen to pursue a worldly vocation, he would have become a successful man. His generosity, his courtesy, his kindness made deep and lasting friendship of all those who knew him. His energy and physical endurance were remarkable. A journey of 70 miles on foot was not unusual for him. He was a tall man who walked fast and seemed to be everywhere at once.

His great characteristic, according to his friends, was his strong faith. Among other touching testimonies are those given by Archbishop Mathew. "For over 40 years, good Father Hugonard devoted himself to missionary work in our dear Canadian West. His life was all his riches. He loved the Indians, he had for them a tender, warm and deep piety, with an ardent desire to serve them, even were it necessary, to die for them."

In fact, Father Hugonard remained at the school for 38 years, until his death, a life full of merits and saintly deeds. His missionary career in the Qu'Appelle Valley lasted all of 48 years. He regarded his school primarily as a tool for the Christian civilization of the Indians. He loved the Indians and was fully happy among the little children whom he loved as a father, a mother, as God alone can inspire such an unselfish love.

Illness and Death: Father Hugonard recovered from his first illness after a three months rest in a sanatorium in Washington. Upon his return, he slowed somewhat in his work, and put in hours of gardening every day. In 1915, he again spent some time resting in Sanatorium Antonio, Texas. At this time he was honoured by the Holy Father the Pope with the medal, "Pro Ecclesia et Pontifice."

His last illness overtook him in January, 1917. He found time, nevertheless, to instruct and baptize a Sioux Indian, his last convert. In February, from his sick bed, he asked that Archbishop Mathew be called to his side. The Archbishop arrived from Quebec at midnight on February the 10th. He gave his friend his last communion and assisted him in his last moments. Father Hugonard passed away on February 11, 1917 at noon, at the hour and on the day of the apparition to Bernadette of the Virgin Mother of God, the object of his special devotion.

His loss was keenly felt at the school, in all the valley, and far beyond it. He was a hero of the first order, a model to follow in the sacredotal and apostolic career, and would be a powerful intercessor at the Throne of God.

After two funeral services in the Mission church in the days that followed, a solemn and last tribute was paid to him on February the 15th, at the school for the children. Father Prisque Magnan was the celebrant for the occasion. A large gathering of bishops, priests, Government Officials and faithful friends assisted.

Father Hugonard had proved a zealous missionary, a great benefactor of the Indian race, and an ardent lover of his adopted country.
Sleep Gallant Warrior

Sleep gallant warrior, sweetly sleep
Thy head upon thy prairie laid,
Leave others now thy watch to keep
Nor shall thy fragrant memory fade,
O'er thy head thy breeze is sighting
Gently as the day is dying.

Then not to seek a world's renown
Unknown and poor thou wouldst remain,
Then but to labor for a crown
Of charity which none might claim,
On the Master's business going
Love and kindness ever showing.

Thou wouldst not let it spread afar
That flame of zeal thou couldst not stay,
Too great thy heart thy deed to mar
By hiding them from light of day,
In thy love so self effacing
Still sublime and all embracing.

Oh, Red Man's Friend so kind and true
In whose brave hearts thou livest yet,
Some graceful monument is due
That after time may not forget,
Thy kindness to thy children sleeping
Every green by memory keeping.

Sleep on brave hearts, oh gently sleep
Forgotten now thy wemy years,
From all thy hardships shall reap
The joy which thou hast sown in tears,
Angel voices softly stealing
Like sweet bells at evening pealing.

Brother Reginold, O.M.I.
Father Hugonard’s Successors

From 1917 to 1952.

1. Father Lecog became principal in February 1917 and resigned in June of the same year.

2. Father Ménigan was acting principal for a time.

3. Father Dugas was principal from September 1917 till his death in December 1918.

4. Father Prisque Ménigan was again temporary principal until Feb. 27, 1919.

5. Father Vezina was in office from February 1919 to October 30, 1919.

6. Father Leonard was in office from October 30, 1919, till July 1, 1936, a period of 17 years.

   He was the first after Father Hugonard’s death to hold the office for some time.

7. Father Maurice de Bretagne was principal from July 10, 1936 to August 1943.

8. Father Paul Piché was appointed principal in August 1943 until May, 1952.


Memorable Incidents

Convention: In August 1924 a Convention was held at the school for all the Principals of Residential Schools of the West. Besides many problems, the question of a High School for the brighter children was discussed greatly. The Fathers were all in favor to help and encourage the pupils who felt capable or desirous of taking higher grades.

The Lebret School was unanimously chosen to be the school to prepare rooms in order to receive the students from other schools.

A Great Pageant, 1925: In August 1925 a great Pageant took place in the open air, at the school, and Hugonard’s Day was instituted to raise funds for the erection of a monument to mark the unceasing, faithful work of Father Hugonard amongst the Indians in the Valley of Qu’Appelle.

Mrs. Rimmer, wife of Judge Rimmer of Regina was in charge of the Pageant. It consisted of three historical tableaux: the first one in the afternoon, was the coming of Champlain to Quebec;
the second was La Verendrye in the West; the third, at night, was the arrival of Father Hugonard in the valley. Four or five thousand people, of all ranks, were present to show their appreciation of the splendid undertaking, in memory of their beloved friend.

At different times during the day speakers were as follows: Judge McKay from Prince Albert, Mr. McPherson, lawyer from Regina, Dr. Uhrich, Minister of Public Health, Sask. (later Lieutenant Governor) Mr. Gardiner, Minister of Public Works at Regina, Dr. Seymour and Mr. William Graham, Indian Commissioner.

At the banquet presided by Mr. Graham were present the Governor of Sask., Hon. Newlands, His Grace Archbishop Mathew of Regina, Mgr. Marois, Mgr. Harding Anglican Bishop of Qu'Appelle, Archdeacon Davidson, Judge Rimmer and many others.

Lebret, a humble village unknown yesterday, is now celebrated throughout all of Western Canada. Such was the beneficial influence and the high esteem in which Father Hugonard was held even after death.

Monument erected: Thus it became possible to erect the beautiful bronze statue of the missionary. It represents Father Hugonard having by his side one Indian boy and one Indian girl to whom he is talking. This memorial was unveiled in the summer of 1927, and was made possible by contributions of the provincial and federal government, the churches, and the many friends of Father Hugonard.

"To live in hearts we leave behind is not to die."

Distinguish Visitors: The school is renowned for its generous hospitality as well as for its picturesque site. Its attraction drew not only the hosts of little Indians and the nomad family caravans, but also, quite frequently, the elite of the population, of different origin and belief. In summer, the attractive flower-beds, the luxuriant and fertile gardens, the prolific and fruitful farms, the refreshing shadows of trees on the charming bank of the Lebret Lake delight the visitors.

Most distinguished guests, such as H.R.H. the Prince of Wales, Governor Generals of Canada, the Honorable Ministers of the Federal and Provincial Governments, the Archbishops and Bishops, politicians, tourists, and educators of mark, honoured the institution with their visit and sympathetic appreciation.

The Annals record also the visit of four Superior Generals of the Oblates of Mary Immaculate. In the very first years of the foundation of the school, Most reverend Fr. Louis Soulier on a tour to Canada visited the school.

His Excellency Mgr. Donotewill has also deigned to visit the school in Sept. 1927 - and in 1928.

Most reverend Fr. Theodore Laboure made a brief stay in January 1936.

The actual Superior General, a Canadian born, Most Rev. Fr. Leo Deschatelets, visited the school shortly after his election in June 1947, back again in 1948, and lately, April 1955 he paid a very short visit before returning in Rome.
The Second Fire 1932.

Destruction of the School: On November 13, 1932, at 6:45 a.m. while the children were at Mass, fire was discovered in the girls' wing of the building. After the evacuation of the children, the citizen of the locality and the Scholastics immediately took themselves to the spot, and together with the Fathers, the Sisters, and the employees made haste to save from the flames, part of the furniture, church vestments, books, clothing, beds, kitchen utensils, etc. Of that imposing institution nothing remained, but smoking ruins. The conflagration was attributed to defective electric wires. In all, the financial loss was estimated at a quarter of a million dollars.

Temporary Quarters: Father Leonard, principal of the school, and Mr. Morrison, inspector of Indian Agencies, immediately undertook to find quarters for the children and the staff. Father Blanchin, superior of the Oblate Scholasticate, received all the boys, while the girls were housed, as well as was possible, in the town hall, basement of the new church, and they also used the old church. The Sisters divided their number among these different localities.

At the Scholasticate: The boys and the Scholastics mingled and became one large family. Catechism was taught by the Scholastics. A band was begun and built up by Brother Piche, who, ten years later became principal of the school. The Brothers acquired a fresh interest in the Indian missions, and many began the study of an Indian language. Among the latter was Brother Laviolette who quickly mastered Sioux, and later became the zealous missionary of the Sicuan missions of western Canada.

The Girls' Accommodation: After the fire, the ladies of the village helped the Sisters a great deal assorting, ironing, sewing dresses etc. The girls had class room in the town hall; the old church was used as a chapel, dining room and recreation room, while the basement of the new church was transformed into a dormitory. The Government arranged for a cement floor and sanitary accommodations, and lines of two story-beds were the girls' night quarters.

As a matter of fact, on the very next day of the fire, the directors, Sisters, and teachers, prompted by their devotedness, although at the cost of heroic sacrifices, had been successful in organizing the regular and customary life, and in these improvised apartments classes were begun.

The Convent Offers Hospitality: A lot could be said in praise of the Reverend Sisters of Our Lady of the Missions but time and space do not permit. Suffice it to say that it was this Community although semi-cloistered that threw open its doors to give temporary shelter to the Grey Nuns after the two great fires of 1904 and 1932. It took some time before accommodations could be fixed up for those in charge of the girls; so a whole dormitory in the Convent was put at their disposal, where they were free to come in and out as much as they pleased during the cold months of 1932.
It is always in times of trials like these that we come in contact with noble souls whose lives are spent in self sacrifice that God may be better known. Old timers still hold fond reminiscences of this last period where the two communities of Sisters mingled in common effort - the education of youth.

The staff and the children were thus sheltered until March 26, 1936, three long years, through the charity of their neighbours and friends.

Restoration : As it happened after the first fire, divers influence caused the matter of rebuilding to be problematic. Therefore, it was a difficult task to persuade the government to rebuild the school. After many petitions, the government consented and funds were voted in Parliament. Reconstruction began in the spring of 1935, and was completed in November. The boys, the girls and the staff moved into the buildings in March and April 1936.

At the beginning of March, 125 girls had been transferred to their new home from the old church building and from the basement of the new stone church where they had been housed since the time of the fire. On March 23, about 100 boys were moved into the school. These had been domiciled in a portion of the Scholasticate during the same interval.

A half holiday was declared by Father Blanchin, director of the Scholasticate, on the day of the departure of the boys and on the previous evening the Brothers gave a farewell party to the boys. The Brothers and the boys had been close "neighbors" the four years and it was with reluctance that some of the boys had to say good-bye to their adopted guardians.

When the Sisters were asked to give an account of their life of hardships during the three years succeeding the fire Sister Mariani, in the name of the Sisters answered, "When sacrifice is accepted for the love of God, nothing seems hard; labor itself becomes a pleasure."

Opening of the School : On April 2, 1936, the school was solemnly blessed by Archbishop Monahan of Regina. On May 29, of the same year, His Eminence Cardinal Rodrigue Villaneuve, Archbishop of Quebec, on the occasion of his visit to the west, joined with inspector Hurrell in the official opening with a large concourse of Government Officials, Bishops, priests, Scholastics, Indian and white people.

A dinner was held at the school for all the guests. Archbishop Monahan expressed his gratitude to all and was pleased with the cooperation shown by the department of Indian Affairs. Cardinal Villaneuve said that the church and the state had worked well in the years passed for the benefit of all the Indians. Willy Yuzusapi of Lorige, in the name of the Indians thanked the department for the school and the work it was doing among the Indians. The Cardinal spent the night at the Scholasticate after attending a musical concert put by the Indian students at the school.

While at the Seminary, the Brothers had lend their musical instruments to the boys, and a band was founded by Br. Piche. The boys were soon able to play selections of choice. For the opening of the school they played, "Napoleon's Last Charge" with the spirit and rhythm this beautiful composition calls for.
The New Indian School - 1936.

A Modern Institution: The largest boarding school in the province accommodates approximately 320 Indian students from the tiny tots of the primary grades to the husky young men and women of grade eleven and twelve.

It is situated on the shore of the Lebret Lake, just across the Seminary of the Oblate Fathers. The building is completely fireproof, of red brick construction and adds much to the appearance of the village. The two large wings of the building are practically identical, one for the girls and the other for the boys, each having its own dormitories, dining rooms, and playrooms. Besides the seven classrooms, there is a pharmacy and an eight-bed hospital ward, a power laundry, a large kitchen and a spacious chapel.

A large spacious gymnasium-auditorium, 120 feet by 60 ft. has been added in 1952. It can be held approximately 800 seats. It can be used as a basketball court or badminton and can be taken away as desired. In September 1954, the stage has been used as a classroom and the gallery also had to be taken as another classroom was needed. Previous to that, in September 1953, another classroom had been opened in one of the houses near the school. In all, ten classrooms are now in operation.
Father Leonard Leaves: Due to ill health, Father Leonard had to leave the school which was so dear to his heart. He had arrived as principal October 26, 1919, and kept his post until June 8, 1936, seventeen years of zealous accomplishments and courageous achievements.

Everyone who knew Father Leonard admired his love for the Indian children committed to his care. He devoted himself in the interest of the school with great energy. He encouraged higher studies for those who wanted to keep on. He sent some girls to the Public High School in the village; Edna Dumont finished her grade XII, Florence McLeod went up to grade X, Jean Louis Deenomie went to the Gravelbourg's college for a couple of years, Alphonse Lavallee and Victor Mackay attended St Boniface's Juniorate.

Eventually, Father Leonard had the arduous task of communicating with the principals of the Indian schools, both Catholic and protestant to raise funds so that a monument could be erected to perpetuate Father Augonard's memory among future generations.

His greatest trial was the disastrous fire which destroyed the school in 1932. Through his untiring efforts the school was kept opened. Furthermore, if the school was reconstructed it was owing to uncleasing appeals to the government, for the welfare of the Indians, the cause he sustained with invincible energy.

Retiring from Indian work, Father Leonard still used his strength for educational purposes at Gravelbourg's College and at St. Laurent, Manitoba, where illness struck him in 1946. He passed away in a Montreal hospital on December 24, 1948 at the age of 71.

A New Principal: Father Maurice de Bretagne was appointed principal of the school in 1936. A Frenchman by birth, Fr. de Bretagne is also a descendant of the French nobility. He was born in castle Mortagne, at Vaudricourt, Pas de Calais, near the Belgian Border. When young he attended school near his home, and learned of his forefathers in the magistracy and courts of France.

In the first World War Maurice de Bretagne served as a soldier and was sent to meet the advancing enemy. He was severely wounded in the battle and perilously close to death. While on the battle field, lying in his blood, he promised the Blessed Virgin Mary that if he could only be saved he would devote the rest of his life for his fellow men as a priest of God in a society dedicated to the Blessed Virgin Mary. It was only many years afterwards, when he arrived in Canada that he met the Oblates of Mary Immaculate and joined their order.

Father de Bretagne began his apostolic work in the Indian missions of Lake Winnipegosis. He learned the Indian Language, travelled in dog sled to the missions on the shores of the lake, and suffered the privations of those pioneers of the north. Then he was appointed principal of the Fort Frances Indian school. The Leader Post showered great praises on Father Maurice de Bretagne when he was appointed principal of the Lebret Indian School. We quote, "He was closely observed by his superiors, and when they saw evident signs of his great ability to teach, to manage, and to christianize the Indians, he was marked for greater work."
Undoubtedly, Father de Bretagne is a born leader, a masterly administrator, wise and far seeing. People marvelled at the tremendous amount of work he did while at the school as principal and bursar.

Improvements: In the first place after the reconstruction of the school, the yards, fences and playgrounds, lawns and gardens, all had to be renewed and rebuilt. Trees were planted near the lake shore as wind-breaks; shrubs such as caragana, honey suckles and lilacs as ornamentals were planted in the lawn and around the school. Since then, every year, the flower beds and the shrubs, in full blossom all summer long display a variety of interesting colors. In the lawn, white fences artistically built add much to the appearance. Indeed, no effort were spared to beautify the front of the school. We often hear people say that it is characteristic of a Frenchman to add beauty to his home surroundings. It holds true here. Furthermore, a well was dug to have good drinking water. Great improvement were also effected on the farm; an Indian Hotel was built half a mile from the school to accommodate the distant parents of the children on their visits to the school; swings, merry-go-rounds, teeter-totters were installed in the playgrounds; children were well dressed; discipline was considered practical means of education; briefly, the school advanced a step more towards progress.

The Annual Picnic: In September, on the day of the opening of the school year, a picnic is organized and a grand booth for delicacies is opened in the playground. This originated in Fr. de Bretagne's time. This was in view of giving the parents the occasion to bring their children at the appointed time, to meet each other, to get acquainted with the new teachers and to meet the old, furthermore, to discussed their problems with the staff.

Few more High School Students: The desire to acquire more knowledge gradually increased and Fr. de Bretagne stimulated and encouraged higher studies for those who desired it. So, the following pupils were sent to attend the village High School: Margaret Dumont, Florence Penny, Marian Pelletier, Elizabeth Bellegarde, (the latter graduated nurse from Saskatoon) profitted by this opportunity.

Occasionally, Father de Bretagne heartily took the opportunity to show signs of French courtesy to dignitaries and distinguished visitors. Doctor Simes from the Indian Hospital at Fort Qu'Appelle and the Agents of the different reserves were closely associated with the school in their particular phase of work. Indians too were welcome at the school and Father was interested in every individual family.

The Governor-General's Visit, May 1938. We quote from the Star Weekly. The first Governor-General in many years to visit Saskatchewan's historic Qu'Appelle country, Lord Tweedsmuir received colorful and loyal greetings from hundreds of Indian children and their parents from the surrounding reserves, at the Indian School at Lebret, Saturday, May 14. A smiling and gracious representative of the king, Lord Tweedsmuir loved to see the crowd of children lined in military precision and to hear the school band which struck up "Canada" the minute the Governor-General got out of his car.
Father Maurice de Bretagne, principal of the school, met the Governor and his party and escorted them to his Excellency Archbishop Monahan, who extended the word of welcome. Miss Maggie Dumont, then, read an address. Two Indian Chiefs were posted as guards at the step door, dressed in full regalia; they were Red Dog and Jack Fisher.

After the first formalities were over, the Governor General happened to comment on his last visit to the Picardi District of France, where Father de Bretagne came from, and highly talked about his reception to the famed Chateau Blois, near Bethune. "Do you know them? asked the Governor. "Indeed, it is my home, my family," answered the priest humbly. What a co-incidence! Lord Tweedsmuir having just visited the priest's family, and while in Canada could give fresh interesting news of his aged beloved father and mother.

The Governor Congratulates Sister Mariani: That same evening Sister Mariani was leaving Lebret. We quote from the same article on the Star Weekly. "In Lebret, the Governor met one of the remarkable women of the west, who, as a Grey Nun, completed more than 43 years' work with the Indians, and Saturday night left for the Mother House in Montreal to "end my days in prayers," she said. This was Sister Mariani, Irish by birth, early in life orphaned, and then, as a young women took her vows in the Sisterhood. For 42 years she has labored among the Indians and is known to practically all of them in the Qu'Appelle district Indian reserves. The reception of His Excellency was in the nature of a farewell for her and she could not restrain the tears at the parting. "I will leave when it will be dark tonight," she said, "and I will carry with me the cherished memories of the beautiful Qu'Appelle, where I have been very happy for such a long time."

One of Sister Mariani's great desires, during her mission work, was to see some Indian girls follow her steps in the Mission Fields. At least she had the consolation of having lived with one Cree Indian Nun, Sister Helen Greyeyes, who was a daughter of her former pupil of the first school, Cecile White.

Sister Greyeyes a Cree Native: Sister Greyeyes is also one of the few who have spent more than half of her life in the school devoting herself as teacher and sacristan since 1927 and is still here at the school. She has often said that she got her vocation as a nun through hearing her mother speak so highly of the Grey Nuns, whose name she knew since childhood, Sister Mariani among them.

Sister Greyeyes is a Cree native from Muskag Reserve. She attended school in the famed St. Michel Indian School, Duck Lake, Sask. She has been taught by the Sisters of the Presentation in the time of Father Delmas. She entered the Grey Nuns at St. Boniface, where she learned French and then the techniques of teaching. She has a considerable amount of influence over the children especially in her classroom and in the exercising of concerts where she invariably meets with great success.
June 26, 1954 is a historical date for the Indians of Canada, as nearly six hundred pilgrims from all Provinces and Territories met in a pilgrimage at Our Lady's Shrine of Cap de la Madeleine, P.Q. Shown here, center: Rev. Fr. G. Laviolette, O.M.I., Director of National Pilgrimage; to his right: Chief Poking Fire, of Caughnawaga; a group of delegates from Oko, St. Regis, Caughnawaga, Lorette and Bersimis, P.Q.

(Photo Lanouette, No. 4)
Father Laviolette, a Former Missionary

The Beloved Father of the Sioux: The missionaries in charge of the different reserves had always been housed in the rectory of the parish until the new Indian school was built. Father Laviolette was the first missionary to reside at the school. He arrived in 1935. While student at the Scholasticate, he had started to learn the Sioux language and mastered it in no time. Naturally he has a keen talent to learn foreign languages. He knows at least five.

His missionary work spread far and wide. Beside the Standing Buffalo reserve, seven miles from the school, Father Laviolette was in charge of the far distant reservations of Pipestone and Griswold in Manitoba, the Assiniboine, Wood Mountain and Moose Mountain in Saskatchewan. Every summer he visited his further missions, building and repairing the churches, gathering the children for religious instructions and preparing them for first holy communion and confirmation.

Band Master: Father Laviolette devoted himself for the children of the school as director of the Band. For twelve years the boys benefited of his musical talents. He was the organizer of concerts, musical fests, etc. We owe him the organization of the Qu'Appelle Musical Association who did so much to improve the techniques and raise the standard of music in the surrounding district.

Editor of the Indian Missionary Record: The missionary zeal of Fr. Laviolette could not be limited only to the missions of the Sioux people whom he loved so much but his interest for Indian welfare spreads all over Canada by the voice of the Indian Missionary Record. This monthly paper had its humble beginning in 1938, in the Lebret Indian School which Fr. Laviolette paid with toil and drudgery. He started with a monthly bulletin in order to bring into close contact the pupils of our Residential Schools with their parents. With the active co-operation of Father Maurice de Bretagne, then Principal, and other missionaries sending news from their respective schools, it soon reached a great number of homes. Years of constant and persevering labor and worries resulted in a National Monthly paper for the Indians. It is now printed in Ottawa.

Author of "The Sioux Indians in Canada" : In spite of his tremendous work in these different fields, Father find time to write a book on the life of the Sioux people, entitled, "The Sioux Indians in Canada." The first edition came out in 1944. It is available at the Saskatchewan Historical Society, Regina, Sask.

Father Laviolette Leaves in 1948: All his untiring labor is a token of his great love for the Indians. No wonder he had a few grey hair when he left the school. On his departure in a half choked voice, he tried to tell us what a big sacrifice it was to leave the Lebret Indian School. "I never was lonesome one day here," he said. "I have met many happy days amongst the children and also with your kind parents. I leave you but my heart stays here."
Although far from us Father Laviolette is still working for the Indians in Ottawa at the Indian Affairs Branch. His work is no more restrained to one school but he works in the interest of all the Indians of Canada.

In the Marian year, 1954, he was the director of the Indian National Pilgrimage to Our Lady's Shrine of Cape de la Madeleine, Quebec. At the close of the Pilgrimage to the Shrine Father Laviolette was inducted as honorary chief of the Iroquois Indians of Caughnawaga, by their chief. The name given him was RA-NEN-RI-NEH which means Chief Leader.

The Indians know they owe him a great debt of gratitude and they take occasion like the above mentioned to show him they acknowledge his service.

Father Guy de Bretagne

A Great Missionary: Father Guy de Bretagne came to the Indian school in 1936 with his brother, Father Maurice de Bretagne, who had just been appointed principal. He took charge of the five missions of Piapot, Muscowpetung, Pasqua, File Hills Colony and Agency. Every week he visited his people with his Model A Ford. He was also very faithful to visit the patients at the hospital at Fort Qu’Appelle. He organized a library for them and regularly distributed assorted reviews and magazines.

Educator: From his arrival to his departure Father Guy showed great interest in the teaching of religion classes. He continuously and constantly worked to enlighten the minds – giving examples in story form to apply the moral principles. He was convinced that the purpose of Catholic education is to teach children to evaluate their own natural capacity, to develop their talents, control emotions and train the will; to appreciate their culture and apply Christian principles to their personal, social, economic and national life.

Father Guy was well aware that sports and well-organized games are very important in the life of the school. He was greatly interested in all outside games. The seniors, mediums, small boys and small girls’ playgrounds each had their turn for trickery, jikes, adventures, acrobats or games. As hunting was his hobby, many a time the boys enjoyed the rabbit hunts.

Father Guy was deeply liked by the children and the staff alike. His virtuous life, his great knowledge in so many spheres, his meek and humble character is a constant inspiration to everyone. The saying in school was, "He is a living Dictionary," or, "He is as good as a Modern Encyclopedia!"

In 1947 Father Guy was named professor of Church History at the Scholasticate. He left with regrets, He had learned during those eleven years, to love the Indian children and their parents. And they in return considered him as their greatest friend.

His parting words were, "The lake can easily be crossed, so, I'll come back often." In fact, Father Guy de Bretagne is still very interested in the school welfare and he is always welcome.
Rev. Paul Piche, O.M.I., formerly principal of Lebret's Indian Res. School, in Sask., was appointed Provincial of the Oblate Fathers in Manitoba, on April 24.

Father Piche was professor at Lebret Scholasticate from 1936 to 1941, Superior of the Oblate Juniorate in St. Boniface from 1941 to 1943 at which time he was named as Principal of the Lebret school. He replaces Father Ph. Scheffer, O.M.I. who is appointed official Visitor to Canada's Eastern Oblate Province which comprises James Bay, Labrador and Chile (South America).

Radio station CKCK announced four $100.00 junior dramatic scholarships made each year to school children throughout Saskatchewan. The awards known as the "best individual performance scholarship" are for use at any accredited drama school. On the recommendation of the school drama advisory committee which met during the recent Saskatchewan Trustee's association convention, the 1951 awards first scholarship was granted to Miss Grace Lavallee, 18 years, Qu'Appelle Indian Residential School, Lebret, Sask., for her portrayal of Martha Cooper in "Mr. Lincoln's Whiskers." The scholarship entitles the winner to a course in drama at Banff or Saskatoon. Sixty contestants had made their application for the scholarships.

Drama players from Lebret were received at Regina's Saskatchewan Hotel as guests of the Sask. Drama Festival. Hon. W. S. Lloyd addressed them. They are: Clive Linklater, Charles Bellegarde, Clifford Goodwill, Misses Grace Lavallee and Elizabeth Lera.

Miss Grace Lavallee, grade XI pupil, at Lebret, Sask.

Dr. Lloyd: "To the students, I want to stress that the purpose of Catholic education is to train for citizenship and for a vocation, for the good of one's self and one's family and the whole community. In school we try to teach the pupils to be good sons and daughters, good husbands and wives, and good citizens."

First Communicants at Lebret

Twenty-three first communicants — at the Lebret Boarding School, on April 23rd. The school registered 288 pupils in the fall of 1950. As in all similar Catholic institutions a thorough grounding in religion is given the pupils, as well as moral and vocational guidance in order to make them better Christians and better citizens.
1943 Father Piche’s Nomination as Principal

Missionary at Last: Father Maurice de Bretagne, having finished his term as Superior and Principal of the school, left on August 24, after having introduced to the staff the newly appointed principal, Reverend Father Paul Piche.

Father Piche had been in close relation with the Indian boys while at the Scholasticate, and afterwards had visited the children at the school, organized picnics for them, very often, while professor at the Seminary. In 1941, he was named Superior of the Oblate Juniorate in St. Boniface, until 1943 at which time he was named as principal of the Lebret school.

His Personality: His friendly manners, his sense of humour, his musical talents soon attracted everyone. Behind his sense of humour, lies a natural courtesy, a special quality of frank and open friendliness.

At the school the parents were most welcome. Father Piche received everyone of them as he would have received the greatest dignitaries. He wanted the school and the parents to work together in a family spirit. He provided work for the Indians here at the school as much as it was possible, favoring the younger ex-pupils. He brought the children on their particular reserves for flower days, wedding days, funerals and sometimes just for a Sunday outing to see their parents.

His morning rounds were to visit each and everyone at their little chores and his friendly chat with everybody was much appreciated. At recreation time he would go from one playground or playroom to another and take part in the children’s games and seemed to have enjoyed it even more than the children. “For he’s a Jolly Good Fellow”, has been sung to him fifty times or more. In these rounds he never failed to say a word of encouragement or a word to show his appreciation of the work being done, to the supervisors, teachers, or employees. His visits in the classroom were always looked forward to. For the little ones he often brought candies in his pockets.

Heeding to the Master’s example, he carried out a programme of devotedness day in and day out, always concerned with each and everyone confided to his care with the charity and the joviality characteristic of him. In spite of the duties, toils and cares of a principal, everyone was received with a broad smile, kind words that knew how to heal a wound or to stimulate efforts and sustain courage, words and actions too, that communicate to all, peace, joy, and renewed courage, to pursue the day’s task.

Father Piche’s Motto was “The school for the Children!” To ensure the realization of this motto, no efforts were spared that the sound principles of true Christian education be applied, and through his competent guidance the Qu’Appelle Indian School has won for itself an enviable place amongst other schools and has been recognized and praised highly by the Government and other authorities. For his Christlike charity and generosity the Indians owe him a great debt of gratitude. Being very optimistic he had great hopes and an unfailing enthusiasm in trying to develop every talent.
The pictures show a group of people, possibly students, standing in a choir.
Music: Father Piche is a musician and a lover of beautiful music and singing. Therefore, the atmosphere was that of music and joy. In fact, a big crop of musicians grew up with years, but at what cost for the lovers of quietness and rest! All day long from morning till night the hours of meals and class excepted, music was heard in the four corners of the building. And what music at times! Every year an average of 15 or 16 pianists, each in turn, hammered the pianos, 9 or 10 organists blew the four organs, while always around 25 to 30 players puffed behind a cornet, clarinet, baritone, trombone, saxophone, etc. For two years, having such a great number taking piano lessons, the more advanced attended regular courses at St Gabriel Convent. In 1953, Lorraine Bellegarde and Ruth Ann Cyr passed the Toronto Conservatory Music.

Senior Girls'Choir: Besides, there were the Senior Girls'Choir who had won a reputation in its appearances at Amateur Hours, Festivals and concerts. Sister A. Gosselin, directress of all the singing in the school for many years, must be complimented not only for the Girls'Choir, but also for the boys and girls Gregorian Chant choir. We owe her many beautiful hymns and lovely songs. She started many soloists among them, Gracie Laviolette, whom through daily practices developed a beautiful voice, and was able to take singing lessons in Saskatoon later.

The Musical Festival: The Qu'Appelle Valley Musical Association held a Musical Festival yearly, in spring time since 1945. Mr. Ian Barrie, from Regina, had been the adjudicator for five consecutive years. Our school presented a large number of competitors every year. The children were proud of themselves when trophies and medals were awarded them. Many choruses and solos won prizes. Gracie Laviolette won the highest mark in the 1950 Festival, and her younger half-sister, Virginia Starr, when in grade four, won the highest mark of all the 1952 Festival. The Senior Girls'Chorus obtained 91 marks.

Drama: Our school has always participated in the Annual Drama Festivals of the local for educational purposes as well as good entertainment. By doing so, the school gets the satisfaction of living up to the standards of the other schools. It is a yearly event that it always looked forward to by the pupils. Many trophies and medals have been won. The "Lost Princess" won the top honor, the Drama Cup, in the local dramatic festival, and then was invited to the Regina Festival and again came first. From there they headed for the Saskatchewan finals in Moose Jaw and came second, one point behind the winning play. Sr. Robinet and her grade 3 and 4 pupils often entered in competition and twice brought back the trophy for the Junior Division. Other occasion such as the Christmas concert give the opportunity to many children to develop dramatic talents.

The Lebret Indian Band: A few years before the school burnt down in 1932, music had suffered for lack of a band master. So, the boys of that period, did not learn music, until after the fire, while they were being sheltered for three years at the Scholasticate. Father Piche, who was then a student there, undertook to teach them with the Brothers' instruments. He called his little Band, "Christ the King Band." It was really a success. When the children moved into the new school, the Government having witnessed the great musical talents of the boys, bought them new instruments, and Father Laviolette faithfully kept it up as band master; but when the latter had to leave for Ottawa, in 1948, Father Piche took up his loved art again with the boys and even brought it to a higher standard.
He loved to participate in public appearances, to brighten up gatherings, festivals, concerts, parades, Sports Day etc. Consequently, the Indian school band became well known in Saskatchewan and in many distant points in the west. Invitations to the Band came from far and wide throughout the year. In 1946, they went to Ille à la Cross in Northern Saskatchewan from June 28, to July the 1, on the occasion of the Centenary of the Oblate Mission there.

The year 1950 was the most successful year for the band. Under the able direction of Father Piche, principal, the Band has made strides unparalleled before. The Band has distinguished itself with music of exceptional quality. That year they joined the International Band Festival, competing with Canadian and American Bands. The Indian school Band took place next to the Regina Lions Band. Decked in the Royal Canadian Army Cadet uniforms with white caps and white anklets and high glossed instruments, lead by a waving Union Jack, the Band gave a smart march passed through the streets of Moose Jaw, where numerous cameras clicked amidst constant applause from the Festival. The Indian school Band lead the parade of twelve Bands and their demonstration received much praise.

In 1951, the Band tied with the Regina Lions Junior Band at the Annual Kingsmen International Band competition held in Moose Jaw. Father Leblou was the able director. The adjudicator highly praised the progress made in a year. The Indian School held the Todddington grand challenge shield for six months, while the Regina Lions took over the trophy for the final months.

The Grey Nuns Centenary: In 1944 the school celebrated the centenary of the arrival of the Grey Nuns in the West. A parents day was organized and a very recreative concert was put on in the evening.

This co-incided with the 60th anniversary of the arrival of the Grey Nuns to the Indian School of Labret; in other words, the foundation of the Indian school in the valley. A Drama representing Fr. Hugonard and the first Sisters at the very beginning of the school, had been composed and rehearsed by Reverend Sister Ste. Christine, director of the school dramatic activities that year.

Governor General's Visit, 1944: Earl of Athlone and Princess Mary honored the school by a two hours’ visit here. The corridors and the reception room were all attractively decked with gold chains and red, white and blue bells – all made by the children. The Government Officials, doctors, and a few friends joined us to receive Their Excellencies. Contrary to the itinerary, Princess Alice visited many departments such as dormitories, classrooms, infirmary etc. She showed a great interest in the work. Before leaving, she spoke to the Fathers and the Sisters in French in a very friendly manner.

The Oblate Centenary: In 1945, again a great event, the centenary of the arrival of the Oblate Fathers in the West. This also had a double celebration, the 80th anniversary of the beginning of the Mission, that is of the parish here at Labret. A concert was staged by the children of the school under the able direction of Sr. Ste. Christine A banquet was served to all the dignitaries, Oblates and friends who had come to offer their tribute and homage to the Heroes of the day.
The young ladies of the Indian School are shown in this picture. The school is located in the heart of the Indian Reservation and is run by the government.

The school provides education for girls from the surrounding area. The students receive a comprehensive education, including literature, science, and mathematics.

The school was established in 1879, and it has grown significantly since then. Today, it serves over 100 students from various tribes.

The school is staffed by dedicated teachers who are committed to providing a quality education to all students.

In addition to academics, the school also offers extracurricular activities such as sports and music.

The school is supported by the government and receives funding from various sources.

The school is proud of its history and its contributions to the local community.
The Cadet Corps: The Hugonard Cadet Corps was organized in 1944 having Maurice Bedard as Lieutenant. The next year Mr. Florent Verrault took over until Mr. Doll took charge in 1946 until his departure in 1950. In 1950 Mr. Klepsch was instructor with Arthur Obey and in 1951 Mr. Hugh Bitz became chief instructor. In 1954 Brother Eugene Morin took over.

The Corpus Christi's procession is the highlight of the Cadet public appearances. On November the 11, the corps takes the first place along with the Veterans in the Church ceremony and then leads the procession marching to the Legion Hall with the Band.

In 1945 George Lavallee, William Yuzicapi and Clarence Poitras attended the Cadet Camp held in Prince Albert in July. In 1946, Arthur Obey and Alfred Lavallee attended the Cadet Course at Dundren. In 1947, twenty boys attended Clear Lake Cadet Course. For a few years the Corps made great stride and peak performances under the capable leadership of Mr. Ed. Doll. This was proved by the great awards won in May 1948, the "Efficiency Trophy" for the group, and the highly sought "Challenge Cup" given the best Cadet Corps in the province. It was a great honor for the Corps, competing against Colleges, High schools and Public school of the whole province of Saskatchewan. In 1950 the Corps received the extremely high marks of 85% and won the Eastern Division Shield. Arthur Obey was elevated to the rank of Cadet Major. The same year, two leading Cadets, Charles Bellegarde and Arnold Stenchild attended the National Cadet Camp for two weeks at Banff, Alberta. In 1954 nine of the Cadets left July 3 for Dundren Camp. In 1955, Clive Linklater won a medal for the best shot in Saskatchewan. The following received their Master Cadet Certificate, the highest award in Cadets: Percy Mandy, Clive Linklater, Charles Bellegarde, Arthur Obey, Richard Poitras, Thomas Desnompie, Herbie Strongeagle and Ernest Scott.

The Missionary Association of Mary Immaculate

The M.A.M.I.: The association is commonly known among its members as the M. A.M.I. It is the official organization of the laity co-operating in the apostolic work of the Oblates of Mary Immaculate. This association was started in Europe many centuries ago. It had its beginning here only in the year 1951. Reverend Father Laplante, provincial director, with unfailing zeal published monthly bulletins to help us organize our branch and adapt it to our environment. As in other enterprises, its beginning was an apprenticeship. With the inspiring and enthusiastic director, Rev. Fr. I. Dumont, the Association is now well rooted.

At the beginning, four Sisters, assistant director were in charge of the different groups: Sr. Constantin, 3 yr. Sr. G. Marcoux, 4 yr. Sr. E. Heurauf 1 yr. and Sr. C. Winter 5 yr. Since 1954 Sr. Cloutier took charge of the Medium group, and Sr. Lavallee the Senior group. At the present time, 1955, Sr. Deschambault and Sr. R. Bouchard look over the Senior group.

Organization: Later, the association remodelled its organization on the Dandellion Club, the recognized organization of the diocese and of the western provinces. This program, if followed faithfully will bring about a united effort to make our Catholic Youths, zealous lay apostles, willing and able to restore all things in Christ.
Activities: The students themselves are the leaders and organizers. It affords great opportunity to build character and personality having five different committees providing work for so many more members, as active participants.

To mention only a few activities, one year the study of good comics was on the programme. Themes of bad comics or objectionable pocket books were made known, and wiped away from our school. Instead, with money sponsored by the association a library of very good Catholic Books has been purchased from the Catholic Book Family Club. Subscriptions of a great amount of periodicals has been made this year.

A full programme on honesty has been studied one year; its advantages and disadvantages, its purpose and beauty. The monthly speeches afford the children the opportunity of research, oral practice and public appearance. The debates made in a social gathering of 150 pupils have more weight than those being made in a private classroom.

The social program organized by the social committee and discussed by the chairman of each committee, provides leadership to many pupils and above all the understanding and co-operation so necessary to peaceful living.

The spiritual committee also brings in its part on the programme. This year the study of the great Sacrifice of the Mass is on the agenda. The younger group made booklets of collections of pictures of the Blessed Virgin Mary artistically decorated. These were made during the recreational periods and free evenings. All activities are prepared in spare time apart from the class and study hours.

The children, we believe, have gained tremendously through this M.A.M.I. more than anyone of us can conceive. It furnishes inspiration, guidance, as a foundation to the leading of good lives as honorable citizens - as fathers and mothers of future generations - in every aspect of life.

The Prime Minister of Canada Visits the School

The Reception: On July 8, 1950, Honorable Louis St. Laurent honoured the school by making a short visit. Since it was vacation time, no pupils were here except two High School- Gracie Lavallee, who had been invited to come and sing for the occasion, and Clifford Goodwill, both dressed in Indian beaded costumes, represented the children. An exhibition of some of the embroidery work, wooded work, sewing, weaving, and the like was put up. A lunch was served, and while tasting the delicious food, the guests went around the room admiring the exhibits. The Sisters presented a tea set embroidery cloth to His Excellency to bring to Mrs. St. Laurent.

He Leaves for the Scholasticate: The Fathers and the Scholastics had joined us for the reception and immediately after lunch left in a canoe procession with our honorable guest to visit the Scholasticate. From there they carried him to Fort Qu'Appelle where 8,000 people were assembled to receive him.

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Father G. Lebleu, O.M.I.

Missionary and Bursar: Fr. Lebleu came to our school twice - first, in 1948 as a missionary of Piapot, Muscowpetung and Pasqua. He regularly visited the patients at the Indian Hospital and said Mass there once a month. His skill in office work was soon noticed and the editorial staff of the bi-monthly paper of our school, profited greatly of his experience in the Gestetner’s work. The Year Book of 1949 was certainly among the best. His Sunday’s sermons were looked forward to and the employees classed them as gems. He has great oratory talents and his practical and vivid examples of facts brought out in humorous comparisons keep anyone from sleeping.

In 1950 his health has been badly shaken and he had to undergo a severe operation. In 1951 he came back as bursar, missionary to File Hills Colony and Agency. In his short stay he did a wonderful job. The band made great stride enough to win the Talbotton Great Challenge Shield. It was the first time in history that the band won such an honorable mention. It was due to Father Lebleu’s perfection of skill. His singing lessons were appreciated by the children.

Help From the Seminary

Friends in Need are Friends Indeed: Working in close relationship with our neighbour is a sign of friendliness. Our most indispensable neighbour is the Seminary of the Oblate Fathers situated right across the lake, who has played a vital role since its erection as an institution in 1927.

In the first place, after the fire in 1932, they have housed for three years all the Indian boys. Secondly they kept on inviting the children to go and pass an afternoon at their place around Christmas and the Brothers cooked and served a delicious supper for them. This stopped when the children started to go home for their Christmas vacation.

Great help has been given to the school in the line of printing Year Books, programs, etc. Music teachers cannot forget the lift they had received concerning music and singing.

The Brothers look forward to accompanying one of our missionaries on a distant reserve for the Christmas or Easter church services. Our Sunday High Mass is almost always sung by a young Father from the Scholasticate. Some Fathers pay a visit every week for those who want to go to confession.

The photographer is often called at the school at special occasion. Is it not handy to have someone to help us any time we need? Whether for trucks, cars, camera, musicians or for basket and baseball teams, we thank God for such neighbours.
The Indian Hospital

The Medical Health Unit: The Indian Affairs Branch Public Health Service, stationed at Fort Qu'Appelle four miles from the school, has worked hand in hand with the school for the physical welfare of the children. The late beloved Doctor Simes was named Regional Superintendent of all Indian Hospitals in Saskatchewan after having given the best of himself for 20 years in the Fort Qu'Appelle Hospital. Doctor Simes has been a great help to the school.

The Department of Health and Welfare supplies the medicines and what is needed for the care of the children. X-rays and eye tests were also sponsored by the Health Department. Physical examinations, and inoculations are given by the Doctors and Nurses. The emphasis is nowadays placed upon preventives - the checking of epidemics - therefore, an injection has to be given. At certain period of the year, our ears are usually greeted with, "Oh, no, not another needle."

In 1947 we had the honor of receiving Honorable Paul Martin, Minister of Health and Welfare, accompanied by Dr. Moore both from Ottawa. The same year, Dr. Shepperd, dentist, has passed three months in our school to give the children the proper care needed for their teeth. It was the first time we had had a dentist residing in the school, and consequently almost all the children needed dental care. We now have Dr. Mazi, dentist, who passed a few months in the school.

Dr. Perth, Dr. Chow, and Dr. Link form the present staff. Miss Riou gave a First Aid Course to all the Senior Boys and the Home Nursing Course to the grade 9 to 12 girls. (1955).

The school always had a nursing Sister, Sr. E. Lane is actually attending to the physical needs of over 300 persons.

Reverend Father Dion

Missionary and Bursar: Father Dion our present bursar arrived at the in 1943 with Father Piche as principal. Both have shown such a co-operative spirit all eight years they worked together in the administration of the school. He left the school for nine months but came back as bursar again. He is also missionary of the File Hills Colony and Agency. Since 1947 he provides a week of summer course to the children of his two reserves who have no religious instructions during the year.

The improvements he made these last years are too numerous to mention them all. We sticks to the highlights.

Liturgical Altars: Under his direction and supervision, in July 1947, our beautiful liturgical altars were made by one of our school pupil - the late George Lavallee. They are fully equipped with credence, candlesticks, elevations, stools etc. all in oak. In 1954, a ceiling was put to the chapel and all painting renewed. The new way of the cross was bought.

The school farm: The school has a large farm and cultivates over one and a half section of land. It has a large chicken coops and receives approximately twelve dozen of eggs daily through the entire year. It also has a stock of 100 heads of cattle to have sufficient meat and milk for the school needs.
Recreational Facilities: Besides the gymnasium, built in 1952, having 7200 sq. ft. of floor space available for basketball, gymnastics, volleyball, badminton, and a host of other games are bought for the younger ones for the winter recreations. Three excellent rinks are favorite spots during the winter months. Every child has his pair of skates from the 6 yr. old to 20.

Father Dion is always willing to buy suitable clothes and it is a pleasure to see the children neatly dressed. The baseball teams and the hockey players are very grateful for the nice outfit he buys them when they need it.

Reverend Father Omer Robidoux

Principal Since 1951: Father Robidoux is our present principal. He is amongst our greatest Indian Educationalists. He has stressed the raising of the educational standards amongst the Indians. His main objective is to make his Indian students good leaders amongst their own people, and with this aim in mind it will raise the moral and social level of the Indian population on the Reserves.

This is the reason why he is one of our great advocate of an Indian High School for Indians only - at Lebret. He has finally succeeded and a fine building will be raised near the present Residential School in the very near future.

He has worked to improve all aspect of the pupils' life at the school. Beside being principal, he has taken an active part in teaching. He is an ardent mathematic teacher without renumeration. His aim is to relieve his overloaded teachers.

Father Robidoux is also a great hockey player and sport director and has led his junior team to the provincial Junior B. Championship in 1955. He really exemplifies the highest in fair play, helpfulness, kindness and humour.

The Teaching Staff

Their Aim and Objectives: The teachers aim to form boys and girls (men and women of tomorrow) who will have the ability and the willingness to profit by widening their experience in all spheres where knowledge may be gained and skills developed. They seek to provide activities that will develop the child's physical, intellectual, emotional, social, and spiritual life to enable him to enjoy and appreciate health and healthy living later on; to live helpfully with his associates; to find joy in giving his best to any work; to acquire knowledge; to practice daily the simple virtues.

Emphasis is being placed upon Educational and Child Psychology. The teaching staff attends the Annual Convention of the Superintendent. They also take an active part in the Local meetings which rotates from Fort Qu'Appelle to Lebret Public and to the Indian School. In 1954, the teachers attended the S. A. Ind. Teachers Association at Prince Albert and 2 Grey Nuns were honored with an Honorary Membership card and an Album souvenir, Sr. Robinet for having worked for the Indians 40 years and Sr. Greyeyes, 32 years.
The second class of 1936, forty-two new students were added to the faculty and student body. The college's enrollment increased to over 700 students, with a significant number of Native American students attending. The college continued to offer classes in Native American studies and provided opportunities for cultural exchange.

The college also continued to host annual sports events, including hockey games, which were popular among students and faculty. The hockey team, known as the Indians, participated in annual tournaments and competitions, fostering a sense of community and teamwork.

In addition to these activities, the college's administration and faculty were dedicated to providing a supportive and inclusive environment for all students. The college's commitment to Native American education and cultural preservation was evident in its ongoing efforts to offer resources and programs that supported student success.

The college's legacy of dedication to Native American education and cultural preservation continues to this day, with a strong focus on providing a transformative and equal educational experience for all students.
Mr. Penny, the Superintendent of the district, and Mr. Cairns, the Regional School Inspector for the province visit regularly.

Besides the teachers, we have the Home Economic instructors, Sr. Paquin and Sr. C. Michaud, the carpenter and manual instructor, Mr. Soiben, and band and choir master, Brother Girard. All sport activities, social organizations, and supervision are shared by religious supervisors and employees.

Sports

Hockey: This sport has always been one of the finest and best organized sports in the school. It is due greatly to the fine line of equipment and coaching given the boys. Being a sport of long building, the teams have organized throughout the years to develop into condition for entering leagues.

In 1946, Mr. Ed. Doll's fine coaching started building a Juvenile team which in their first year took honours in tournaments. In 1949-50 season this team entered in the Melville-Yorkton league and came out in triumph. In their Southern Provincial Semi-finals, after a gruelling battle, they were put out by the high flying Regina Caps. However, their fine showing didn't go unnoticed and congratulations started pouring in from various districts and one even coming from Chicago. Further honours were bestowed on the team when invitations for their three players came to attend a Hockey school in Moose Jaw.

The Bantams and Midgets also took their share of the laurels in the ensuing years. These were the forerunners of the Juveniles and at their age they learned the true spirit of hockey. In 1953, having been put out of their league, the Midgets played against the highly-rated Manitoba Midget Champs. A hard overtime game played at the Fort arena proved the Lebret Indians victorious.

In 1954-55 the Junior B. pucksters, coached by Art Obey captured the Saskatchewan Junior B Championship. This they did by putting out Yorkton by the score of 15-6 in the southern finals and then trouncing North Battlefords' St Thomas' College in the provincial finals by the scores of 9-7 and 10-7.

Baseball: This sport has made a permanent home on the Lebret campus and the various competition throughout the years has made it a tough team to beat. In 1946, under the guidance of Edward Doll this team participated in a league which was formed by Father Piche, principal of the school then. He donated a trophy for the league comprising Lebret-Fort Qu'Appelle-Salécarres and the purpose in mind was to promote more sports in the district and also a closer relation with different schools.

The 1953 season found the baseball crew on a tour around Manitoba and Saskatchewan. They lost two games in their entire two week trip, and they stood up to teams superior in experience.
LEBRET HIGH SCHOOL GRADS

Eugene Courchene and Grace Lavallee at left, Ella Cyr, right with Rev. Fr. O. Robidoux, O.M.I., Principal.
Basketball: When the gym was built it brought along the birth of the off-season sport of basketball. The students soon learned the fundamentals of basketball and were soon competing against different schools. This sport will perhaps become one of the chief means of physical training in the school. This year the boys played a number of games against Regina teams and managed to hold their own on all occasions.

Track and Field: Every year organized field meets are held in the town of Fort Qu'Appelle and students from Lebret and the Fort enter in stiff competition for top points. In 1953, this Field Meet was transferred to Indian Head for the High School Students with a wider scope of competition for all concerned. The Indian school of Lebret has done well in this line, capturing a number of medals for individual showing.

The Tom Longboat Medal: The Tom longboat Competition was established in 1951 by the Indian Affairs Branch and the Amateur Athletic Union in memory of the great Canadian Indian who won world wide fame as a long distance runner. This medal is awarded annually to eight Indian athletes, each one having been voted as the best of the year in one of eight provinces.

Three of the Lebret Indian School boys, namely, H. Strong-eagle, Art Obey, and Gerald Starr have won the coveted Longboat medal for the province of Sask. the three last successive years.

Other Sports: Football, swimming, boxing, fishing, skiing, and tennis are some of the other sports played at the school. These are not too well organized and are played only at certain times in the year. In due time, we hope to organize these sports and possibly enter in competition.

Graduation

The Event of Events: Since the war the course of studies of the province of Sask. has been followed closely. Father Piche encouraged the pupils to continue their studies. He helped them individually in Latin, French, and Mathematics. Antoinette Desnomic was the first pupil after the war to pursue higher education. She attended the Public High school in the village of Lebret up to grade eleven. The year following, she started her nursing course in St Boniface Hospital where she graduated in 1952.

Stella Lavallee and Bertha Pelletier took the practical Nursing Course of a year, and succeeded so well that they graduated and are now nursing in different hospitals.

In 1952, Eugene Courchene, Ella Cyr, and Gracie Lavallee were the heroes of a day in June 1952, the event of events, the first graduation in the St Paul Indian High School. The name for the High School
was chosen in honour of Reverend Father Piche, who was principal at the
time and to his great patron saint, St. Paul, the great teacher of Ca-
tholic doctrine. We thought that Father Piche deserved that his memo-
ry lingered since it is through his dynamic nature and convincing per-
sonality that strong emphasis had been laid on the importance of a
higher education for Indians.

Ella Cyr took a laboratory Technical Course at St. Boni-
face Hospital. Gracie Lavallée took her Teacher Training Course in
Saskatoon and is now on her second year teaching, while Eugene is Super-
visor of Boys in the St. Philip Residential School.

In 1953 the graduates were: Rose Alma Bellegarde, Linda
Anaquod, Clive Linklater, Percy Mandy, Herbert Strongeagle, and Kenneth
Goodwill. Rose Alma Bellegarde took the Teaching Training in Moose Jaw
and is now teaching at Beauval, Sask. Clive and Percy are now taking the
same course at Moose Jaw also, while Herbert took a year's course in
a Business College at Saskatoon.

In 1954 Jeannie Cyr, Ernest Scott and Vincent Worm gradu-
ted on June the 6th. The two first are still studying to enter in a pro-
fessional course next year.

Other honorable mention should take place here even though
those ex-pupils did not reach to grade twelve. There are many honorable
trades in life besides teaching and nursing. Bernadette Anaskan certain-
ly deserve a blue ribbon for cooking. She is working at the school for
five consecutive years. When the Sister cook has to leave, she is then
the head cook and deserve a first class diploma. Mary Dumont made the
supervision of the small girls for four years with a very conscientious
spirit. Her sister Alma Dumont has given four years of excellent service
in the sewing room as seamstress.

Tee-Pee Tidings

The School Paper: The Tee-Pee Tidings is an instrument for broadcast-
ing the voice of the school. The staff of the pa-
per is made up exclusively of members of the student body and published
for the parents and friends. In publishing the Tee-Pee Tidings, we attempt
to report as accurately as possible on the many and varied activities
and privileges enjoyed by - or conferred to - or bestowed upon our school.

It is an apprenticeship for the students, and, in spite
of the trials, hardships and drudgery, it is worth the experience. The
typists know well that they have to learn skill before they are allowed
to touch a stencil. All articles published in the paper are a contribu-
tion from every classroom, sports' committee and recreational activities.

Honorable mention to Clive Linklater, now in Moose Jaw's
Teachers' College who has been three consecutive years editor of the Tee-
Pee Tidings, to Ernest Scott, grade X11 pupil, one year, to Gerald Starr
grade XI, one year. These along with their co-workers have worked untiring-
ly to produce the bi-monthly issues. As far as we can see, except for a
few minor worries from the editorial staff, it is a very successful en-
terprise.
Our Missionaries and the Oblate Brothers

Father Gelinas: Father Gelinas, a native of Quebec, is a missionary of reserves attached to the Indian Lebret School. He came here in 1942 and administered the spiritual needs to the Standing Buffalo, Griswold, Carlyle, Pipestone, Woodmount and Assiniboine reserves. He was able to convince the Indian Affairs to

Day Schools on most of those reserves he is visiting and also to employ Catholic teachers.

Father Gelinas is in the missions most of the time but when at the school he is a real helping hand such as the mail trips, visits to the hospital, playing with the pupils during recess.

Father Lionel Dumont: Father Dumont is the director and the chaplain of the M.A.M.I. He came to Lebret in 1950 and since he has devoted himself unselfishly to the M.A.M.I. He has directed those young people diligently. His great ambition is to mold them into good Catholic citizens.

Father Dumont also took charge of the band from 1951 to 1953. He teaches Catechism to grade five and six boys. He is the missionary of the Pasqua, Piaquot, and Muscowpetung reserves.

Brother Kerouanton: Brother Kerouanton an elder of the Oblate Brothers has been in and out of the Lebret Indian School. You will see Brother Kerouanton either trying to make all the people who know him happy by his repair jobs or a game of dominos.

Brother Eugene Morin: Brother Eugene Morin is the Senior Boys' supervisor since two years. He is an active sportman and Cadet instructor. He is admirable for his wonderful punctuality he displays at all times in his functions as disciplinarian.

Brother Leopold Girard: Brother Girard is a new comer to the Indian School. He is our band instructor and our Music teacher. He devotes himself intensively to the good cause of teaching our pupils to love and taste the best in music and songs.

Mr. McLeod, Our Friend

Mr. McLeod, the Superintendent of Indian Agencies is stationed at Fort Qu'Appelle. His co-operation with the School is very much appreciated. His friendliness attract the children and the grown ups alike. His ambition is to work for the welfare of the Indians. Before having been promoted to the Qu'Appelle Agencies he already had 12 years of experience in the Duck Lake Agency. He arrived at Fort Qu'Appelle in 1952.

Mr. McLeod shows his interest in the school in many ways, one of which is by volunteering to drive the various hockey teams to their games. His last trip to North Battleford was enjoyed since the boys the provincial Junior B. Championship.
Lebret School Graduates Form Alumni Group

An Alumni Association has been formed by the graduates of St. Paul’s Indian high school, Lebret.

Graduates met Aug. 21-23 at the school and from the reunion the association has been formed.

Officers of the association said that this is the first time in Canadian history that an organization of this kind had been formed by Indian graduates.

The association, to be known as the Lebret Indian High School Alumni, was formed to give the opportunity to Indian High School graduates a chance to unite and become a strong, educated representative group of Indians.

In order that the group will be of value, it has set aims for which it will strive,” officers said.

The aims being set forth at the meeting were to help the graduates keep in touch with one another and with their Alma Mater at Lebret; to ensure higher education among the Indians, and to publicize the achievements of the graduates, the school, and the Indians in general, in order to promote in Canadian society a better understanding of the Indian, his culture, his rights and his problems.

First Session

In the first session of the meeting, a provisional constitution was drawn up.

After the aims and objectives were established by the members, the group was then divided into three sections.

Each section was responsible for one part of the constitution.

Clive Linklater, Conrad Danielson and Miss Ruth Ann Cyr were respectively chairman of the three sections - membership, organization and activities.

Rev. A. Renaud, Rev. O. Robidoux, Rev. V. Bilodeau, Rev. L. Dumont, and Rev. G. de Bretonne acted as advisors and conveners.

The following day, a standing committee was appointed to study and revise the constitution and present it at the general meeting, next year, for final approval.

Activities included establishment of a scholarship fund for deserving Indian students; a presentation of a brief on Indian Education to the government; and a study of Indian social problems.

An election of officers of the Alumni was held next day.

EXECUTIVE COMMITTEE: Recently graduates of the Indian School at Lebret formed an Alumni Association and at a reunion elected an executive committee. Left to right are Miss Leona Bigeagle, secretary; Clive Linklater, chairman of the organizational committee, Glen Bellegarde, sitting at desk, Miss Ruth Ann Cyr, constitutional committee chairman; Isaac Beaulieu, Indian social studies committee chairman, and Mrs. Ella Jubinville, publicity director.

(Courtesy Regina Leader-Post)