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# THE Indian news

Vol. Twelve, No. Ten Ottawa, Canada January, 1970

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Vol. 12, #10

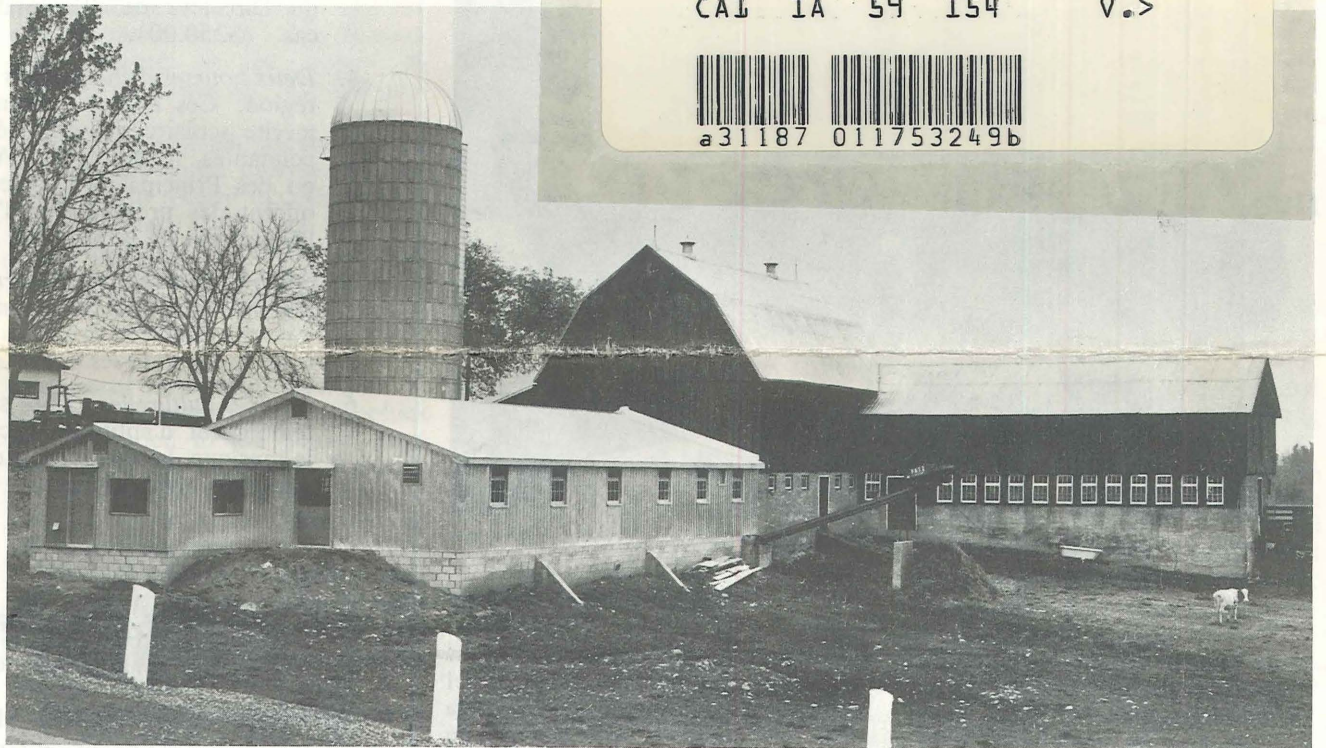
## TYENDINAGA FARM LOAN FIRST OF KIND IN ONTARIO

A 1968 change in the federal Farm Credit Act opened the way for the first time for Farm Credit Corporation loans to Indian people farming on reserves.

The first of such loans in Ontario was made to Clifford Maracle of R.R.1, Deseronto. Mr. Maracle, a member of the Mohawks of the Bay of Quinte Band, operates a 337-acre farm on the Tyendinaga Indian Reserve, 11 miles east of Belleville. Active in Band affairs, he has served as Chief and is now head of the Agricultural Fair Committee.

Clifford took over this farm from his father and has a Certificate of Possession dated 1959. Until a short time ago he operated the farm in much the same way as his father, shipping cream to Belleville from a few Holstein cows and raising pigs to market, growing forage crops for his livestock and harvesting a few acres of winter wheat for a cash income. Realizing that this type of farming was not producing enough income to compete with attractive town wages — in fact barely enough to pay the farm costs — Clifford sought advice from the Indian Agent, Mr. McCracken. He asked how to change his operation to encourage his two sons to remain on the farm and eventually take over the operation. The Agent, being aware of the F.C.C. lending program, referred Clifford to the Corporation's local Credit Advisor, Mr. Scott Stewart.

The Credit Advisor discussed his farming operations with him and was able to offer some suggestions for increasing farm income and improving efficiency. This met with Clifford's approval. It was agreed that the dairy herd should be enlarged. This meant changing the stabling and increasing the forage storage facilities. The old barn did not lend itself to renovation to meet either the requirements of the modern milk market or to allow expansion of the herd. It was finally decided that credit resources could



More and more young people are leaving the farm. Is this trend going to continue?

(Photo—D. Monture, Ottawa)

best be used to build a new, efficient 36' x 68' dairy barn with a milk house and a 16' x 50' concrete-stave silo. It would also help to buy extra cows to provide a higher milk quota. A loan application based on this plan and showing how the net farm returns would be increased was submitted and approved by the F.C.C. in July 1969. The buildings are now completed and Clifford has the additional cows. He also has a new annual milk quota of 8,531 pounds.

Mr. Maracle is pleased with his improved farm buildings and says that although he has not been operating this improved unit very long he can already see the possibility of making further improvements in the farm operation. To raise sufficient corn for the new silo, he plans to introduce the use of fertilizer for the first time. Again, Clifford

(Continued on Page Six)

## CLAIMS COMMISSIONER APPOINTED

On December 22 Mr. Lloyd Barber, vice-president of the University of Saskatchewan, was appointed as Indian Claims Commissioner. The announcement was made by the Office of the Prime Minister.

In taking over his new functions, Mr. Barber will consult with Indian Organizations and the National Indian Brotherhood's Committee on Indian Rights and Treaties. He is to study the legal and moral aspects of Indian claims and recommend procedures for a fair settlement.

Born in Regina, Sask., Mr. Barber was educated at Luther College of Regina and the University of Saskatchewan. He took an M.B.A. at the University of California in

1955. He then became an instructor in Commerce at the University of Saskatchewan and was appointed assistant professor in 1959 and associate professor in 1964. In 1965, he was appointed professor of commerce and became Dean of the College of Commerce of the University of Saskatchewan.

Mr. Barber is a director of the Banff School of Advanced Management. He was a commissioner of the provincial Royal Commission on Government Administration and Chairman of the Saskatchewan Provincial Youth Review Committee. He is to be completely independent of the Department of Affairs in his new duties.

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## Excursion au Nouveau-Québec

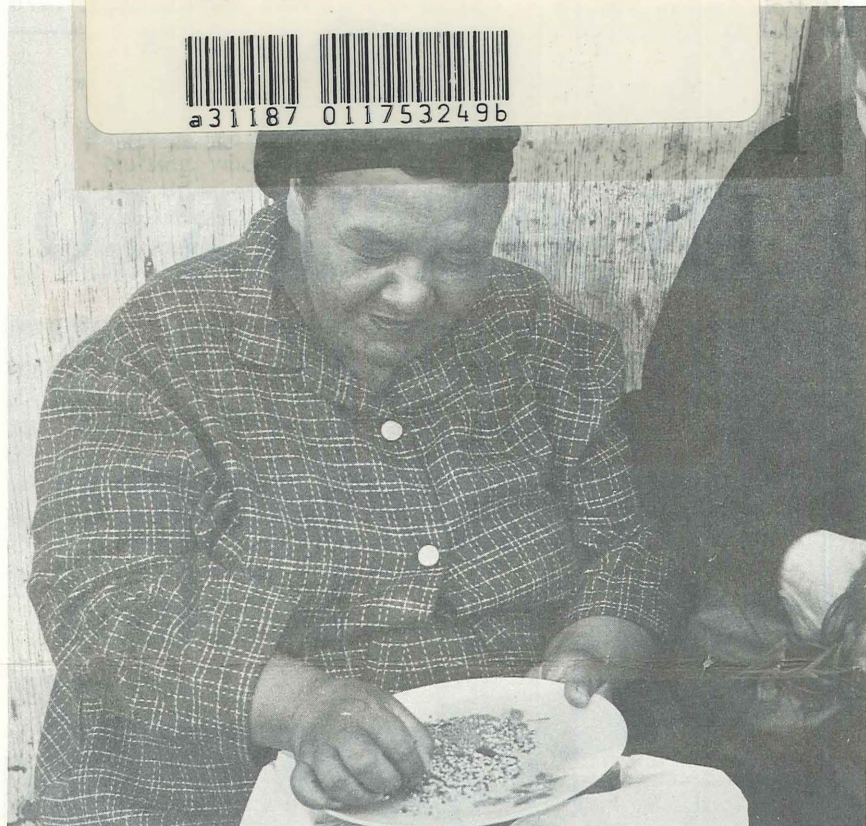
par Paddy Gardiner

C'est dans ce centre du Nouveau-Québec où l'on dit que le temps est ne, que se trouvent la localité de Schefferville et, à trois milles environ, la réserve indienne de même nom. Il s'agit d'une petite communauté qui mène une existence étriquée, dans un paysage rougeoyant, rocheux et poussiéreux. Parmi ce groupe d'habitations quelquefois primitives

comme excellent guide pour les chasseurs et les pêcheurs. Lorsque j'ai visité la maison de Philippe, sa femme était à confectionner des mocassins en peau de caribou et elle enseignait à leur fille Françoise, âgée de 13 ans, l'art ancien de la broderie perlée.

Schefferville même se trouve au centre d'une région industrielle qui minéral de

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Madame Phillipp Laren fait le tri de perles pour des mocassins (Réserve Indienne de Schefferville)

(Photo de Paddy Gardiner)

deux bandes d'Indiens — les Naskapi (appelés quelquefois Chimo) et les Montagnais.

Ces derniers, qui vivent dans la région depuis ses débuts, sont beaucoup plus nombreux et parlent surtout le français, tandis que les Naskapi, de prédominance anglophone, sont comparativement des nouveaux venus dans ce district. Amenés de Fort-Chimo, situé à plus de 200 milles au nord, ils ont été récemment réinstallés dans des maisons construites par le gouvernement et relativement confortables.

Même si je n'étais qu'un visiteur dans la réserve, et si je n'avais aucune autre idée en tête que mon propre intérêt, j'ai reçu un bon accueil de la part des habitants au cours de mes promenades dans le village. En fait, je désirais observer et noter quelques-unes des choses qui, jour après jour, façonnent, si l'on peut dire, le tissu de l'existence. Deux personnes m'ont particulièrement aidé lors de ma visite: Alphonse Grégoire, dont les relations avec la jeune génération ont été utilisées à bonne fin, et Philippe Laren, qui travaille habituellement dans la mine et qui s'est probablement taillé une meilleure réputation

fer, et un certain nombre d'Indiens travaillent à l'immense mine à ciel ouvert. Afin de mieux desservir la ville, on construit actuellement un aéroport moderne, qui remplacera la piste primitive en cendrée rouge. Lorsque cet aéroport sera terminé, le village-réserve sera déménagé près du nouvel aéroport et plus près du lotissement urbain. Cette réalisation permettra d'éliminer la marche assez longue qu'il faut faire pour se rendre en ville, mais qu'on peut quelquefois éviter en empruntant l'autobus, au service fort irrégulier. La réserve existante fait face à un problème important en raison du manque d'approvisionnement convenable en eau potable. Le lac, où le village est situé, est pollué, de sorte qu'il faut faire la distribution d'eau potable fraîche avec des camions-citernes, ce qui ne laisse pas d'être coûteux et laborieux.

Après avoir quitté la chaude amitié de la réserve de Schefferville, j'ai commencé à me poser quelques questions: le Nord est aux prises, me suis-je dit, avec l'éternel problème des déchets. Je ne veux pas parler des déchets alimentaires ou naturels, mais tout simplement des

## Bourses d'études pour 1970-71

Plusieurs bourses d'études sont offertes pour l'année académique 1970-1971 à des étudiants indiens qui résident au Canada.

1. Une bourse pour études universitaires à un étudiant de talent, qui a déjà été accepté par une université reconnue, ou à un étudiant déjà inscrit dans une université reconnue et dont le dossier académique est excellent. Seuls les étudiants ayant obtenu une moyenne de 60% lors des examens terminaux de l'année précédente seront admissibles aux bourses qui sont offertes, au nombre de une pour chaque région. (\$300.00).
2. Une bourse pour formation à l'enseignement à un étudiant remarquable, (dans chaque région) qui a déjà été accepté dans une institution autorisée à former des enseignants, ou qui fréquente déjà une de ces institutions. Les bourses ne seront accordées qu'aux élèves qui ont obtenu une moyenne de 65% aux examens terminaux de l'année précédente. (\$300.00).
3. Une bourse pour études en soins infirmiers à un élève de chaque région, s'il possède un bon dossier académique et s'il est accepté dans un hôpital autorisé à donner ce cours, ou s'il étudie déjà dans une institution de ce genre. En attribuant cette bourse, le Comité des Bourses prendra en considération la recommandation du Directeur de l'École d'infirmiers ou d'infirmières, selon le cas. (\$250.00).
4. Deux bourses d'études dans des écoles indépendantes, pour chaque région. Ces bourses seront accordées à des étudiants de grand mérite scolaire qui ont été acceptés dans des institutions indépendantes, membres de l'Association canadienne des Principaux ou des Principales d'Écoles, à la condition que ces institutions offrent des programmes d'études reconnus par le Ministère de l'Éducation de la province où elles sont situées. (\$300.00).
5. Quatre bourses pour formation professionnelle dans chaque région. Ces bourses seront accessibles aux étudiants qui s'inscrivent dans des écoles de métiers ou de formation professionnelle, autre que les écoles secondaires. (\$250.00).
6. Bourses culturelles. Elles seront offertes à des jeunes Indiens qui témoignent d'aptitudes exceptionnelles pour les arts, le théâtre, la musique, la sculpture. Les détails au sujet de ces bourses seront annoncés ultérieurement.

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## COMMUNIQUÉ

La Guilde Canadienne des Métiers d'Art, en collaboration avec la Fraternité Indienne Nationale, annonce un concours et une exposition d'art indien canadien, dotés de prix individuels allant jusqu'à \$200.00. Le but de cette exposition est de rassembler les meilleurs travaux des Indiens, soit artistes contemporains, soit artisans traditionnels. L'exposition se tiendra pour deux semaines en novembre, 1970, à la Place Bonaventure, à Montréal. Concurrément, un festival d'arts, d'artisanat, de musique, de danse et de films indiens aura lieu aussi à la Place Bonaventure.

Surveillez les communiqués ultérieurs qui vous indiqueront comment inscrire vos oeuvres. Tous les objets soumis au concours seront mis en vente auprès des musées et du public à moins d'indication contraire.

ordures ordinaires. Les rebuts métalliques prennent de nombreuses formes: matériel de construction abandonné, vieux véhicules, moteurs, bidons d'huile et toutes sortes d'autres choses. Il est certain que le gouvernement fédéral ferait bien de consacrer des argents à la solution du problème de l'élimination des ordures. Les habitants accueilleraient avec grand soulagement cette aide financière, qui leur permettrait de grossir leurs maigres ressources, car leurs possibilités de gain ne sont pas aussi élevées qu'ils le souhaiteraient.

L'autre question que je me suis posée concernait l'ensemble du problème des jeunes du Nord. A Schefferville tout particulièrement, il en existe une bande imposante, qui a fort bonne allure. Il est vraiment dommage que peu de dispositions soient prises pour les accueillir comme des salariés éventuels dans une région qu'ils connaissent si bien. Ce qui me fait me poser une autre question: le système actuel d'administration du Nord ne consiste-t-il qu'à préparer ces septentrionaux à occuper des postes dans le Sud?



# THE Indian news

Editor — DAVID MONTURE

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## feedback...

In November of 1969, a great Canadian passed away. Dr. Diamond Jenness wrote the standard book on the Indians of Canada. During his long life he carried out a great deal of research on Canada's Indians. In one of his papers, he mentioned that a group of Indians near Hazelton, B.C., invited him to witness the way in which they handled mentally ill people. They were under pressure from whites to desist from these traditional practices. Dr. Jenness visited them, and watched. He showed how this traditional way of handling mental illness was as valid as the western way. This was the way in which Dr. Jenness operated. He was always curious — he never carped or criticized or condemned. If he criticized

anything it was the dehumanization of people — by machines or by other people. Everyone who works among traditional peoples in Canada will stand in his shadow.

This Centre is planning a special issue of its journal *Anthropologica* in memory of Dr. Jenness. We would appreciate hearing from Indians who met or knew Dr. Jenness. We would like to hear what they have to say about him and his work.

Sincerely,

Jim Lotz

Research Professor and Associate Director  
Canadian Research Centre for Anthropology,  
Saint-Paul University, Ottawa.

☆ ☆ ☆ ☆ ☆

I take exception to your recent editorial in the Indian News calling for the Indian people to compromise in regard to the proposed new Indian policy.

The time for any compromise between the native people of this continent and any white government has long since passed. Throughout history in North America, the whites have asked us to compromise but it has always turned out in their favour. Our forefathers compromised and lost the whole continent to the tricky white-eyes. The United States government alone has broken over 370 treaties with the Indian people. I ask the Indian people of Canada to support our brothers and sisters on Alcatraz in their uncompromising battle with the United States government.

Cheques may be sent to the Alcatraz Relief Fund, Bank of California, Mission Branch, 3060 16th Street, San Francisco, California

94103. The border between the U.S. and Canada was set up by the white man often dividing tribes up as it did ours, the Six Nations, but it did not destroy the feeling of brotherhood existing between all Indian people.

We must develop our own policies not decide whether to accept white policy or not. We may have been beaten in battle but not in spirit. We, as Indian people, can and shall determine our own destiny. We shall no longer be tricked by the white man, we have his education and can deal with him on equal terms.

Yours in Brotherhood,

Daniel R. Bomberry, (Cayuga)  
President, Indian Youth Council  
Calif. State College, Long Beach  
6101 East 7th Street  
Long Beach, California, 90801.

If Canadian Indians received one per cent of Canada's tourist income, it would be sufficient to create one job for every 22 Indians, or 20 jobs per band.

## Statement of the Catholic Bishops of Canada Sent to the Prime Minister...

WHEREAS the Canadian Government, on June 26, 1969, has presented a Statement on Indian Policy, which lends itself to various interpretations, and creates a state of disillusionment and unrest among the Indian people:

WHEREAS the Government proposes to invite various Indian organizations "to discuss the role they might play in the implementation of the new policy, and the financial resources they may require". (of Indian Policy, page 13, par. 2).

WHEREAS the Indians now do not possess adequate means to establish this dialogue as equal partners:

WHEREAS the Catholic Bishops of Canada take a positive interest in the general welfare of the Indians:

the CATHOLIC BISHOPS OF CANADA in plenary session

—express their concern for, and give sincere support to proper consultation with the Indian people, over a sufficiently extended period, to allow them to evaluate the policy and its implications;

—pledge themselves to cooperate with the Indian people in their efforts to obtain fair treatment and insist that the Government of Canada, before enacting new legislation, negotiate with the Indian people an equitable settlement of treaty, land claims and other rights;

—request that the Government provide the official Indian organizations "the financial resources they may require" to enable them to do research and acquire the means necessary for a meaningful dialogue.

## Tom Longboat Trophy and Medals Awarded

Bert Mistaken Chief, an 18-year-old Indian from the Blood/Peigan District in Southern Alberta, has been awarded the Department's Longboat Memorial Trophy for athletic achievement.

He will also receive the Tom Longboat medal, along with six other nominees from a number of regions across the country.

Tom Longboat, in whose memory the awards are made, was an Onandaga Indian from the Six Nations Reserve near Brantford, Ontario. At the peak of his career in 1908, he was considered by many to be the finest marathon runner the world had seen.

The Tom Longboat trophy and medals have been awarded annually by the Department since 1951 to Canadian Indians who make a significant contribution to the betterment of sports and recreation in Canada. The selection board is composed of members of the Amateur Athletic Union of Canada.

Others who will receive medals are: Derald Dubois, 19, a Cree Indian from Lebret, Saskatchewan; Walter Isbister, 30, also a Cree, from Moose Factory, Ontario; Dwight Smith, 18, a Mohawk from Port Elgin, Ontario; Roland Sappier, 18, a Maliseet from the Tobique Reserve, Maliseet, N.B.; Stanley Joseph, Sr., 41, a Squamish

Indian from North Vancouver, B.C.; and Rosalind Merrick, a Sioux from Rosendale, Manitoba.

Bert Mistaken Chief was selected by the committee for his outstanding athletic achievements and proved leadership ability.

Bert is a Grade 12 student at St. Mary's High School, Cardston, Alberta, is president of the school's student council and an assistant to the physical education teacher. He is active in hockey, football, softball and baseball and has won several honours in track and field. Swimming is also a sport in which he excels. He has earned a Senior and Survival Swimmers Certificate and has been credited with saving a child from drowning. Bert is currently the All-Around Champion of the Little Britches Rodeo at Sarcee, Alberta.

The highlight of Tom Longboat's athletic career was in 1907 when he triumphed with relative ease over a field of 62 competitors in the grueling 26-mile Boston Marathon. Nicknamed the Bronze Mercury, he represented Canada at a number of other important athletic events, both in Britain and the United States.

During World War I, he served as a despatch bearer with the Canadian Forces in Flanders. He died on January 9, 1949.



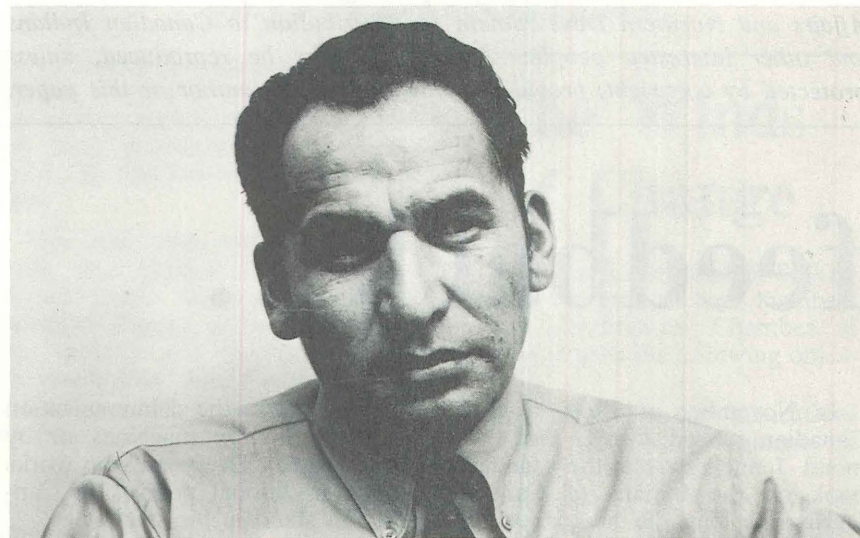
AN INTERVIEW WITH—

# Peter Dubois

Mr. Peter Dubois 42, of Fort Qu'Appelle Saskatchewan is the Executive Director of the Federation of Saskatchewan Indians. The Federation maintains a communications program to inform the people of services available to them and gathers information from the people concerning their needs. The organization has expanded its programs in the area of welfare. It has taken on welfare and educational counsellors. The Federation is presently considering a community development program among the province's 35,000 Indian people. It employs a provincial health worker who is the liaison between the Department of National Health and Welfare and the people.

In Mr. Dubois' opinion, it is felt that, by expanding its programs, the organization is attempting to prove to the government that it has personnel capable of accepting more responsibility. Again, the problem is a lack of resources. He mentioned that the short term service contracts which the organization has with the Department of Indian Affairs do not permit the Federation to offer much security to its field workers.

. . . Dave Monture



(photo—D. Monture, Ottawa)

Q. Could you describe for me an Indian mentality or personality?

A. Let us begin with the situation we are faced with now. The modern day concept of success seems to be based on what materialism one can accumulate over the shortest period of time. No one questions how this materialism is obtained, or whether human and moral values have been forgotten in the process. We, in the past, have considered materialism to be meaningless to the individual. What an individual had obtained would be shared with everyone he came into contact with. Here we are faced with a cultural conflict of values, the value of materialism as opposed to the value of sharing. I believe this to be the basic issue that we as people are faced with. We have to decide which is of greater value to us in order to be successful in the terms of the individual.

I would be inclined to believe that we cannot in this day and age ignore materialism. At the same time we can and must maintain the humanistic and moral values of honesty, pride and integrity.

Q. Mr. Dubois what effort will it take to get more motivation to the reserve level?

A. I would believe that the best possible way we could motivate our people would be through the efforts that we, as individuals, are making. It was the example set by someone else, a past leader, which influenced me into doing what I am doing now.

. . . In the past we have not had the opportunity of assuming responsibility. The rights that we maintained were never recognized. With each and every right goes a responsibility, so I feel that the situation that we are presently faced with is dependent upon the recognition of our rights.

Q. It has been a historic year. Can you discuss the greater participation by Indian people in their provincial Indian associations and the tide of favourable public opinion regarding our people.

A. Over the past year or so, we realized that the interests of our people are coming into the limelight and naturally this stimulates our people automatically to take more active part in improving the situation for the future. I feel we are now in a position where we are determining the destiny of our children. We have to make decisions that other people will have to live with in different times. Historically we lived to find happiness in the day we were living in. Today we have to make decisions for what the uncertain future holds for us.

Q. Certainly older people in this day and age have seen much. Our Indian people have probably seen more since they were more conscious of the old ways than their white contemporaries. What then should Indian youth be aware of as being valuable in the opinions of their elders to-day?

A. As I look to the past, the direction given to the leaders was from the elders who tried to maintain the values that we discussed. In the process of change it is the youth that we are dependent upon to find solutions to problems that we will face.

I feel it is rather difficult for me to say what the future holds for us. I would hope that there would be more interest on the part

of our young Indian people to accept more responsibility. As they do accept responsibility, they will also recognize their rights as individuals and be able to find or establish from what direction they will approach our problems.

Q. Let us talk about the Indian sense of humour, the way our people in a group seem to be able to use laughter to its best advantage, to relax things when the pressure is on.

A. I would feel that laughter and sense of humour of our Indian people reflects a lot on this great process we are facing. So many people are so wrapped up in their positions, in their programs that they haven't got the time to appreciate the finer things in life. We as Indian people haven't reached that stage where we are too pre-occupied with other things. This laughter, this sense of humour is meaningful to us as a form of relaxation to enable us to meet every day problems.

Q. Do you as an individual feel that you need the reserve or the reserve environment to call yourself an Indian? Do you feel that one loses his culture, that he is assimilated, because he leaves the reserve? On one occasion I have heard a young person say that he was being discouraged from going on to higher education. The thought that he might lose the cultural values frightened the parents.

A. We need something to identify with. Whether it is the colour of our skin, our habits, or whatever, it depicts us as we are.

Possibly this great land we share with non-Indian society is an example of what we were. In being a great nation we needed land to live on. Today, all we have left of this great land are these little parcels known as reserves. This is the last bit of security that we need to identify with and from which we are recognized as Indian. I say this because the possibility of my failing in the non-Indian society is great. The frustrations that we face makes us dependent on something. This little parcel of land known as a reserve gives us a bit of security should we fail in the non-Indian society. I have a home to go to. It is the reserve where I would like to retire from the rat race. Many people who are in this rat race would like to get out but they cannot. But we have a form of opting out — in returning to the reserve and living in peace and quiet. This is the security these little parcels of land offer to us.

Q. Would you encourage young Indian people to travel, to see all they can, to get as much education as possible, to finally strive towards grasping the best that both societies have to offer?

A. Yes, I am stressing this with my own children. We have to start right in our own back yards, in our homes. We have to impress upon our children that it is necessary to obtain all the education we can latch onto. One of the greatest teachers in life is experience. By travelling one gets this experience. I would be inclined to think there is a need for looking outside of our own boundaries and seeing the condition that the world is in to appreciate the values we maintain.

(See Page Six)



# INDIAN IS "IN"

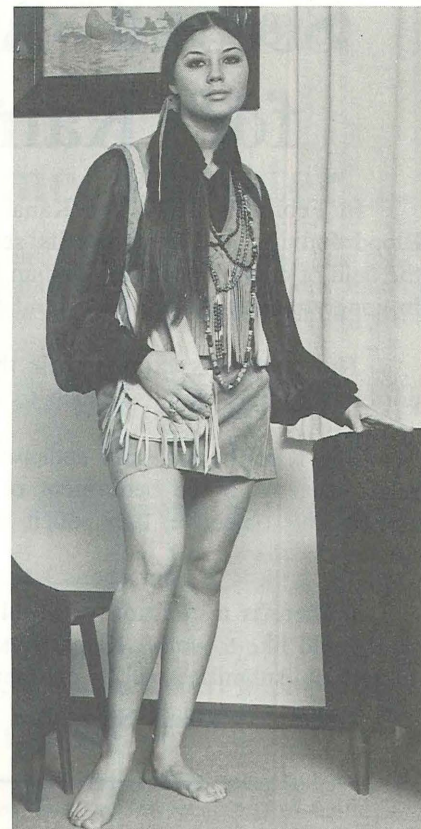


Sandy Wabegijig in deerskin chemise

(Photos—Ron Vickers)

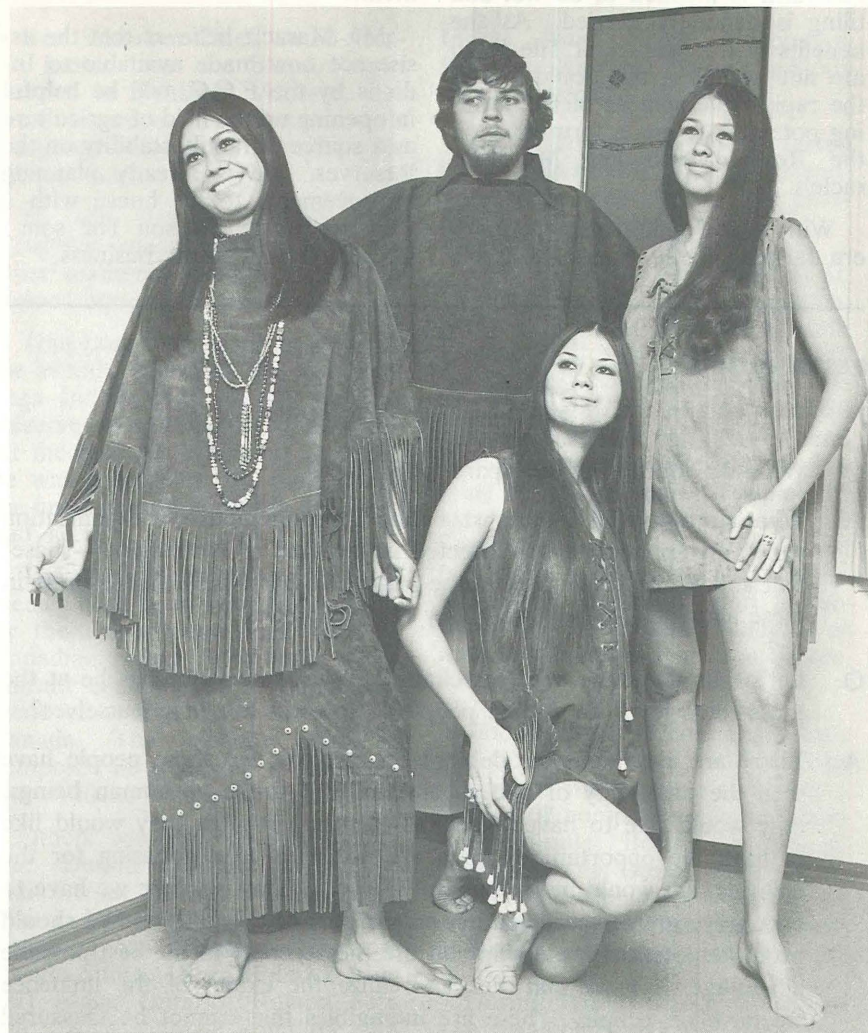
These pictures show hand-made deerskin costumes created by two young Indian designers and modelled at the Canadian Indian Centre, 210 Beverley St., Toronto. In association with Roger Obamsawin, a crafts development specialist currently in social services studies at Ryerson Polytechnical Institute, designers Frank Meawasige and Hartley Smoke are finding a ready market for custom-made outfits in suede and doeskin.

The hides come from the Department of Indian Affairs & Northern Development, Ottawa, and the young designers are up to their creative ears in meeting customer demand for such items as vests, skirts, pant-suits, jackets and ponchos, all styled with an Indian touch. Their project is all-Indian, and one of their models is Connie Wright, an Indian student at the University of Toronto.



The enterprising three are expanding their work force of apparel makers as the business grows at a rapid rate. The Indian Centre handles the orders and appointments for fittings by telephone and mail.

"Public interest has been high, and we are delighted by the first response," says Obamsawin. "We think that this is going to become a much larger enterprise."



From left to right: Bertha Gladui, designer Frank Meawasige, Connie Wright, and kneeling, Sandy Wabegijig.



## Second Anniversary for Kainai News

In February, 1970, the Kainai News, published and owned by the Blood Indians, will celebrate its second year of successful operation in the field of communications. Indian News joins thousands of native people in congratulating Kainai News and to wish them continued success.

The publishers express their thanks to all faithful readers and supporters who have done so much to enhance the quality of the newspaper.

The Kainai News staff endeavours to bring to the public issues that relate directly to the betterment of natives across Canada. In order to achieve this objective, they solicit the continued support of all interested persons.

If there is a question or a solution to certain native situations that you would like to voice, Kainai News will welcome all of them. The use of material submitted will be credited to the individual and/or publication.

Write to: Kainai News, Box 432, Cardston, Alta.

### TYENDINAGA FARM . . .

(Continued from Page One)

said that the increase in milk quota will necessitate a closer look at his present livestock feeding program. It may also mean that he will have to purchase additional concentrates to add to the feed ration.

Another area of proposed change is also opened up by the recent expansion in his cropping program. His farm is inclined to be wet and tiling is definitely needed. As the benefits of the Municipal Tile Loan are not available, this could hinder the rapid development of the farming potential of much farm land on the Reserve, including Mr. Maracle's.

With the adoption of more modern farming methods, Mr. Maracle

can see the advantage of keeping farm records, including a financial analysis of his farm business. He has voluntarily elected to join the F.C.C. farm accounting program. This will enable him to receive a monthly statement of accounts that will show him how the farm income and expenses are balancing. The information in the analysis will indicate the strengths or weaknesses and help in making adjustments to meet his future farming requirements.

Mr. Maracle believes that the assistance now made available to Indians by the F.C.C. will be helpful in opening up the field of agriculture as a source of family stability on the Reserves. He is already planning improvements to his house with a view to taking his son (or sons) into the family farm business.

### PETER DUBOIS . . .

(Continued from Page Four)

Q. What do you do in your spare time Peter?

A. What spare time? In the past, before I became active in organization work, my spare time was directed in the field of recreation — baseball and hockey. It's only in the past year that I have lost interest in these activities — because of my responsibilities.

Q. Let's talk about the need for change. What responsibilities lie at the grass-roots level for Indian people? How can we help ourselves?

A. There are conditions we deplore on reserves and these people have seen the possibility of better conditions. I think, as human beings, they would like to have these finer things. Though they would like to have the opportunities, they are not used to negotiating for the changes that would be meaningful to them. This is where we have to encourage greater participation on the part of the people. We should promote potential leadership and use these people to the best possible advantage. I hope that we can realize the extent of the influence we have on people. These are intangibles that cannot be measured in dollars and cents. Yet, we should be prepared to assist these people with those same dollars and cents to improve our economic situation.

### IN THE U.S.

## COLORADO CENTRE FOR INDIAN FOREST LAND ESTABLISHED

A Forestry Service Centre to help Indians develop productive capacities of their commercial forest lands has been established at Littleton, Colo., in the Denver metropolitan area.

The new office will be directly under the Central Office of the United States Department of the Interior's Bureau of Indian Affairs, and initially will be staffed with six employees. The Centre is centrally located to most Indian reservations.

Assigned as Director of the Centre is Earle R. Wilcox, until recently stationed at Portland, Ore., with the Bureau of Indian Affairs. He will co-ordinate forest management inventories and plans, evaluate the cost effectiveness of intensive management efforts, and conduct special studies required for the effective protection and administration of Indian-owned forest lands.

"Indian forests now could have an annual sustained-yield production estimated at more than 1.2 billion board feet if they are managed as intensively as industrial tree farms," Mr. Wilcox said. "This is 25 per cent more than these lands produced during the last fiscal year."

The Bureau's move toward more intensive forest management is in keeping with President Nixon's call to increase forest productivity to help meet critical housing needs.

## PETITION OF THE INCA

Ruler of the earth,  
Great among the greatest,  
Like my Incas,  
With my unworthy eyes,  
I deeply desire to know Thee.

Make me to walk in fellowship  
And so also  
Help me to cry out  
With all the strength of Thy voice  
And with Thy love.

May men and women  
Have understanding  
And may they know fruitfulness.  
May all people  
Gain freedom  
By Thy graciousness.

Uphold  
This, Thy creature,  
Until he attains maturity  
In the fulness of time.

(De las Oraciones de  
Manco Kapaj y del Ina Ruka)

## The Winds of Change

The Onion Lake Band of Saskatchewan, recently became members of the Lloydminster Chamber of Commerce with the following objectives:

- to activate a communications link with other segments of their trading area;
- to co-ordinate their own efforts with those of the Lloydminster Chamber of Commerce in improving their roads and general living standards;
- to strive towards working with their trading area centre, Lloydminster, to provide for better educational and employment opportunities for the young people of the Band;
- to set a precedent for the members of the Band to follow.

The Band Council members are convinced that changes have to be made so that their people can be considered equal and gradually participate in more recreational and social activities.

For the past several years, members of the Lloydminster Chamber of Commerce have extended friendship and understanding to the Onion Lake Band. One of the qualities of the Lloydminster brand of friendship has been that they have waited for "the smoke signals" to ascend from the Indian camp and have given evidence of their desire to respond suitably and correctly in their return "smoke signals".

The recreational needs of the Onion Lake Band are currently being met with added goodwill from Lloydminster. For the past two years an Indian Hockey Tournament has been held in Lloydminster's Civic Centre.

Early in 1969, members of the Lloydminster Chamber of Commerce were invited to share in the happy occasion of the Official Opening of the Band Hall at Onion Lake. This new hall was much needed for Band members' social activities.

Onion Lake Band representatives are looking forward to their 1970 activities in the Lloydminster Chamber of Commerce and are especially interested in assisting in the committees for highways and development.

—from the Chamber Link



# Indian Teams Participate in Holiday Basketball Tournament

Young Indian people from reserves in Western Canada participated in the first Western Canada Indian Basketball Tournament sponsored by the Church of Jesus Christ of Latter-day Saints.

The Church has sponsored the largest basketball tournament in the world, played each year in Salt Lake City. However, the tournament, played on December 29 and 30, was the first of its kind to be held in Canada.

The 127 participants came from 18 different reserves as far west as the Queen Charlotte Islands and as far east as Broadview, Saskatchewan. The tournament was organized through the combined efforts of the Mormon Indian Placement Program, the Indian Youth Seminary Program and the Western Canadian Mission of the Church.

Elder Solomon a 6 foot 4 Maori from New Zealand coached a team from the Blood and Peigan Reserve into the finals. Dale LaBaron, supervisor of the Indian Seminaries and Institutes, chaired the event with Harry Smith, director of the Mormon Indian Placement Program, serving as co-chairman.

The 8 boys teams and 8 girls teams played 48 games in a double elimination contest to determine the winners. The teams were very evenly matched and scores sawsawed back and forth during entire games.

Six boys in the placement program and who are with Mormon families in Calgary and Lethbridge, edged the eight seminary students from the Blood and Peigan 65 to 62 and took home the Championship Trophy.

Mel Hutchingson from Prince Rupert, B.C. received the trophy for top scorer of the tournament with 82 points. Named with him to the All Star Team and receiving

most valuable player trophies were Frank Scout, from the Blood Reserve, Jim Redcrow, a Blackfoot from Gleichen, Jim Tatoosh from Port Alberni, Clarence Nyce, from Prince Rupert, and Richard Delorme, from the Cowessess Reserve at Broadview.

The high scoring trophy in the girls division went to Brenda Thompson from the Carry the Kettle Reserve with 53 points. Named with her to the All Star Team and receiving most valuable player trophies were her sister Debbie Thompson, Barbara Hoof, from the Blood, Gwendy Haywahe from Carry the Kettle, Patrina Sparvier, from Cowessess, and Connie Simion, a Stony from the Morley Reserve.

Participants were transported to the tournament in private vehicles and chartered buses. The players were billeted in the homes of Church members in the Calgary area.

The most difficult selection to be made in the entire tournament was the teams to receive the Sportsmanship Trophies. During the two days of competition, the conduct of these young people was beyond reproach. As hot as the contest became and as these teams fought to win there was absolutely no evidence of short tempers or unruly behaviour.

The Sportsmanship Trophies were awarded to the Senior Boys team from the Cowessess Reserve. The girls trophy was awarded to the Calgary Girls team composed of placement students.

The tournament was such a success and the young people enjoyed it so much they went home with the determination to practice harder and to come back next year.

Because of the enthusiasm shown it is expected that some 30 to 40 Indian teams will participate in the tournament next year.



CHAMPIONS — L. to R.: Melvin Hutchinson, Prince Rupert, B.C.; Ed Russ, Masset; Doug Allen, Oliver, B.C.; Sheldon Firstrider, Cardson; Tommy Baker, Chemanius, B.C.; Jimmy Tatoosh, Port Alberni, B.C.; Front left: President Bryan Espenschied, Harry Smith, and Dale LaBaron.

## Experiment in Community Education Among Ontario Indians

A new approach to Community Development through adult education is being started among Indians in northern Ontario.

The Honourable John Yaremko, Minister of Social and Family Services recently announced that his Department has entered into an agreement with Frontier College to start Community Education projects in two northern Ontario Indian communities.

Directed toward the seasonally employed or unemployed, the Frontier College program will have two basic purposes. Basic skills, such as reading, writing, and sewing, will be taught in small seminar groups, in order to stimulate interest in these activities. In addition, a program of community development and social education is planned, intended to prepare the Indian to take a definite place in a changing modern society.

Two husband and wife teams of teacher-development workers will work in Indian communities for a

six month period. In addition to teaching, they will provide counselling and make information sources, including libraries and films, available to those requesting them.

It is expected that the two northern Ontario projects will cost some \$28,000. The Department of Social and Family Services has arranged payment of this amount to Frontier College through an Indian Community Development grant.

Frontier College began in a northern Ontario lumber camp in 1899, providing classes for lumbermen after working hours. Five years ago, a program of community development and adult education for the unemployed was first started in Elliot Lake. Frontier College has no regular classrooms or buildings. Instead, its teachers establish schools wherever a need for adult education exists. Frontier College programs have been in operation for 70 years in all areas of Canada, reaching some 25,000 persons last year.

The Great Spirit had led Ykmo,  
The greatest of all warrior Chiefs,  
And the land to him did show;  
"Behold, the land my son.  
Our mountains, the sparkling rivers flow.  
The meadows are full of buffalo,  
Bushes are waiting, full of game.  
Cut the forests and build a home  
And each new day I will send a message  
Which will be the sun, to warm your life.  
On this land you will find seed and plant  
For your son, daughters and your wife".

"It is good" said the Great Chief Ykmo  
"What in turn, then must I do?"  
The Great Spirit smiled at Chief Ykmo  
And with a gentle hand laid on him.  
"Nothing my son, nothing but only love  
Nothing but to be great, and not forget  
For if you forget, you shall suffer;  
The wheat shall wither, and you will fret.  
The rivers shall cease the sparkling flow  
If you forget! I have spoken O Ykmo!  
"Now go and make the world your own".  
This is the legend of the Great Chief Ykmo.

by Walter Nanowin

## ANNOUNCEMENT

The Canadian Guild of Crafts in cooperation with the National Indian Brotherhood announces a competition and exhibition of Canadian Indian Art with individual prizes up to \$200. The aim of the exhibition is to bring together in one place the best work being created by contemporary Indian artists and traditional craftsmen. The exhibition will be held at the Place Bonaventure in Montreal, Quebec for two weeks in November 1970. A festival of Indian arts, crafts, dance, music and film will be held in Place Bonaventure at the same time.

Watch for future announcements on how to enter your work. All work entered in the competition will be offered for sale to museums and to the public unless otherwise requested.



# Scholarships 1970-71

The following Scholarships for the school year 1970-71 will be made available to Indian students who are residents of Canada.

1. *A University Scholarship* to an outstanding student in each Region who is accepted by an accredited University, or to a student with a good academic record already in attendance at an accredited University. Awards are made only to those who have obtained at least a 65% average on the final examinations of the previous year (\$300.00).
2. *A Teacher Training Scholarship* to an outstanding student in each Region who is accepted by an accredited Teacher Training institution, or to a student with a good record already in attendance at an accredited Teacher Training institution. Awards are made only to those who have obtained at least a 65% average on the final examinations of the previous year (\$300.00).
3. *A Nursing Scholarship* to a student in each Region with a good academic record who is accepted by, or already enrolled in, an accredited teaching hospital for training as a Registered Nurse. In making this award, the Scholarship Committee will take into account the recommendation of the Director of the School of Nursing, whenever applicable (\$250.00).
4. *Two Independent School Scholarships* for each Region. These will be available to students of high academic achievement who are accepted by independent schools which are members of the Canadian Headmasters' Association and/or the Association of Headmistresses of Canada and which offer course programs approved by the provincial Department of Education and are accredited by the province where this practice is followed. (\$300.00).
5. *Four Vocational Training Scholarships* for each Region. These will be available to students entering vocational training courses outside the high school pattern. (\$250.00).
6. *Cultural Scholarships* will also be available for Indians who show outstanding ability in Art, Drama, Music, Carving, etc. Details concerning these scholarships will be announced.

## JUSTICE IN WILLIAMS LAKE

A cold breath of dawn  
speaks to the wind  
to the flag fluttering against the sky  
realizing that neither wind nor flag  
have ears—  
only a heart  
longing to see justice  
withers  
walking thru the gaping mouth of—  
dawn  
over the morning's bleeding lips  
on last night's snow  
first footprints red—  
angry winds blow thru the chambers  
of frozen minds  
that won't serve justice  
the wind blows colder  
and the flag snaps angrily  
bells of freedom ring  
thru an idealistic dominion  
publication  
prints  
spots  
of ink  
splotted splatted  
blotted  
plotted  
democratic rapists  
set free  
fined forgiven—  
Indian maiden  
raped and killed  
too young  
too dead to smile  
her murderers  
set free  
this is democracy  
mute flags indifferent to lamentation  
manipulation of-justice  
in Williams Lake.

by Gordie Williams

## Among the Winners Are —

Jane Cook, 18, from the Maniwaki Reserve in Quebec, is the winner of a \$250 nursing scholarship. After her last year in St. Patrick High School, Jane was undecided in her selection of a career. She took a summer job as an attendant in an infirmary for the handicapped in Newark, N.J. It was there that she decided that she would enter the nursing profession. She is now in



residence at the Brockville School of Nursing in Ontario. It will take three years for her to obtain her Registered Nursing certificate. She eventually hopes to work for the Indian people, possibly in the field of public health. Her father is a stationary engineer and she has three brothers and one sister.

Richard Sarazin, 19, of the Golden Lake Reserve in Ontario, has won a \$250 vocational training scholarship. He is enrolled in an

# A Positive Approach

Indians are to be hired and trained as correctional officers, guidance officers and assistant parole officers under a joint program of the Department of Indian Affairs and Northern Development and the Department of the Solicitor General.

Two pilot courses involving 40 Indians will start within the next three months in the staff training colleges of the Canadian Penitentiary Service in Kingston, Ontario, and New Westminster, B. C. The announcement was made recently by Jean Chrétien and George J. McIlraith, Minister of Indian Affairs and Solicitor General respectively.

The program is a direct offshoot of the "Indians and the Law" survey prepared by the Canadian Corrections Association in 1967, under the chairmanship of Dr. Gilbert C. Monture.

The Department of the Solicitor General will conduct the courses and assume administration. The Department of Indian Affairs will meet the costs under a new Treasury Board authority which provides for on-the-job training of Indians and Eskimos in Federal Government Departments. The Department of the Solicitor General is the first to take advantage of this new regulation.

A vigorous recruitment campaign is being launched to identify and select potential trainees for this program in Manitoba, Saskatchewan, Alberta and British Columbia.

The Superintendent of Vocational Education for Indian Affairs in each of those administrative regions will arrange for at least ten candidates from each area to be interviewed by special selection committees. The latter will have representation from

the National Parole Service, the Canadian Penitentiary Service and Indian Affairs.

The program is designed to attain two objectives: reduce Indian unemployment and help native Canadians towards a brighter future.

Successful trainees hired by the federal correctional services across Canada will assist in the rehabilitation of Indian law offenders.

The training will consist of two phases. Four to eight weeks will be devoted to orientation, and the remaining period to individual career development, by pairing trainees with experienced staff members.

Where necessary, Indian Affairs will provide financial assistance to prospective trainees to attend interviews. While under training, the men will receive an allowance comparable to the initial salary of a correctional officer grade 1, about \$5,500 annually.

Furthermore, married trainees wishing to have their family with them will receive assistance to find suitable accommodation, as soon as they successfully complete the orientation phase of the course.

Applicants must be male adults of Indian status, be at least 5' 8" tall and be in good physical condition. Minimum educational requirement is grade 10, but those with grade 12 will be given preference.

Band councils and Indian organizations are being urged to pass on this information to all band members, since much of the success of this program depends on personal interest.

Further information can be obtained from the counsellor at your nearest Indian Affairs office.

architectural drafting course at Algonquin College in Ottawa. It was on the recommendation of a representative from the college that he entered the two year course.



Richard is the second oldest of a family of ten children. His father is a craftsman, a canoe manufacturer. While in Ottawa, he is boarding in a private home.

Also the winner of a \$250 vocational training scholarship is Walter

Hughboy, 21, a Cree from Paint Hills on the east coast of James Bay. Walter is in the second year of a two-year course in electronics technology at Algonquin College. He attended high school in Sault Ste-



Marie, Ontario, and spent his summer working for Ontario Hydro in the Timmins area. He would like to continue his studies in technology at schools located in Ottawa or Sudbury, and finally seek employment in Timmins. Walter is the second of 11 children and his father is a trapper.