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Department of Indian Affairs and Northern Development
Ministère des Affaires indiennes et du Nord Canadien

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CAUGHNAWAGA INDIANS WINS INDIAN CUP AT QUEBEC CITY

"Play your game like you played in Lachine, we can't teach you any more." These were the words of coach Ron Kirby in the nervous atmosphere of the dressing room before his team's winning performance over the Indians of Quebec of the Pointe-Bleue Residential School, coached by Brother Dumont, in Quebec City's International Peewee hockey tournament.

The six-to-one winning performance by the Caughnawaga Indians did not necessarily reflect on the quality of play by the smaller, but fast-skating and enthusiastic Quebec Indians. Crowd participation was fantastic as the thousands of spectators broke in periodically with clapping to the beat of Chief Max Gros-Louis' drum which made the boys play all the harder. The Quebec Coliseum was packed and thunderous ovations followed every goal.

Ron Kirby's Indian Peewee Cup

winners are sponsored by the Band Council and receive an Indian Affairs' recreation grant. The team has not lost a game in three years in the Lachine, Quebec and Inter-Church League of which they are champions. The Pointe-Bleue boys come from areas as far away as James Bay and Sept-Isles and have had the opportunity to play together for only a few months at the school's outdoor rink.

Coach Kirby is the reserve's full-time recreation director. In the summer he and a committee are responsible for the maintenance of 16 minor lacrosse teams, girls softball and swimming. This summer, organized golf is to be an added activity for young people on the nine-hole Caughnawaga course.

We can see that once a good recreation program is started, things begin to snowball until an area is producing champions.

Blood Indians to Build Manufacturing Plant

A unique agreement was recently signed in Lethbridge, Alberta between the Blood Indians of Southern Alberta and Haico Manufacturing Ltd., a major manufacturer of mobile homes and travel trailers.

The agreement calls for the construction of an 80,000 square foot plant to be built on a 20 acre site on the Blood reserve at Standoff, 32 miles southwest of Lethbridge. The plant will be in operation by July 1st, 1970 and will employ over 100 men from the Blood reserve in the manufacture of mobile homes and sectional housing.

On hand for the signing were Chief Jim Shot Both Sides and the Tribal Council representing the Blood people, and Todd Haibeck, President of Haico Manufacturing. Members of the Blood tribe and

various Government officials also attended.

Red Crow Developments, a corporation representing the 4500 Blood people on the 352,000 acre reserve, signed an agreement with Haico Manufacturing of Lethbridge, Alberta whereby Red Crow Developments will finance and own the fixed assets of the 1.1 million dollar plant and Haico will provide the 1 million dollars of operating capital.

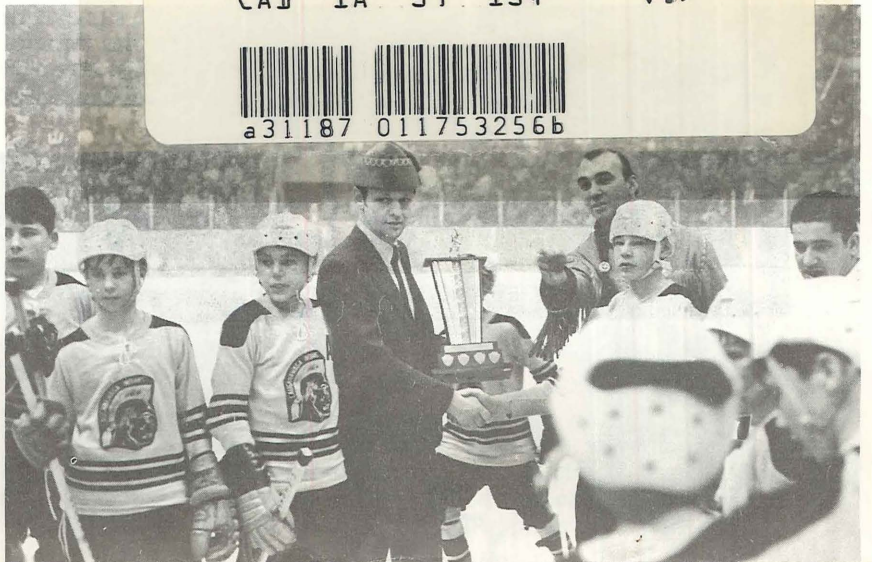
Together, they have formed Kainai Industries which in turn has an agreement with Haico for the provision of management during the initial 5 years of the agreement. Haico Manufacturing will also provide management training for the eventual complete take-over of the operation by the Blood people.



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Team captain, Floyd Lahahe accepts the Indian Cup trophy from Jean Chrétien, in the background — Max Gros-Louis, and far right, coach Ron Kirby.

(Photo—D. Monture, Ottawa)

The Board of Directors of Kainai Industries will be made up of three representatives of Red Crow Developments and three people from Haico Manufacturing. Mr. Todd Haibeck, President of Haico Manufacturing Ltd. of Lethbridge, will be President of Kainai Industries, and a member of Red Crow Developments will serve as Vice-President.

The initiative for the project came from the Blood people through the establishment of an Economic and Industrial Development Committee of the Blood Tribe Administration. The committee, made up of four members of the Blood tribe, Fred Gladstone, Steven Fox, Ed Fox and Adam Delaney, hired a full time Industrial Development co-ordinator in the person of Denis Chatain, a Catholic priest who is trained in community development.

Father Chatain says that "we have many places in Canada where manufacturing plants have been established on reserves, but this is the first time where the Indian people will own the fixed assets and are in effect, hiring the management of the plant."

The Industrial Development Committee assessed several possible industries before they decided on the manufacture of mobile homes. They wanted to establish the plant on the reserve, they wanted to be able to operate it completely on their own within 15 years, they

wanted to manufacture a commodity that would sell and they wanted to be able to put to use the abilities and talents that the Blood people have already gained in their work in various communities in Southern Alberta.

"And most important," says Steven Fox, Development Committee Member, "We wanted to deal with an established and progressive company who could provide the guidance we would need during the first few years of operation."

Todd Haibeck, President of Haico Manufacturing has been in business in Lethbridge for 27 years. Mr. Haibeck says that his firm will supply the design and engineering for the project which he hopes will eventually employ 200 Indian people from the Blood band. Fifteen from the Blood tribe have already begun training at the Haico plant in Lethbridge with the assistance of the Department of Indian Affairs. Others are being absorbed in the Haico operation at the rate of five men per week, up to a maximum of 40. These men will provide the job skills and shop administration once the plant at Standoff is in operation. Another 80 men will begin a preinduction program later this spring to prepare them for the plant jobs. The Department of Indian Affairs will also assist in supplying on

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FOR CIRCULATION

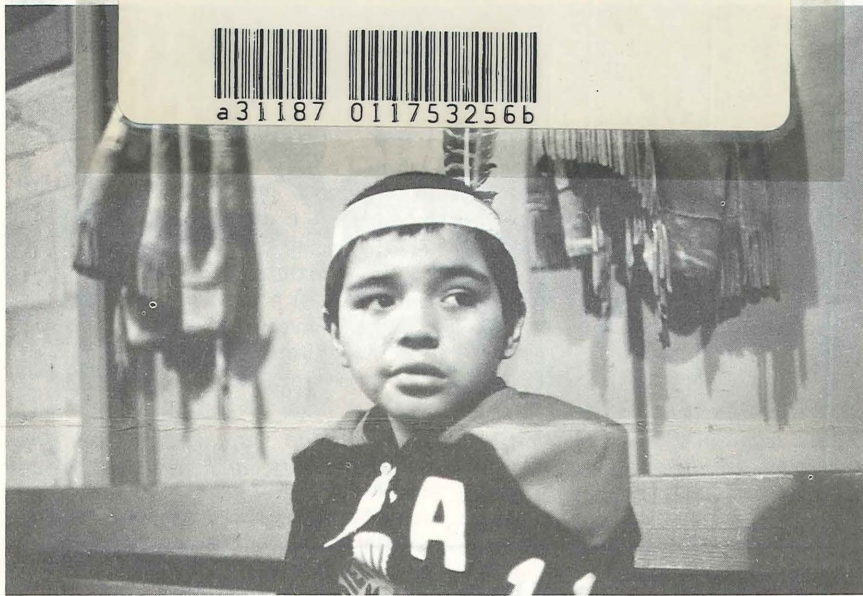
Caughnawaga remporte la coupe indienne à Québec

"Jouez comme vous l'avez fait à Lachine; nous ne pouvons pas vous en apprendre plus." Ce sont les mots de l'entraîneur Ron Kirby, dans l'atmosphère tendue de la chambre des joueurs avant que son équipe ne batte les Indiens du Québec dans le tournoi international de hockey Peewee de la ville de Québec. Les Indiens du Québec viennent du pensionnat de Pointe-Bleue, et étaient dirigés par le frère Dumont.

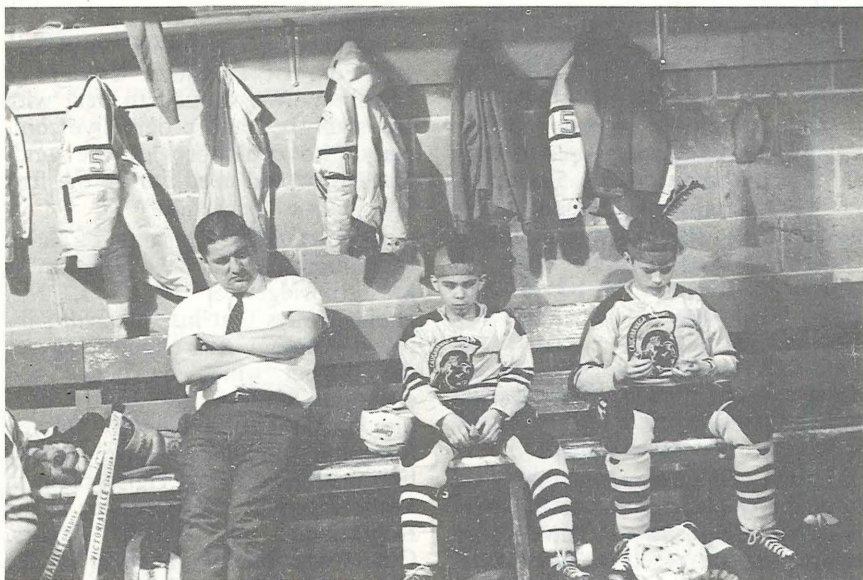
du tambour du chef Max Gros-Louis, ce qui avait pour effet de stimuler les joueurs. Le Colisée de Québec était comble et des applaudissements à tout rompre soulignaient chaque but.

Les protégés de Ron Kirby, détenteurs de la coupe Peewee, sont commandités par le conseil de bande et reçoivent en outre une subvention récréative du Ministère des Affaires indiennes. En trois ans, l'équipe n'a pas connu une seule défaite dans

CAJ IA 59 I54 V.>



La Longue attente — En haut M. Théodore Fontaine (11 ans) de Maliotenam et en bas l'entraîneur Kirby attendent avec incertitude.



La victoire de six à un de Caughnawaga ne reflétait pas nécessairement la qualité de jeu des Indiens du Québec qui, bien que plus petits, sont tout de même enthousiastes et patinent rapidement. La participation de la foule était fantastique: des milliers de spectateurs applaudissaient de temps en temps au rythme

la ligue "Inter-church" de Lachine (Québec), dont ils sont les champions. Les joueurs de Pointe-Bleue viennent d'aussi loin que la baie James et Sept-Iles, et n'ont eu que quelques mois à jouer ensemble sur la patinoire extérieure de l'école.

L'entraîneur Kirby est directeur des loisirs de la réserve. En été, lui

BONHEUR EN DEUIL

Une des gagnantes du concours "le bonheur".

Ha! mes peines que je vous envie,
vous qui m'arrachez mes larmes
de jeunesse grisâtre. Quand vous
me fuyez, je me morfonds, je
pleure votre absence soudaine.
Vous êtes mes seules joies pures,
mon seul bonheur à cette heure.

Les jours où l'astre d'or souriait
aux jolies fleurs de mon jardin,
qui, dès le clair matin, versaient
des larmes cristallines, moi je m'é-
mouvais devant leur tristesse heureuse,
je percevais leurs gazouillis parmi
la nature encore somnolente; alors
je prêtai l'oreille et j'entendais
leur faible voix dans l'herbe verte.

J'adorais écouter leur romance florale
qui, sur les notes mélodieuses
de ma détresse, égayait mon coeur
de pierre grise. Mon âme, sur la
nature éveillée, s'envolait et dans
la rosée d'été se noyait, délirante.

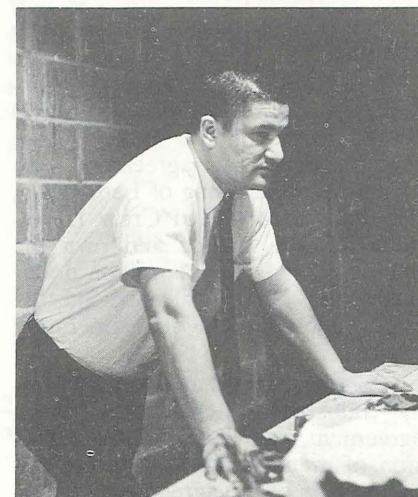
Hélas, l'hiver à la porte de mon jardin,
mon âme s'est intégrée à la rosée gelée.
Je l'ai perdue, je regrette mes
jouissances posthumes: l'hiver a fané
mes fleurs d'été qui, sur
mon âme enivrée, se sont givrées.

Aujourd'hui je vais aveugle
sur le chemin de mes peines
amères. Qu'advient-il
de ma jeunesse, bonheur
en deuil si jeune encore?

François Sioui, 16 ans
Village Huron, Québec

et un comité sont responsables de 16 équipes de crosse. Ils s'occupent aussi de balle molle pour les filles et de natation. Cet été, on va organiser du golf pour les jeunes sur le terrain de Caughnawaga qui comprend 9 trous.

On peut constater qu'une région où les loisirs sont bien organisés produit tôt ou tard des champions.



"O.K. les gars!" — Kirby donne un "pep-talk" à son équipe durant la période de repos.



Caughnawaga remporte la victoire et Gros-Louis paie.

En bas le Colisée comble pour le match.



THE Indian news

Editor — DAVID MONTURE

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Editorial

"Today the Indian is happy drawing relief, getting most of the things for nothing from the government, while other Indians don't get when they get. The Indian that doesn't get anything, has to try and make a living for himself while the other Indian gets stuff for nothing. He sits at home for a few days waiting for his next relief and again he goes on a drunk. This is what goes on every time he gets paid. So the Indian is unhappy unless he's got money and the bottle."

"It was a long time since Gitche Manitou had created his garden. It was still a very wild place but here and there parts of it began to bloom and harvest. Most of the increase was due to the white man, who worked very hard.

"They built cities, they sowed great wheatfields and planted orchards and they brought priests and nuns to teach the brown man to be holy."

The above disturbing statements are drawn from two of the entries in the Indian News essay contest, the results of which are announced in this issue.

The quotes definitely suggest feelings of inferiority and despair. These opinions were in a minority, but one begins to wonder, knowing they were made by 12 and 14 year old Indian children, how many causes exist for this sort of conditioning in our society. In the words of an American senator, Walter Mondale, "The first thing an Indian learns is that he is a loser". It is time that we all become concerned with WHY.

* * * * *

Letters . . .

I am hoping that you can assist me. Recently I was at a banquet. There were speakers at the banquet as usual. However, there was one speaker that made a false statement as far as I am concerned. He said that all Indians are lazy and the majority of Indians are dependent on welfare. I do not agree with him. I feel that there are a great number of Indians employed at good jobs such as yours. I do not feel that all Indians are lazy. I would like to get some statistics to prove that he was wrong. He also said that somebody was going around telling the Indians that they were not getting their rights. I am sure that the majority of Indians feel that they are not getting their rights. If you can assist me in any way I would appreciate it very much.

Yours truly,

Joseph Saylor,
Toronto, Ontario

In reading the Nov. issue I read Mr. Jim Lotz' letter.

Sounds just like an Englishman. The first part was alright. But it's the part where he talks about people coming from worse conditions. Makes it sound as if we are crying for nothing.

The people in concentration camps were fed, and had help, Red Cross, friends and so on.

So they had hopes of better days.

Our ancestors had none of that. They were taken from their wide open space to barracks or corrals like animals, to be shot or sent out to starve to some lonely spot. They were really stripped of their dignity.

So they really had nothing to look forward to did they?

This is how they were repayed for their kindness and friendliness to the newcomers.

Disgusted

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There are 130 teachers of Indians status in Canada as of December 1969 — a decline over the previous year.

ANNOUNCEMENT

In 1968 the Graduate School of Social Welfare at the University of Kansas established a priority for professional education in social work for minority group members. This, of course, includes the American Indian, and we are presently very actively recruiting American Indians interested in professional social work education. Our priority extends not only to our desire to admit minority group members, but we also have a priority for financial aid for minority group members. In general, our scholarships and stipends are quite liberal.

For anyone seriously interested in

a professional social work career and graduate education, the admissions requirements are a Bachelor's Degree from an accredited college or university and capacity to do graduate level work. The University of Kansas wants to extend an invitation to any American Indians to make application to our Graduate School.

For further information, contact: Dennis M. Dailey, Director of Admissions, Graduate School of Social Welfare, University of Kansas, Lawrence, Kansas 66044.

"BROKEN PROMISES"

My people, a very proud and noble race.
Thanked the Great Spirit with upturned face.
They were happy with their land, their sons, and daughters.
Watching the Sunlight dance on peaceful, clear, waters.
Listening to the wind whisper through tall, green, pines.
A good people, of sound body and mind.
They walked free with nature, their mother.
And wanting no evil to come to one another.

Then came invaders . . . the white man.
Destroying, killing, making false promises, was their plan.
No longer did the sunlight dance on peaceful waters,
But the rivers ran red with the blood that came from slaughters.
The wind didn't whisper through the pines anymore;
Not the way it did before.
It now carried the scent of the white eyes.
Who, with their forked tongues told many lies.

They said they were our brothers.
Is it not written that we treat them as they do others?
Maybe we just don't understand their way.
But why is it we always have to pay?
Who was it that brought the fire water?
Now they say, "look at that Indian, see the totter".
I guess we'll never truly understand.
Why they want all of our land.

Then they put us on a reservation.
Saying it was for our own preservation.
This will always be your land.
It will belong to you, and all your band.
Freedom to hunt and fish forever.
With their word, said, "this will fail no, never".
Also you won't ever pay any tax.
But their promises, they are all of wax.

Our medical rights will soon be gone.
Is there anything else that they can pawn?
They say they want desegregation.
For purposes of education.
We need a licence to hunt even in season.
Another broken promise, without a real reason.
Now my red brothers, are you wise?
Or will you listen to more of their lies.

My people have very little left.
All because of the white man's theft.
The treaties that they signed long in the past.
Are like their words they never did last.
As the long cold winters turn to spring.
Their empty words will always ring.
By now we know the white man and his need.
We will remember him always by his greed.

by Carole Nahmabin
Kettle Point Reserve

AN INTERVIEW WITH—

Max Gros-Louis

Chief Max Gros-Louis of the Lorette reserve at Loretteville, Quebec is the Executive Secretary of the Indians of Quebec Association, an independent businessman, and one of the great personalities on the national Indian scene. His 'le Huron Handicrafts' produces everything from snowshoes, canoes and pottery to contemporary trenchcoats. Chief Gros-Louis, along with Chief Andrew Delisle, president of the Quebec Association, is a member of a joint committee consisting of representatives of the Quebec provincial government and Indian Affairs. This committee is to investigate the hunting and fishing rights of native people. A recent provincial law has greatly limited these activities among the Indian people. Gros-Louis, 38, is the father of five children, an avid outdoorsman and "a guy who like to make the joke."

Dave Monture

Q. Could you describe the Indian sense of humour for me?

A. I think it is the Indian way to work. When there is a kind of tension, a serious thing, if you pull a joke, the pressure goes away and this gives you time to think a little more before making a decision or talking too seriously.

Also, Indians like to make jokes when they are all together. Once, in Montreal, I was going out with a group of Indian chiefs from the north and we visited the city's buildings and all, and by night as we walked along St. Catherine Street, those Indians started to laugh and talk to each other. I went close to them and asked what was so funny, what was going on. Someone said, "You see, Max, you drive us around the city all day; we saw many large buildings but we didn't see any trees. These people have cut all the trees here and now they want to grow them on the sidewalk in boxes. This is crazy. They should have kept a few of them." It's a big part of their lives — if there are no trees there is no life. I don't think the modern way of living is really living — it's existing.

Q. Would you care to comment on the effect that churches have had on the Indian?

A. Religion is a kind of basis for the future. The Indians had their religion and their future was based on their beliefs. When the non-Indian arrived here, the Catholic priests, Anglicans and all of them said of these people that what they were doing was a big sin.

The real sin was really the way their beliefs killed many good things in the Indian. Now you can see that the Indian beliefs were not so crazy. As an example, the eastern Indians believe that the first man was born on the back of a turtle, and that big turtle was on the bottom of the sea. The turtle came up with some microbes and thus we have man. The Indians used to say that the first man born on the back of that turtle was an Indian.

But with religion you have to believe in Eve and Adam. Well, which is more symbolic when we see that religions are changing and it is now thought life came from the sea?

Q. Could you describe your recent hunting trip to the United States, Max, and your children's education?

A. For about five years now I've been taking the children with me for one or two weeks to experience the Indian life in the bush with a tent. The first year the teacher said: "Your kids are going out for two weeks — maybe they won't be able to come back to school because you're not allowed to do that. They are missing some courses." I said I thought it more important for an Indian to keep his beliefs and culture — It's like with the deer hunt. Last year at the same school they took the kids for a week into the bush for winter or snow school. I believe that is what they called it. They taught them skiing and snowshoeing. I went to the director of the school and I said, "Well, what are you doing now? What are those kids going to do? They are going to close the school for one week? What kind of things are you doing now?" He said it was good for the kids; they have to know some things about nature. I said: "You remember about three years ago when I was doing the same thing, you said maybe my kids won't be allowed back in school. Does it mean that the Indians are three or four years ahead of the non-Indians?"

Well, talking about education we find the Indians don't learn the same way white people do. The white people learn only from a book in many cases. The Indian learns the natural way — by example.

... I always said their story of Canada is wrong from the first. How many people do you think were on the first boat that came here? They might have all been murdered but that is not what happened.

Q. How would you like to see that history presented to Canadian children?

A. Everybody knows that the Indians were here first and I think they truly did something good for Canada. But they never talk about it.



(Photo—D. Monture, Ottawa)

You can hear that Joliette and others discovered the Mississippi and other rivers — but who was with them? They did not go there by themselves.

I think that the Indians were real good people and we all should know a little more about the history of Canada. Let's try to know what Indians did for the development of the country. A lot of discrimination is the result of this poor presentation in history.

If a country does something against a people, they always pay for it. As an example, you can watch the U.S. right now. I think they are just starting to see what they did to those people and the trouble is just starting. Well, if Canada wants to take the care to prevent this kind of thing, they should take care of the Indians a little bit more, and listen to what they have to say, not only listen, but take something from what is said.

Q. Are you proud to be a Canadian, Max?

A. Well, I live in Canada. I had the right to be a Canadian only eight years ago when they gave me the right to vote — I have never used that right. But one thing is sure, I'm not a Quebecer.

Q. Would you describe for me some of the trips that you have made to the north with the organization? What conditions did you see, what attitudes did you become aware of?

A. I've made four trips to northern Québec myself and one with Chief Delisle. There is one problem for those people up there and it's that they are not allowed to own any land. The Québec government doesn't want to give any lands to create reserves.

I saw families there living in one tent, say, 16' x 14' in size, with nine children, the father and mother, and one bed. When it's forty below zero outside, you can imagine what it would be like inside. They have to watch the stove day and night. They don't have any accommodation, they have no water, no inside toilet. The kids had to go to school in the morning and when they have to live in these conditions it is certainly hard for them to learn something. People do not understand. They say: "Oh, there are a lot of Indians who don't want to learn in the schools." A well-heated school, I would say, is a good place for these kids to have a nap because many times they cannot sleep all night because it's too cold in the tent or in the cabin. Well, if many white people from the city tried living in these conditions maybe they would understand that these people are really in trouble and they would become more sympathetic.

There's a new Act passed in Quebec which will prohibit hunting and fishing out of season and without a licence for Indian and Eskimo people also. It was passed on the 11th of December, 1969. I told this to one of the chiefs I met at Québec and he said it couldn't be true. He read the Act and he was crying, saying it was impossible: "What are my people going to do? This is the only thing they've got to live on."

(Continued on Page Six)

ESSAY WINNERS

In the November issue of *The INDIAN NEWS* we announced an essay contest for children of Indian status. The theme of the essays was to be simply, *HAPPINESS*. We now present the winning efforts. Books of interest are to be awarded to the winners. We wish to extend a sincere *THANK YOU* to those who participated.

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Happiness brings joy to the world. It is a feeling you get when something makes you feel glad to be alive. To me, happiness is being young and able to be free to go to school. Happiness is being loved by your family and friends. It is also having brothers and sisters and knowing that they are happy too. My family have many happy times together.

At school I have nice experiences such as having lots of friends and especially knowing that your friends appreciate the fun we have together. It is knowing your teacher appreciates the work you do. Happiness is also having an art class, science class, physical education class and especially reading and math classes. In my reading class I like to go to the library and choose a book I can read for a week without having to pay a fee for it.

Happiness is also knowing you belong to a special tribe called the Blood Indians. Also knowing you have the largest Indian reservation in Canada. Happiness is also participating in having good times like

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What is Happiness? This question is not asked very often, but when you ask yourself or someone else this, you or they find it rather very difficult to answer. You wonder, think hard and still you haven't completely answered the question. Considering it, what is Happiness?

Happiness is to satisfy your pleasure or enjoyment, to fulfill it one way or another. To love, to be near, to suffer, to share, to sing, to eat, to help or cry with somebody are small and yet huge happiness. Happiness means even to sacrifice, if necessary.

To me happiness means to wake up still breathing the fresh air of another day, to be doing my work, loving and to be loved by everyone I know and people I will be meeting.

What would we do without Happiness? If there were no happiness in this world, what would we have? Hate, destruction, suffering, selfishness, starvation, a sour look on the face when you meet somebody you know. The human race would be dead.

In Vietnam, where the people are starving, when a child or the wounded find a scrap of food they are happy. In Africa, where education and medication is badly needed, and if both are available, the people are happy. When a person gives Santa Anonymous a gift and the poor receive it, great joy is found. In many simple ways, every child, teenager, or parent finds happiness in a sense of peace, ambition or laughter on their faces where there was none before.

Because I can walk, talk, smell,

"Indian Days", "Sundance" and also travelling all over Canada and the United States just to participate in all the fun of the Indian Days. It is knowing about my ancestors.

Happiness is also to get something you want very much and also helping old people such as my grandmother. Happiness also means to enjoy myself when I have time to.

Happiness is looking on the bright side. When my friends are mad at me I just look on the bright side.

Also being content with what I have is happiness.

Happiness in my community is having friends, going on hikes and especially participating in all the parties.

What would the world be like if everyone was happy? I think there would be no war and no jailhouses. No one would have anything to be unhappy about. That's what happiness means to me, but much more happiness will come to me in the years to come.

Lori Eagle Plume, Age 11
Cardston, Alta.

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see, hear, taste and touch, I am happy. So are you. Why? Because you didn't lose any of these senses and you can enjoy life like anybody else.

A smile, glowing face, sparkling eyes upon one's face, indicate that the person is happy. Maybe a joke was told or a loved one is feeling better, making this certain person happy.

I was brought forth into this world all because two people shared love and happiness. Like everyone else, I was born to carry on whatever comes and goes in the state of happiness even though disappointment is present; this I must also accept.

When I attend mass, confess my wrongdoings, receive communion, my soul feels light, carefree; I find joy and I'm at peace; I found happiness. As I say, perhaps, only a short prayer of thanks and ask for help I find happiness present.

At the moment, right now, in the present, as I write this essay, happiness is here because I am enjoying writing this essay. I'm positive that everyone who is doing a little task or even a big task is finding happiness. In the past, and future, every one of us found happiness.

I am an Indian girl, still attending school, proudly carrying Indian blood in my veins. As I think of this it has brought joy to my ears because I have something to be proud of and it makes me so happy. That's *HAPPINESS!*

Bernice Halfe, Age 16
Foisy, Alberta

Happiness to me is a feeling of joy that makes me feel good inside. When I'm happy I feel good natured and I'm not mad at anyone.

I get happiness when I'm with other people. When I'm with other people I don't get lonely. While with friends I try to make them happy so that they can make me feel happy. When I help little children or old people it makes me feel happy.

Happiness comes to me when I'm around or working with horses. I like being with horses because I was raised with horses. In the summer I ride almost every day. When I work with horses it brings me happiness.

Skating and playing hockey are one of my best sports and it brings me much happiness. I like playing

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Did you know why you have a heart? Not the type of heart that pumps blood throughout your body but the kind that shows emotions. The kind that shows love and happiness towards others. Happiness. What does it mean? Being happy and seeing other people being happy? Helping people and doing good deeds for people? Bringing an ill animal back to being well again? Yes! All of these facts are important parts of *HAPPINESS*. There are millions of different ways that make you happy. Maybe it's watching nature come alive or coming

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What I like best is living.

I am happy because I have a body and clothes.

I am happy because I am alive.

I am happy when I ride a horse because I feel the wind.

I am happy when I ride a motorcycle because it feels groovy.

I am happy when I play with my friends and my pets.

I am happy when I paint funny pictures.

I love my family and they love me too.

I am happy when I go out to slide down on a toboggan.

I am happy when I go out to play tag.

I am happy to be alive on earth.

I am happy to play games like cards.

I am happy to be going to school; like if I don't go to school I am not going to learn how to read.

I am glad to be free out in the open.

I am going to go to college when I grow up.

Darryl Black Water, Age 10
Standoff School
Alberta

(See also Page Two)

RED AND WHITE

The white mind was blind to us,
Their hurt, white designed,
And no red man ever claimed the conquest of white land.
But groupers they came, through fields of battles, their minds confined.
They came and we did not understand,
That they only saw their future brightly planned;
And we in each others ways did stand—
And tribe against tribe fought—oh we were so blind.

Now it is peace, now we may view again—
With new-won eyes each other's truer form.
I wonder if grown more loving-kind, and warm,
If red and white will grasp firm hands and laugh at the old pain.
When there is love between red brother and white—but until love—
The storm, the thunder and the rain!

Chris Melville
Bath, Ont.

Max Gros-Louis . . .

(Continued from Page Four)

When they are talking about the transfer of jurisdiction to the provinces, I won't stay there five minutes and my business is for sale.

People are calling the people from Sept-Iles barbarous because those people just want to fish on the river where they used to fish all the time.

If a man goes in the spring and kills two or three geese to feed his family — maybe they don't have anything to eat, and if the game warden arrives to pick up the geese, well, maybe once the Indian won't say anything. But another time if the Indian sees his family hungry maybe there will be a dead game warden too.

- Q. Describe for me the way Indian people treat a new person stepping into their homes for the first time.
- A. First of all, my house is not big enough. I always have Indian people at my place and when they come, they've got a bed. They eat what we eat — well, let's just say they're a part of the family. Some of the chiefs coming to Quebec may not want to stay at the hotel. Well, there are not three days when there are not some Indian people at my place. They're the same way when I go to visit them. They're a little bit shy with me but I've always got a place to eat and everyone wants to see you in his home. The Indians give for the sake of giving, that's all.

On one of my trips to James Bay we were received by 500 people in a hall. They had just prepared a big feast with geese and fish. They did that just for us and at the end we shook hands with everybody. There I felt a little bit sorry and afraid because the people up there had too much confidence in us and they think I can do anything for them. I hope they are not expecting too much. The older ladies were kissing my hands and I felt a bit shy and afraid.

- Q. Are you a religious man?
- A. I'm a Catholic. I don't know why, but I go to church with my kids when I'm at home. I believe in one thing: do not do anyone any wrong, respect others and you will be respected. If someone has a belief, well I would respect it and they should respect mine also. Going around to the bands I certainly respect the things that those people believe in. These people believe in the sun. I think this is a wonderful thing, because it is the sun which gives life to the earth. But I'm a Catholic and I still go to church. It doesn't mean, if I am a Catholic, that the Catholics always acted in the best interests of the Indians. The priests didn't come among the Indians only to preach. They put their noses in other business too.
- Q. Do you encourage young Indian people to get all the education they possibly can?
- A. Sure, this is the only way. If you want to win a battle, let's be truthful now. There's always a battle on with the non-Indian, you have to have the same arms, the same guns. I think education is our best weapon. In education, the first step is to provide Indian teachers. If we don't have Indian teachers, we are teaching the non-Indian way and we are losing something.
- Q. Would you say it has been an historic year for native people?
- A. Yes, I think so. Since 1967 many things have changed. Now people know that there are still some Indians around Canada. They didn't kill off everyone. Nineteen-seventy will be the year of the Indian I think, and we can see this — a kind of Indian power. When I say power, it's not the kind of power that destroys, or bombs. It is a power among the people. Everyone feels it too. The Indian people are all getting together and we've got more educated Indian people with us. Our youngsters will be even stronger. Yes, I think 1970 will be a good year for the Indian.
- Q. Would you like to comment on the leadership which has come to the forefront among Indian people in a very short time?
- A. Yes, we are beginning to see the leadership now. I would like to see all the bands begin to elect younger chiefs. This, of course, does not mean that the older men were not effective, but I saw in one place an old chief resign. His statement was: "I don't have enough education to run the show now." We have to go and talk with the non-Indian; we have to go to Ottawa and we have to know what's going on.
- Q. What should young Indian people be aware of in listening to their elders?
- A. Well, I think the older people were and are, very smart, even if they didn't have the education. They have learned by experience, in the home. We have much to learn from them because they are still living in a natural way. They always judge something with sense. They don't make judgments by specific laws but by the special case in judging their people.
- Q. Would you like to comment on the problems faced by the Indian in the city.
- A. Let's take a young girl, 16, from any nation and put her in an apartment in the city. What can happen to her?

Blood Indians . . .

(Continued from Page One)

the job training for men from the Blood reserve.

Standoff will be developed into a modern community and men will be able to use their job skills within the community. "We will need electricians, plumbers, carpenters and welders", says Father Chatain, "and with this kind of diversification of skills along with the million dollar payroll, we are going to see an economic revolution on this reserve."

The Blood reserve in Southern

Alberta is the largest in Canada. The Indian people grow grain and raise cattle but the Chief and the 12 man tribal council have known for some time that they have to move into the field of industrial development in order to provide jobs for the growing population on the reserve. Chief Jim Shot Both Sides has been concerned with the mounting welfare budget and he and his twelve man council were present for the historic signing of the agreement in Lethbridge.



Shown here for signing of the agreement are from the left: Steven Fox of the reserve's Economic Development Committee, Doug Crain, vice-president, Wickes Corporation of which Haico is a subsidiary, Todd Haibeck, president, Haico Corp., and Chief Jim Shot Both Sides of the Blood reserve. The Bloods have the largest reserve in Canada and its people think big. They have formed a corporation which owns the fixed assets of the 1.1 million dollar mobile home plant and will be operating the business completely within 15 years.

. . . Right now we are bringing a lot of our children out of the north at a very young age into the city. They don't know what is going to happen if they take a drink. There are no parents to provide guidance for city life. Right now we would like to see our kids stay on the reserve a little longer.

. . . Some of our young girls come back with a child or expecting one, and then they say, "Well, she's an Indian" and everyone talks about it. There are a lot of non-Indian girls with babies no one knows about. One thing we should note is that an Indian girl doesn't give a child away; she'll keep the baby with her. The non-Indians go fast in getting rid of the child. That is why we hear more of the Indian babies.

- Q. What important aspects of Indian culture must we maintain, in your opinion, Max?
- A. The first thing I believe should be maintained is the language. When people ask me to speak in Indian, I am sorry to have to say to them I am unable to. No one on my reserve is able to speak the Huron language. I certainly feel badly about this.

When I go to various bands, I love to hear the language spoken. When you lose your language you are losing your culture. Also the Indian songs and dances and especially the way of thinking, of judging your fellow man is important.

From the non-Indian the first thing an Indian learns is the value of education. For the Indian, if he wants to run his own show he is going to have to have more teachers, lawyers and professional people. If the people want more business they are going to have to become more business minded. They have to know how to run a factory — these things come from the non-Indian. They have to learn the value of money.

News here and there...

Conservation Officer Edwin Blackstar is a plains Cree Indian from Cochin, Saskatchewan. In May 1969, he graduated from a two-year Ranger school in Saskatoon, Saskatchewan. He was chosen from among 30 other non-Indian graduates competing for the same position in Northwestern Ontario, and is the second Indian to graduate from the Renewable Resources Technology course in Saskatoon.



Previously, he attended Moosomin Indian Day School and went on to finish his education at Riverside Collegiate in Prince Albert, Saskatchewan. He then attended the University of Saskatchewan for one year.

He is stationed at Armstrong, Ontario, about 200 miles north of Port Arthur. He has his own territory to patrol, assists the Indian people, trappers, and participates in their community and resources development program.

* * *

Robert Chilton, 25, of Moose Factory, Ontario, was recently appointed full-time fire chief of that community's 12-man volunteer fire brigade, established in February of 1966. Mr. Chilton is to be respon-



sible for the organization, administration, efficiency, morale and safety of the brigade. The force was established for Moose Factory Island jointly by National Health and Welfare, the Northern Canada Power Corporation and the Department of Indian Affairs. Protection is provided for dwellings, the hospital, schools and office buildings in the community.

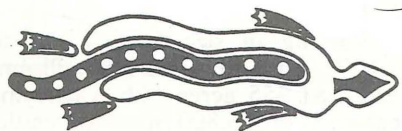
Mr. Chilton commented on the danger of the oil burners most people are heating their homes with in northern communities. Apparently many people have only the small two and one half gallon oil tank. When one forgets to fill the tank and the stove goes out, there is the danger of an explosion if oil is added when the fire pot is still too hot. Bob estimates that 75 per cent of the homes in the community are heated with oil burners of this type.

* * *

Miss Donna Diabo of Caughnawaga has been awarded a \$300 scholarship by the Department of Indian Affairs to pursue her studies at St. Joseph Teachers College in Quebec. Miss Diabo is in her second year and will obtain her brevet B in June 1970.



Miss Diabo graduated with honours from Bishop Whelan High School in Lachine, and completed first year at teachers college with an average of 78 per cent.



LEADERSHIP TRAINING FOR ONTARIO INDIANS

TORONTO — Eight study seminars encouraging the development of Indian leadership and culture, are being planned for Ontario Indians with support from the Department of Social and Family Services.

Called "folk schools", the seminars will consist of a series of group discussions lasting four to six days. Discussions will centre on cultural history and the changing social conditions of the Indian. Part of the folk school program will be a leadership course in which community leadership, the training of recreational directors and organizational work will be discussed.

The Honourable John Yaremko, Minister of Social and Family Services, recently announced that a provincial grant of \$20,900 has been given to the Rural Learning Association to meet the costs of conducting the eight sessions.

The Rural Learning Association is a non-profit Ontario corporation that has been organizing leadership

training courses and adult education programs since the 1930's.

Eight locations have been selected for the schools. A total of 190 delegates from Indian bands across the province have been invited to attend the sessions, to be held within the next six months.

The folk schools were requested by local Indian groups. Three of the schools are to be held on northern reserves. The two southern Ontario schools will be integrated, with Indian and non-Indian delegates attending.

In announcing the folk school program, the Minister remarked that the Department of Social and Family Services is particularly interested in this type of leadership training among Indian people. "We are concerned about Indian Community Development in our Province, and we consider educational programs, such as the folk school, an important part of the total development picture."

ABOUT FACE!

It is not unusual for Indians to feel that non-Indians are discriminating against them. But at Sioux Lookout the reverse is true.

This small Northern Ontario community has two hospitals, Sioux Lookout General hospital for whites and non-treaty Indians, and Sioux Lookout Indian Hospital which is for treaty Indians. The unusual part is not the segregation, but the fact that the standard of care is much higher at the federally-run Indian hospital. The latter has a fully-trained surgeon, two general practitioners, a resident from To-

ronto's Sick Children's Hospital and one from the Toronto General, and specialists who fly in to treat certain cases. It also has a dentist, who makes non-Indian people just a wee bit angry since they have to drive 60 miles for dental treatment.

Fuel was also added to the dispute with the Ontario Hospital Services planning to build a laundry which both hospitals could use, but which was to be built onto the Indian hospital. Because of disagreement over the site, the laundry was not built at all. The laundry from both hospitals must now be sent 155 miles to Kenora.

CREE INDIAN GIVEN FISH MARKETING POST

Victor Carlson Flett, a Cree Indian from the Island Lake Band in Manitoba, has been appointed Production Officer for the Freshwater Fish Marketing Corporation in Winnipeg.

In his new position, Mr. Flett will be directly responsible to top management for co-ordinating the work of contract agents at the primary production level. He will also assist with quality control and act as production assessor.

A resident of Ste. Theresa Point, about 300 miles northeast of Winnipeg, Mr. Flett was born at Island Lake in 1942. He studied at the Cross Lake Indian Reserve School,

at the Ste. Theresa Day School, and in 1963 completed Grade 12 in Winnipeg at the Assiniboia Residential School.

The following year, he took a one-year electrical construction course at the Manitoba Institute of Technology. In June 1966, he graduated in Social Leadership at the St. Francis Xavier University in Antigonish, N.S.

Mr. Flett has worked as a counsellor for the Alberta Department of Health and Social Services and as a community education officer at Gordon Hill, Island Lake.

Mr. Flett is married and has three children.

THEATRE GROUP TOUR A SUCCESS ON ALBERTA RESERVES

by Dorothy Dahlgren

The response was terrific everywhere, when the Citadel-on-Wheels visited the native schools of Alberta!

The Citadel-on-Wheels was formed in the Fall of 1968. As a branch of Edmonton's professional Citadel Theatre, its object then was to perform two educational plays in the elementary schools of the city, under the auspices of the Public and Separate School Boards.

Because the plays were designed with a new concept of education in mind, it was impossible for the actors to complete them without the active participation of students. Moreover, the ending of each play depended entirely on the young people's suggestions. The idea was to provide a lively stimulus for young imaginations which could — and in fact, soon did — become apparent in other areas of their school work.

As one of the cast of the Citadel-on-Wheels Company, Irene Watts had previously been a teacher at Ermineskin school on the Hobbema Indian Reserve in central Alberta. She arranged with her former principal to present a "preview" of the plays there. Again because of Mrs. Watts' previous experience with native children, the group had no difficulty overcoming their original shyness, after which they participated wholeheartedly in the experience and later set down their impressions of it in highly imaginative drawings.

This initial performance created so much enthusiasm among the young people at Ermineskin School that, in the early fall of 1969, the Citadel-on-Wheels Company received an official request from E. R. Daniels, Regional Superintendent of Education with the Department of Indian Affairs, to visit a number of schools operating in Alberta under the Department's jurisdiction.

There was a return trip to Hobbema for two more performances at Ermineskin; two performances for the resident students in Edmonton's Charles Camsell Hospital school, and visits to LeGoff, Goodfish, Saddle Lake and Blue Quills schools located in east-central Alberta. The tour was booked completely by the middle of December, 1969. It would be difficult to say who was more stimulated by the experience — the young pupils, or the members of the Citadel-on-Wheels Company. The bookings now run into April.

Three of the schools were remotely situated — one being 40 miles from the nearest store where, with no auditorium available, the nearby church was used for the performances. Despite the fact that in all cases visitors from "outside" were few and far between and therefore somewhat awesome, a little friendly chatting with the youngsters beforehand soon put them at ease.



The active participation of the students is required for the completion of the play. The concentration on these young faces depicts the effectiveness of this new concept in education.

Then they entered into the spirit of the plays with eagerness and delight — as did their pre-school-age brothers and sisters who'd been invited along for the occasion. By the time members of the cast had taken over the classrooms afterwards for follow-up teaching sessions, everyone agreed this had been the highlight of their entire school year.

For members of the Citadel-on-Wheels Company there came even greater gratification a few days later, when letters from teachers, and also letters from students, accompanied by art work depicting their visit, began to arrive at their headquarters in Edmonton. Considering the fact that these were all elementary school children, the versatility and inventiveness of their art work was astonishingly good — so good that it will be included in a special children's display proposed for the Edmonton Art Gallery later in the spring.

Their letters were equally delightful; friendly and filled with news about their families and school activities, and all containing the most pressing invitations to the group to return again.

Mrs. Watts, the director, spoke for every member of the Citadel-on-Wheels Company when she described these visits to Alberta's Indian schools as the most rewarding experiences of the entire tour.

New Beef Cattle Pasturage Developed on Indian Reserves

Nearly 250 square miles of formerly unused Indian Reserve land in the parkland areas of Saskatchewan and Alberta are being developed to provide summer grazing for Canada's increasing beef cattle population.

This is being done through the Prairie Farm Rehabilitation Act (PFRA) Indian Community Pasture Program which is designed to encourage Indians to undertake cattle production and train Indian band members in the care and handling of cattle and is supported by federal government grants.

Since 1963, seven pastures involving a total expenditure in land improvements costs of \$1,345,050 have been authorized. Five of these are now in operation and the other two will be open for grazing this year.

Varying in size from 4,370 to 27,271 acres, the pastures will embrace 81,755 acres with a carrying capacity of 16,800 head of cattle.

Negotiations with Indian bands have resulted in signed agreements for the development of eight addi-

tional pastures on Indian reserves at a cost of \$1,674,000. This will involve the development of an additional 74,790 acres capable of grazing 17,000 head of cattle.

A standard agreement involving a 10-year renewable lease of specified land stipulates that the Indian bands concerned receive one third of the gross revenue from grazing fees. The agreement further stipulates that the developed pastures will be turned over to the Indian bands for their own operation by qualified Indian pasture managers and staffs when sufficient Indian-owned cattle utilize all available grazing.

Indian-owned cattle have first priority for available grazing, after which other cattle in the vicinity of the Indian reserves will be accepted to the limit of the carrying capacity of the pasture.

The Community Pasture Program on Indian lands is developing formerly unused land resources for the benefit of Indians and the Canadian livestock industry. It represents a significant land use activity that will contribute measurably to the Canadian economy.