



The Saskatchewan Indian

The Past — Present — Future

By Sol Sanderson, F.S.I. Communication Worker

The Federation of Saskatchewan Indians is the oldest Provincial Indian organization in Canada. It started back in the 1930's, but due to the depression it phased out of active participation. Then several splinter groups organized throughout the province. All these splinter groups were known as the Qu'Appelle Valley Chiefs. The Protective Association, The Queen Victoria Treaty Protective Association and other bands later amalgamated to form the Saskatchewan Union of Chiefs.

The Saskatchewan Union of Chiefs existed from 1947 to 1957. In 1958 the name was changed from the Saskatchewan Union of Chiefs to the Federation of Saskatchewan Indians.

As a provincial organization we are still experiencing growing pains. However, a very solid foundation has been laid for us by energetic and faithful Indian men and women who toiled long hours for the cause. They realized the strength of speaking as one voice for the protection of our Treaty Rights and achieving those goals which we determine for ourselves.

The Federation of Saskatchewan Indians started its first program in 1965 which was known as the Communication Program. We are presently attempting to expand this program from a staff of six (6) to thirteen (13).

I will very briefly explain to you the present organization in terms of the executive, objectives, memberships and programs. Again just outlining the objectives of each program.

The Executive:

Chief David Ahenakew, 1st Vice-Pres. — Peter Dubois, 2nd Vice-Pres. — Ernest Tootosis, 3rd Vice-Pres. — Gordon Tootosis, Secretary — Cyrus Standing, Treasurer — Henry Langan.

Objectives of the F.S.I.:

To protect the Indian Treaties and Treaty Rights.
To promote the Welfare of the Indian of Saskatchewan.
To foster progress in the economic development, education and social life of Indians.

To co-operate with civil and religious authorities in matters pertaining to Indian interests.

Membership:

The membership in the

organization consists of registered Treaty or non-Treaty Indians who are residents of Saskatchewan. The members residing on reserves are represented by the Band.

The members residing off reserves are represented by the Band Locals, which are presently known as the Urban Indian Associations.

Annual Conference:

To have representation at the annual Conference the Band or Band Local (U.I.A.) may elect two delegates for the first 400 band members or part there of and one member for each additional 200 members in the band.

Election of Executive:

Staggered elections are held, with three elected each year.

PROGRAMS AND THE OBJECTIVES

Communication Program:

a) To keep the Indian people fully informed in terms of their rights as citizens of this province and country and to instill an awareness in the Indian people the nature and demands of the Modern Society.

b) To keep in tune with the Indian at the grass roots level in terms of his needs, his aspirations and his development.

c) To instill in the Indian a sense of hope and optimism regarding his future as a Canadian.

Community Development Program:

(Simply stated, our goal is as follows):

a) We wish to see our

Indian people become completely involved in the solution of problems and self management, even though mistakes will be made. We can learn from our mistakes if we are allowed to make them.

b) Participation in self-help programs will, through the achievements and successes of the Indian people, increase their feelings of adequacy and responsibility, and move them out from their present state of frustration, dependence and hopelessness. We, too, believe that full-fledged equal membership in a nation must be earned. We need the opportunity to prove to ourselves and others, that we can earn it.

SASKATCHEWAN INDIAN COLLEGE AND CULTURAL CENTRE:

Aims and Objectives:

a) To act as an instrument whereby Indians can become aware of their history and culture as well as that of modern Canadian culture and to use this knowledge toward their self-actualization and personal fulfillment.

b) To improve and rejuvenate the present and future elite, on and off the reserves, so as to provide the enrichment of the local cultures as described above and to radiate Indian Cultures in the majority society.

c) To provide the urban-bound Indian with the basic minimum skills required to participate adequately in the Canadian society and developing a proud Indian identification.

d) To begin developing a university accredited program so that eventually bachelor degrees can be conferred on the recipients of

various courses related to Indian culture.

e) To promote the teaching of extension courses in distant communities that cannot take full advantage of programs offered at the college site.

f) To act as a clearing house for information about and concerning Indians in the province of Saskatchewan.

g) To provide assistance, consultation and direction to all agencies serving Indians in the province of Saskatchewan.

h) To collect, produce, and circulate all types of audio-visual materials dealing with Indians and Indian problems.

i) To identify, promote and support Talented Indians in the arts, professions, and

j) To provide counseling services to Indians of all ages and occupations in the cities and on reserves.

TASK FORCE ON SASKATCHEWAN INDIAN EDUCATION:

Objectives of the Task Force:

a) Determine the reasons for drop-outs and age/grade retardation amongst Indian students in Public, High Schools, Technical and Vocational schools, and the University.

b) Examine the present school programs with a view to enrich them to suit needs of the Indian students.

c) Determine the scope and direction of the Indian Cultural Centre.

d) Examine the effects of past and proposed transfer of jurisdiction from the Federal to the Provincial government in the areas of Indian education with special reference to the policy of integration.

e) Examine and study the present role and relationship of school committees, Federation of Saskatchewan Indians, and the Department of Indian Affairs and Northern Development.

f) Examine and study the present Indian Affairs Branch administrative set-up and policies to provide education services to the Indian children of Saskatchewan with special reference to the role of Student Residences.

g) Examine the rights of Indian people to receive the educational services as guaranteed in the treaties and in the policies of the Department affecting those rights.

There has been no attempt on my part to explain the involvement of each program. The justice each requires in terms of explanation can not be given in this short article. However, if you watch "The Saskatchewan Indian" there will be articles on each program presently in existence, then over a period of time you may determine for yourself what really is involved.

Speaking of involvement, the success of the organization and its programs lies heavily upon your shoulders, as Indian people who will be affected by the programs. The direction that each program takes will be determined by all of us as Indian people.

In the words of Chief Louis Henry of Ochapowace Reserve, "We are starting small but at least we have started."

Federation of Saskatchewan Indians Senate:

The Senate is the advisory body to the organization. They were honored as

"Honorary Chiefs of the Federation of Saskatchewan Indians" at the 1969 Annual Conference.

In the words of the Senate: Mr. John Gambler of Muscowpetung Reserve.

In reference to the young people becoming actively involved in the organization.

"Where hope was fading, the fruits of the work are beginning to blossom."

Mr. John Tootosis of Poundmaker Reserve.

In reference to the organization.

"Sacrifices are many but the cause is great."

Mr. Angus Merasty of the Lac La Ronge Band.

"We may be advisors but we are a long ways from being dead."

Mr. Joe Dreaver of the Mistawsis Reserve.

"Education is not everything, experience helps too." Mr. William Kingfisher of the Sturgeon Lake Reserve.

Encouraging the young people.

"Your education allows you to express your desires better, but you can learn from our mistakes too."

Mr. Allan Ahenakew of the Sandy Lake Reserve.

In reference to the past and future of the organization.

"Be careful, we know what has happened, ask us."

Mr. John Skeeboss of Poorman Reserve.

"I have followed the organization because I believed in it."

In the next issue watch for the history of each Senate member.

Solomon Sanderson, Assistant Chief Executive, F.S.I.

The Lighter Side

....Two pretty young things who work in the regional office of the branch in Regina went out on the town one night not too long ago... the waiter met them at the door of the fancy dining room and bowed low. "Do you have reservations?" he asked... "Oh yes; one said excitedly, Peepeekisis and Ochapowace!"....

July 1970

EDITORIAL

This is the first edition of what we can only hope will be a successful modern paper representing the opinions of the Indian people in the Province of Saskatchewan.

It is the intention of this paper to present, with candor and honesty a month by month assessment of the work of the Federation of Saskatchewan Indians, as well as glimpses into the life and customs of the people who live in the individual bands.

The next few years will be the most important ones in the history of the Indian Nations, and it is especially necessary that, during that period, a continuous record be kept to show the progress (or where necessary, the lack of progress) of the delegate negotiations between the people and the Government of Canada.

Indian People have the right to know, to be kept in the picture, and above all to have a definite voice in the proceedings now underway; proceedings which not only affect their own lives, but the lives as well of countless thousands yet unborn. For this reason as well, it is necessary to have a regular open forum for the expression of opinion, easily accessible to the people themselves.

We welcome your letters, and all other expressions of opinion, as well as any news that would be of interest to the people who live in other reserves or in the cities of our province. What would be helpful would be for each band to appoint a reporter who could keep track of the Local Band happenings and report each month to "The Saskatchewan Indian", including information about the activities of the Chief and Council, sports events, pow-wows and other functions of the people.

Other features of the paper will be a regular record of the activities of the F.S.I. Communications Workers, and descriptions of the problems unique to the people in their districts, as well as a regular report from the Chief of the Federation.

It is our intention as well to use the paper to provide information about the happenings and problems of Indian people in other parts of Canada, and we welcome information and news from them, especially from our neighboring provinces of Alberta and Manitoba.

Above all, remember, this is your paper, it will become what you want it to be, and we are sure that in a very real way it will be a yardstick to measure the progress of the Saskatchewan Indians as they advance into full nationhood. If it succeeds, so will they.

News and comments may be addressed to:

Mr. S. Sanderson,
Prince Albert, Sask.

Mr. D. Leitch,
Dept. of Indian Affairs & Northern Development,
McCallum Hill Building,
Regina, Sask.

IN THIS ISSUE

- Chief David Ahenakew has been very busy in his negotiations at the Regional and National Level in recent weeks
- we include his report
- F.S.I. takes over the Community Development function formerly handled by the Department of Indian Affairs
- Its Pow-Wow season again have a look at the calendar of exciting events lined up for this summer
- Walkum for Wampum a great idea to raise money for a new rink, and it all started at Onion Lake Anna Crowe (formerly Anna Chogan of Onion Lake) tells you all about it
- Who is your F.S.I. Communication Worker?



Profile of a Chief

Dave Ahenakew was born on the Sandy Lake Reserve on July 28, 1933. His father Edwin was a member of an Indian family that has produced such notable and historic figures as Dr. Edward Ahenakew.

David attended the school on the reservation but dropped out to go to work on the farm, and then joined the Army when he was seventeen. During his sixteen years as a member of the Canadian Armed Forces, he was posted to Canada, Korea (where he saw action during the Korean War in the fifteen months of his service there), Germany, and Egypt (where he was a member of the Canadian contingent of the U.N. peace force).

In spite of the fascination of his career, and the danger he was often in, Mr. Ahenakew recognized the need to upgrade his education, and successfully completed six years of academic training through correspondence school. The success of his career may be measured by the fact that he retired from the Army in 1967 after attaining the rank of sergeant.

His first job on civvy street was with the Indian-Metis Branch of the Provincial Government, which he left in May, 1968, to work for the F.S.I.

At the annual meeting of the Federation he was elected Chief in February, 1969, a post which he has served with distinction especially during the difficult days since the proposals of the Federal Government were presented to parliament on June 25, 1969.

He is married to the for-

mer Grace Ahenakew, and they have five children, aged six to fifteen years.

Chief Ahenakew enjoys sports, and is especially competent in soccer, volleyball and fastball, but admits that

he hasn't all the time he would like to take part in these pastimes since he assumed the demanding role of being Chief of the Federation of Saskatchewan Indians.

Joe Desjarlais Honoured

The inscription on the trophy stated: Presented to Mr. Joe Desjarlais by the Teachers and Students of Touchwood Indian Agency — to Mark Our Appreciation of Long and Valued Service in Track and Field.

Mr. Desjarlais has spent the last 20 years working at Muscowequan and Gordon's Student Residences. He continues to work at Gordon's as sports director.

On Friday, June 5th at Muscowequan Student Residence Mr. Foulds of Gordon's on behalf of the Touchwood Agency Teacher's Local presented to Joe Desjarlais the former Touchwood Agency Track and Field Trophy. In presenting the trophy, Mr. Foulds noted that Mr. Desjarlais had spent 20 years working with the sports activities of pupils of this area.



IN APPRECIATION — Mr. Joe Desjarlais, left, receives the Touchwood Track and Field Trophy from Mr. Foulds, on behalf of Touchwood Agency Teachers' League.

THE MONTH IN THE NEWS

Western Canada's First Indian Doctor

Many years of constant struggle and determination by twenty-five-year-old Melvyn Lavallee, culminated on May 11, when he received his M.D. degree at the 59th Annual University of Saskatchewan convocation ceremonies held at the centennial auditorium.

Mr. Lavallee, who became Western Canada's first Indian doctor, was honored at a ceremonial banquet at the Sheraton Cavalier on May 12. The banquet sponsored by Hudson's Bay Company and the Indian Affairs Branch, was well attended, with 115 guests honoring Mr. Lavallee. At the banquet he was made an honorary medicine man and given the Cree name, Kaneehanapit. He was also presented with a ceremonial peace pipe and medicine rattle, along with a bone necklace similar to that of the older medicine man.

Head table guests included Father Athol Murray of Wilcox, David Ahenakew, Chief of the Federation of Saskatchewan Indians, and Harold Cardinal, President of the Indian Association of Alberta. Other guests included, Chief Victor Sparvier, of the Cowessess Reserve, Mrs. Jean Goodwill of Ottawa representing Jean Chretien, Minister of Indian Affairs and Northern Development, Dean Moore of the College of Medicine, Joe Dreaver, Chief of the Mistawasis Reserve; grandparents, Mr. and Mrs. Anabel Laferte of Marieval, Saskatchewan and Edward Lang, Dr. Lavallee's first day school teacher and Mrs. Lang.

Dr. Lavallee attended day school on Cowessess Reserve until the end of grade 8, took grades 9 and 10 at Lebrét, Sask., and grades 11 and 12 at Notre Dame College, Wilcox, Saskatchewan where he graduated with an "A" average and was awarded a bronze shield for scholastic excellence. At the same time he was chosen by the Indian-Eskimo Association as the first recipient of a four year University Scholarship offered by the Hudson's Bay Company valued at \$10,000. The Bay has also provided continuing financial support throughout the Medical course until now. At the University he obtained his Bachelor of Arts degree before entering the College of Medicine.

He will be spending the next year at the Hurley Hospital in Flint, Michigan. His future plans are undecided at the present time.

June and July

Pow-Wows and Indian Celebrations

- Gordons' — June 26, 27 and 28
- P.A. Indian and Metis Days — June 19, 20 and 21
- Piapot — July 10, 11 and 12
- St. Philips — June 27 and 28
- Sturgeon Lake — July 10, 11 and 12
- Thunderchild — July 17, 18 and 19
- Battleford — July 23, 24, 25 and 26
- Sweetgrass — July 31, August 1 and 2
- Duck Lake — Could be second weekend in August
- Hakemia, Alberta — July 7, 8 and 9
- Saddle Lake, Alberta — July 14, 15 and 16
- Sandy Lake — July 10 and 11
- Onion Lake — Walkum for Wampum, June 20

Scenes from the March Conference of the Federation - Saskatoon



At a meeting of the Chiefs of the Indians of Saskatchewan in March, the first clear proposals for a takeover of the community development function of the branch were put forward. Chief Ahenakew addresses the gathering. Seated is the Hon. Jean Chretien, Minister of Indian Affairs and Northern Development.



Translations are an ever present problem. Chief George Whitefish and Louis Thomas take advantage of the opportunity to get the proper meaning. Between them in the second row is Chief Simon Linkletter of Pelican Narrows.



Chief Ahenakew interviews Jean Levert, Regional Director of the Saskatchewan Region of the Department of Indian Affairs and Northern Development.

Gov't Indian Policy Honest Says Trudeau

OTTAWA (CP) — Prime Minister Trudeau conceded Thursday, June 4th, that the government might have been naive in some of the proposals in its new Indian policy placed before Parliament a year ago.

But the government had made an honest attempt to solve the problems that were at least 100 years old and which the entire Canadian public wants solved, he said.

Mr. Trudeau was replying to a brief from the Alberta Indian Association that rejects the government policy outright and sets out altern-

ative proposals.

About 200 Indians gathered in the railway committee room of the Parliament Buildings where Mr. Trudeau and 14 members of his cabinet were presented with the Alberta counter-proposals.

Mr. Trudeau took sharp exception to parts of the brief that accuse the government of bad faith or attempting to mislead the Indian people.

"You can say we are ignorant, dumb or stupid but don't say we're dishonest or trying to mislead,"

said the prime minister.

There was no way negotiations between the government and Indians would have a chance to succeed without mutual trust, he said.

Mr. Trudeau obviously won friends from his Indian audience. Several times in a speech lasting about 15 minutes he was interrupted by applause.

But an Indian spokesman, David Courchene of Manitoba, said later before the Commons Indian affairs committee he would wait for government action. That would mean more than words.

Indian Affairs Minister Jean Chretien told the delegation that the government policy paper was merely a series of proposals. He welcomed the Alberta suggestions and looked forward to receiving other briefs from Indians in the other provinces.

The government white paper proposed, among other things, to turn over control of Indian lands to the Indians, and have Indians receive education and other services from the provinces the same as other Canadians. The Indian Act would be repealed and the Indian affairs branch closed in stages.

The Alberta brief said the policy would mean that Indian lands would pass into the hands of others within a generation or so and Indians would wind up living in city slums.

Indians should be given the resources to provide their own schools. A multi-million-dollar development fund should be set up to develop reserves.

Instead of doing away with the Indian affairs branch, it should be changed to be more alive to the needs of Indians. Indians should continue to have special status. And a full-time minister should be created for the people.

A new consultation group should be set up from several government departments to negotiate with Indians. The group within the Indian affairs department should be dissolved.

The Indian paper said the new policy already was being implemented and this should be stopped.

"Before anything else can be achieved, however, the Canadian government must recognize the historical, legal, moral and constitutional responsibilities in relation to aboriginal rights and treaty obligations," President Harold Cardinal of the Alberta group said.

Mr. Cardinal called for a "truly impartial claims commission, appointed after consultation with the Indians, with broad terms, wide powers and whose judgments would be binding on both parties."

Scenes from the Lavallee Graduation Banquet



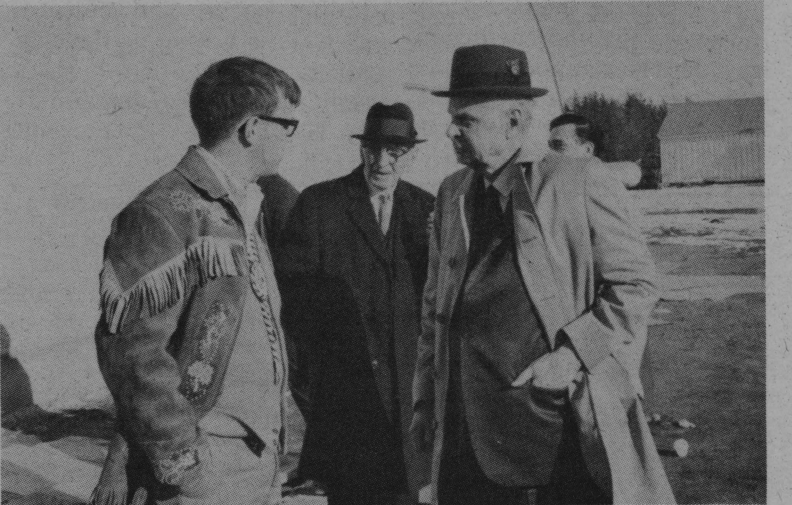
Chief Ahenakew names Dr. Lavallee a "medicine man".



Carol Lavallee, Dr. Lavallee, Mrs. E. Locker (Regina), and Stan Cutland share a moment of celebration.



Family and head table guests — including Mr. and Mrs. Sam Lavallee, Alenis Obomasawin, Alan Ahenakew, Mr. W. Woodsworth, Dr. Howard Adams and representatives of the Hudson Bay Co. Some visible head table guests include Mrs. V. Sparvier, H. Cardinal, G. Ahenakew, Lloyd Saunders, Father Murray, Mrs. Ed. Lang, Dr. Moore, Mrs. LaFerte, Dr. Lavallee, Shelly Lavallee.



Community Development Worker Jim Dalgleish and a well-known friend. Jim works among the people at Loom Lake.

THE SASKATCHEWAN INDIAN

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THIS PAPER IS THE OFFICIAL VOICE OF THE FEDERATION OF SASKATCHEWAN INDIANS. IT IS INTENDED TO SERVE AS AN EFFECTIVE VEHICLE FOR INDIAN OPINION IN THIS PROVINCE.

CHIEF'S REPORT

DAVID AHENAKEW

The National scene to date has been hectic and many things are happening — Some good and others not too good.

The latest national event is of course the presentation of the "Red Paper" titled "Citizens Plus" by the Indian Chief of Alberta to Mr. Trudeau and most of his cabinet ministers.

This is a counter proposal submitted by Alberta, which they began preparing since Mr. Chretien released his Indian policy last June, 1969.

In this paper as submitted by Alberta the following are the highlights.

The White Paper: (A)

The legislative and constitutional basis of discrimination should be removed.

The Red Paper: (B)

The legislative and constitutional basis for Indian status and rights should be maintained until such time as Indian people are prepared and willing to renegotiate them.

(A) There should be a positive recognition of the unique contribution of Indian culture to Canadian life.

(B) These are nice sounding words which are intended to mislead everybody. The only way to maintain our culture is for us to remain as Indians.

(A) Services should come through the same channels and from the same government agencies for all Canadians.

(B) Indians have a right of access to the same services as are available to all Canadians plus those additional rights and privileges which were established by the British North America Act and by subsequent treaties and legislation.

(A) Those who are furthest behind should be helped most.

(B) These promises are bait to catch us in the trap of the rest of the policy. The Federal Government is trying to divide us Indian people so it can conquer us by saying that the poorer reserves will be helped most. Indian people and the organizations they support should be given the resources and the responsibility to determine their own priorities and future lines of development.

(A) Lawful obligations should be recognized.

(B) If the Government meant what it said, we would be happy. But it is obvious that the Government has never bothered to learn what the treaties are and has a distorted picture of them. The Government shows that it is wilfully ignorant of the bargains that were made. Lawful obligations, including those concerned with aboriginal rights, unfulfilled promises, and treaty provisions should be recognized.

(A) Control of Indian lands should be transferred to the Indians.

(B) We are ignorant of this intent but we should that the Government is ignorant of two basic points. The Government wrongly thinks that the Indian Reserve Lands

are owned by the Crown. These lands are "held" by the Crown but they are Indian lands. The second error the Government commits is making the assumption that Indians can have control of their land only if they take ownership in the way that ordinary property is owned. Control of Indian lands should be maintained by the Indian people, respecting their historical and legal rights as Indians.

(A) The Government would be prepared to propose to Parliament that the Indian Act be repealed and take such legislative steps as may be necessary to enable Indians to control Indian lands and to acquire title to them.

(B) We reject the proposal that the Indian Act be repealed. It is essential to review it but not before the question of the treaties is settled and there is a consensus with the Indian people respecting their historical and legal rights as Indians.

(A) The Government would be prepared to make funds available for Indian economic development as an interim measure.

(B) We say it is not realistic to suppose that short-term assistance with economic development as an interim measure will be adequate. The promise of substantial funds must be followed by actually making these monies available. For Indian social and cultural, as well as economic development, with the emphasis in each case to be determined by the by the Indians concerned.

(A) The Government would be prepared to wind up that part of the Department of Indian Affairs and Northern Development which deals with Indian Affairs. The residual responsibilities of the Federal Government for the programs in the field of Indian affairs would be transferred to other appropriate federal departments.

(B) We believe the Department of Indian Affairs, in its present archaic and paternalistic form, should be wound up. There should be established instead a smaller Indian agency more closely attuned to the needs of Indian people and responsible primarily for ensuring that the Queen's promises with respect to treaties and lands are kept.

(A) The Government would be prepared to appoint a Royal Commission to con-

sult with the Indians and to study and recommend acceptable procedures for the adjudication of claims.

(B) We reject the appointment of a sole commissioner because he has been appointed without consultation and by the Government itself. He is not impartial and he has no power to do anything but a whitewash job. The Government should now, in consultation with the Indians, implement its 1963 campaign promise to establish an "Independent, unbiased, unprejudiced" Commission and it should have the power to call for any witnesses or documents that it, or the Indians, wish. Its judgments should be binding.

This is what the Saskatchewan Indians have been saying for many moons through briefs, submissions, Resolutions and letters. We have now in the Federation, a number of documents which substantiate the voice of the Saskatchewan leaders.

The next step is to put all these papers together, get the leaders to scrutinize, analyze and study the paper, then present it to the federal government via the N.I.B.

You are very much aware of the position we have taken in terms of rejection of the White Paper proposal and the steps taken to gather public support (White) which will not permit the implementation of the Indian policy.

We believe it is safe to say that the Indians made a good job in forcing the Federal Government to cease the implementation process. This belief is based on the words spoken by the P.M. "We will not force any solutions on you".

Many chiefs and Indians are getting impatient as to what the Indian leaders are doing in stopping the breaches being made on our Indian rights. There have been many suggestions made which are valid and meaningful to say the least. i.e. "Throw out the Indian policy in its entirety and start all over again". This is what we believe is happening at the national level.

We have been asked by the P.M. to trust his government. This may be hard to do because we were asked the same thing by the Queen's representatives, when treaties were signed and our forefathers trusted them. However, since then we have had nothing but broken promises which has left some great doubts where trust is concerned.

We must begin to trust people again however, one must be sure that we trust only those people who are loyal, dedicated and are in fact knowledgeable of the Indian culture, beliefs and our aspirations where are rights are concerned. We cannot and must not start trusting any fast talking, so called do gooder.

I get very angry and per-

turbed when a person starts telling me, what's good for me. We have expressed our desires and aspirations many times but as the P.M. also stated, "We have been perhaps naive, stupid and ignorant". This is not to suggest that all our white neighbors are in this category. This means that we have (all of us) a hell of a lot of work to do in terms of making the

people understand that our rights must perpetuate or last forever.

This my brothers is a challenge we all face. We must explain and demonstrate our sincerity in being good people, we must display our desire for better things for our children for they are going to be the recipients of our mistakes.

Walkum for Wampum

By Anne Crowe

Onion Lake Reserve lies along the Alberta-Sask. border about 30 miles north of Lloydminster, Sask. The landscape is bushy and hilly with many lakes, streams, marshes, etc. As one former Onion Laker states, "Not exactly God's country but . . . God's people come from there!"

This new (?) found cliché is very apt in describing the wholehearted effort that the people of Onion Lake and surrounding area put into any project that they undertake as was again proven by the results of the walkathon held on Saturday, June 20th.

"Walk 'um for Wampum" (another new cliché?) was one of many projects all geared to raising funds for a \$60,000.00 indoor rink to be built on the reserve. Other projects included sports and social activities which were very successful money-wise and more important in building up enthusiasm and cooperativeness of the people concerned.

Any project of this big a nature: objective unlimited, involves a great deal of planning and headache but under the able direction and resourcefulness of H. G. Whitstone, Recreation Board Director, members of the Board, the Band Council, the Lloydminster C. of C., the news media, Mr. Glen Woods of the Onion Lake R.C.M.P., and many others, things got off to a rolling start.

Saturday, June 20th, dawned bright and sunny, a perfect day for walking. The starting point was at Alcurve, halfway between Onion Lake and Lloydminster and was to end in Lloyd, a distance of 16 miles. A large number of wampers were expected but everybody was very pleasantly surprised when over 1,000 people ranging in age from 5 - 72 years showed up. They included not only people of Onion Lake but also from other areas. Eddie Gilroy, 5, from Lloyd, was the youngest, while Edward Fox, 73, of the Sweet Grass Reserve near North Battleford, was the oldest. A 72-year-old member of the Lashburn, Sask. community whose name is unfortunately unknown to your reporter also participated. Incidentally, the three finished the walk, as did so many others. Some, however, found that their boots just were not made for walking and dropped out to dream of better days and possibly of skating. Wesley Scritch of Lloydminster decided to walk the 16 miles backwards for \$25.00 per mile and made it.

Pledges ranged from 10c to \$1.00 per mile and came from as far away as Regina. Yours truly, sisters June and Gloria (former Onion Lakers!) pledged 50c per mile on a nephew. Unfortunately little Dickie had to be rushed to the hospital with appendicitis and was operated on the night before. All was not lost, however, his sister Darlene decided to take over and succeeded in finishing the walk. Our loss maybe, but a very worthwhile gain on their part. Speedy recovery Dickie!

As was to be expected, there were many tired and blistered feet on Saturday night. Most people stayed home, sat back, soaked their feet and just generally feel proud of their efforts because it was such a big success. Money raised — \$8,000.00.

Congratulations!

Know Your Communication Worker

The following are the names of the Communications Workers of the F.S.I. and their addresses:

SASKATCHEWAN REGION

	Phone
CHIEF DAVID AHENAKEW	
Prince Albert — 1114 Central Ave.	764-3441
Regina — Midtown Centre	522-9944
SOLOMON SANDERSON	
Prince Albert — 1114 Central Ave.	764-3441
CY STANDING	
Prince Albert — 1114 Central Ave.	764-3441
GORDON TOOTOOSIS	
North Battleford — 1391 - 104th St.	445-8945 or 445-8216
ERNEST TOOTOOSIS	
Poundmaker Reserve — Box 35, Cutknife, Sask.	
PETER DUBOIS	
FORT QU'APPELLE — Box 722	332-4494
HENERY LANGAN	
HENRY LANGAN	
Kamsack	542-3375

Report of the 1st Head Counselor, F.S.I. (Peter Dubois)

As your elected representative of the Executive of the Federation, it is a privilege and a wonderful opportunity to submit this report, through the first edition of *The Saskatchewan Indian*.

As our chief, David Ahenakew has already stated that the scene at the national level is quite hectic, I can only re-echo his sentiments and possibly elaborate on certain aspects.

Having being elected to the National Committee on Indian Rights and Treaties as a Prairie Regional Representative, at the consultation conference in Ottawa on May 2, 1969; is a heavy responsibility needless to say that there certainly is a tremendous amount of work to be done in this area, and the work of the committee depends on the amount of interest you may have in the protection of our Rights as Indian people.

As part of this report we must admit the Prairie Region of Alberta, Manitoba, and Saskatchewan have been playing a leading role in the development of the committees work and responsibilities, and the future holds no less in store for us.

With this in mind, this brings to the fore the mandate of the committee; to investigate the rights of Indian people of Canada, and research the rights of Indian people generally with special reference to treaty rights aboriginal, hunting, fishing, medical, educational, timber, land, mineral and petroleum rights.

These being the terms and reference of the committee at its inception and again

ratified at a general assembly of the National Indian Brotherhood, in Montreal, May 27, 1970; makes us realize the need of your involvement in the future to make this a success.

To date the Committee has been meeting quite regularly and is holding meetings with different Provincial and territorial organizations, to set up research committees in their respective areas.

It must also be mentioned that the committee has set up office in Ottawa at 71 Banks Street.

In view of the importance of the task of the Committee, and the time element a proposed program of Action has been adopted to make the work of the committee more effective.

In addition, the committee has begun the compilation of a bibliography of all books, periodicals, documents and treaties, and the collection of available material and has opened files on all the areas contemplated by its mandate. It has also actually begun some of the research and is in the process of establishing an effective means of communication, in conjunction with the Provincial and Territorial Research Committees for acquiring data and information relating to problems which Indian Bands of the country wish to have investigated and researched.

In summing up the report may we say we are touching on the work that has been done and to be done very briefly, and hope in the future to present a detailed report of proceedings.

Wishing each and every one of you well.

Respectfully submitted,
Mr. Peter Dubois.

down to a crawl in about nine months.

The five or six new families added to the agency each year would keep the plant in operation but at that level of production many of the present 74 Indian employees would have to be laid off.

To avoid this slowdown, J. E. Milward, Touchwood agency's superintendent, Mr. Boyko, and Indian representatives are attempting to sell their houses to other agencies still needing upgrading in their housing.

As most agencies have similar plants, built to provide housing for their own areas, the Touchwood plant personnel admit they face a difficult selling job.

They have contacted superintendents of other agencies and invited them and their reserve chiefs to discuss the proposal.

Efficiency and bulk buying have brought production costs at the Touchwood plant below those on most other agencies, in some cases by as much as \$1,000, said Mr. Boyko.

The money to be saved by buying from the Touchwood plant is the main selling feature in the agency's bid to open a market on other reserves for its houses.

To offset the unemployment this would cause at other plants, Mr. Milward said the plant would hire workers from the other agencies, how many depending on the number of houses their people will order.

Another possibility is that the Touchwood plant only supply the component parts and Indian workers from the other agencies do the on-site assembling.

Twenty such houses will be produced for the File-Hill Qu'Appelle agency this year

and there are 15 Indians from there working at the Touchwood plant as a result of the sale.

However, Mr. Boyko said that housing needs in the southern reserves were just about satisfied and that the potential markets are in Northern Saskatchewan.

Until recently, these areas were inaccessible as the Saskatchewan River created a geographical barrier where bridges were too narrow for the passage of trucks delivering assembled houses.

To overcome this, the Touchwood plant developed a split construction technique so that the houses could be shipped in two parts and easily bolted together on the site.

Hilliard McNab, chief of the Gordon Reserve, said the band was also considering competing on the open market to keep the plant going.

To avoid unfair competition with other pre-fab manufacturers, the band would have to compete without any government subsidy.

At present, the plant receives \$7,000 a house from the government for its working budget. The actual cost of production to the plant is about \$6,000 and although the cost to agency Indians is \$135 a house, prices to those outside the Touchwood agency might be around \$6,000 for an assembled unit or around \$3,500 for the component parts only.

If the Touchwood plant can sell its houses and keep operating, its workers can look forward to continuing at a paying job, earning between \$1.80 to \$3.00 an hour.

If they cannot, most of the workers see no immediate prospect facing them except welfare.

vincial hospitals and other organizations which receive direct government support, Mr. McCormick's report says.

The committee has "strongly suggested" that a time limit be placed on obtaining voluntary co-operation of these organizations and that the Indian and Metis department report to the next task force, "the success or otherwise" of the action.

At a recent meeting of the Indian and Metis department, the Saskatchewan Hospital Services Plan and representatives of some of the major general hospitals, a plan of voluntary co-operation was suggested but has not been followed.

It is believed the SHSP offered training programs to help bring hospital staffs in line with the government's suggested five per cent native personnel plan. The Saskatchewan Hospital Association supported the plan.

There are 26 native persons who have been trained at Yorkton Geriatric Centre and Wascana Hospital, but they remain unemployed, the newspaper was told.

There are also hospital nursing aides available from northern communities which southern hospitals will not hire, *The Leader-Post* was told.

The report notes that prejudice or lack of interest by supervising personnel bear some relationship to knowledge of Indian affairs and history.

"The greater the degree of knowledge the easier to obtain the co-operation of the supervisors concerned," says the report.

The public sector committee has recommended that the education department "take steps" to include the history of native people of the West in the standard education provided for the children of the West.

The committee commended the government for its part in agreeing to the establishment of a vocational school for the Meadow Lake area and suggested while the school is still in the planning stages, a Northwest School Board be appointed to assist in planning the facilities and curriculum.

But the report says the committee noted little progress in the provincial government area towards adopting a previous recommendation that academic requirements for skilled or semi-skilled manual jobs be reviewed so those requirements not really essential to the efficient performance of the job be eliminated.

"It is again recommended that such a study be commended in order that skilled people can be hired for what they can do rather than how far they progressed in formal schooling," the report says.

Building Booms at Indian Reserve

By GERRY SENIUK
Staff Reporter

GORDON RESERVE — Unlike elsewhere in Saskatchewan, construction at the Touchwood Indian Agency's pre-fab housing plant is booming.



WORKMEN PRE-BUILD A HOUSE SECTION

However, the end of the boom is in sight and the Indian workers and Indian affairs administrators have

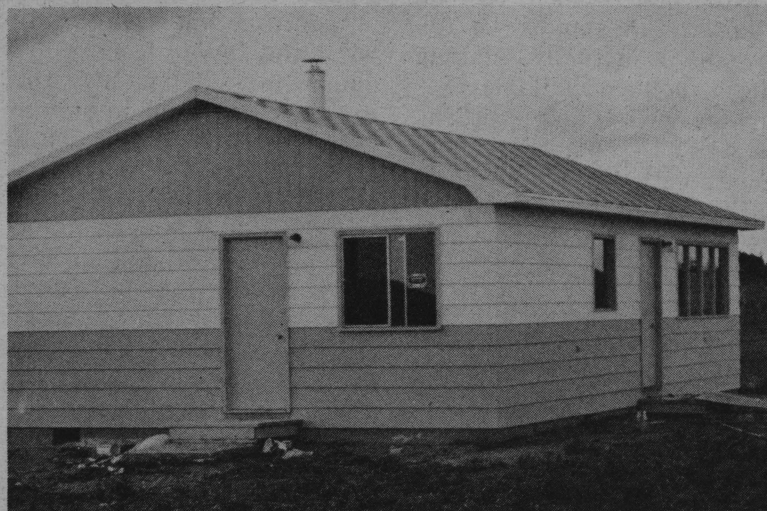
begun looking for new markets to keep the agency's main industry from slowing to a crawl.

The plant is located on the Gordon Reserve, seven miles south of Punnichy, and has been producing three-bedroom houses for the seven reserves in the agency since 1967.

It has supplied 118 families with new housing and will provide 41 more this year.

That rate of production, coupled with an extensive renovating program on existing housing has just about exhausted the demand for housing in the Touchwood agency, said Emil Boyko of the department of Indian affairs and northern development.

Mr. Boyko, construction supervisor for the 18 reserves in the Touchwood and File-Hills Qu'Appelle agencies, said that unless new markets for the houses are found, production will slow



A PREFABRICATED HOUSE
... built by Indians on the Gordon Reserve

Native Hiring Slow in South

South Saskatchewan hospitals, schools and municipal governments have shown little interest in hiring persons of native ancestry, says a report received by Hon. Clarence Estey, minister in charge of the provincial Indian and Metis department.

The report was to have been presented Tuesday, June 9, to the task force on Indian and Metis opportunity to Gil McCormick, chairman of the public sector

committee, but time ran out.

"While spokesman for the public sector committee have received polite attention and sympathy, few of these organizations in the southern portion of the province have broadened their scope of hiring people of native ancestry," the report says.

Moral persuasion should be applied to school boards and municipal governments but "stronger representation" should be made to pro-

REGIONAL OFFICE NEWS



Mr. Jean LaVert, Regional Director, presents Mr. H. Evoy with his 25-Year Service Pin. Major Evoy served in the Canadian Army in World War II and with the Civil Service since June, 1946. Currently he is administrative assistant to the Superintendent of Education and Administration of Indian Student Residences.

Indian Constables Urged on Reserves

By JIM NEAVES

EDMONTON (CP) — The trend to use of natives as law enforcement officers on Prairie reserves is another step in the march of Indians to more self-determination, says Harold Cardinal.

Mr. Cardinal, president of the Indian Association of Alberta and author of the book, *The Unjust Society*, says Indians have been asking for such measures, including the establishment of courts on reserves, for years.

"There is a need for band constables as much as there is a need for officers to maintain law and order in municipalities," he said in an interview.

There now are about 15 Indian constables working on reserves in Alberta and several in Saskatchewan and Manitoba.

While there have been Indian policemen in the RCMP, the armed forces and on some municipal forces, the use of natives as constables on reserves is a relatively recent development. Reserve policing now is largely handled by the RCMP.

In Alberta, the attorney-general's department is encouraging Indian bands to hire native constables.

"But it's a low-key campaign," said a department spokesman.

While several Indian constables have been trained by the Alberta attorney-general's department at a school in Edmonton, many now are getting their training at the privately operated Canadian Security and Police Academy at Airdrie, 10 miles north of Calgary.

The academy, opened in 1968, offers a six-week course in basic police work taught by a staff of ex-police officers.

Ron Minion, a former RCMP officer who operates the academy, said Indian students are attentive and intelligent as white students although their educational standards are not up to the level of other policemen in the class.

Many Indian policemen also benefit from periodic field-work training provided by the RCMP.

"In many towns adjacent to reserves, the local detachment will often take an Indian constable on patrol to give them an opportunity to see how police work is actually done," one RCMP spokesman said.

Indian constables may have the power to arrest in cases of drunkenness or minor offences, but are requested to get in touch with the RCMP or a senior force when major crimes or accidents occur on a reserve.

and death. In the title poem a lovely Indian girl lies sleeping. On the next page, the artist has backed away and we see lying near the same sleeping form, a buffalo with a knife through his tongue!

Bitterness, irony and a surprising understanding are shown toward the white man. Stump's explanation of one dramatic drawing is that "the white man took our freedom . . . without understanding completely what he was doing and he didn't see at all our new minds, feel-

ings and dreams . . ."

In a happier vein, we smilingly identify with the young lover who has

"Gotta be the best . . ."

All because she smiled at me

And her father said
He ain't gonna give her
To who's not a man."

But the mind keeps coming back to:

"And I had been killed a thousand times

Right at his feet

But he hadn't understood."

Born in Wyoming in October, 1945, Mr. Stump was given the name Sock-A-Jaw-Wee (the one who pulls the boat) by his Shoshone mother. Some of his other relatives are Cree, some Flathead (Salish). He considers the old paintings and drawings, and the Indians who explained them, to be his real teachers. He now lives in Eden Valley, Alberta, and wants to make his home in Canada.

Windigo and Other Tales of the Ojibways by Herbert T. Schwarz, illustrated by Norval Morrisseau, published by McClelland and Stewart, 1969. Price \$3.95.

The Ojibway artist, Norval Morrisseau, wrote down some of the legends that were told to him by the wise men of the Ojibway, and then he painted them. He later told the same stories to Herbert T. Schwarz for retelling. Morrisseau's aim is to "reassemble the pieces of a once proud culture, and to show the dignity and bravery of my people". The red and black paintings depict the outsides of his character

as he sees them, and the insides as he imagines them. Interdependence between characters is shown by wavy black lines.

In reading the eight well-told tales, we learn why the Ojibways are afraid to eat mushrooms, and why they consider silver unlucky. The story of the great flood is told, but it is a powerful Medicine Man and Chieftain, Wee-Se-Kee-Jack, who rescued all living creatures by herding them onto a large raft made of stone. We are told that "in the eyes of the Great Manitou all living creatures, large or small, proud or humble, are equal". We learn that the Bear is an ancestor of all the Ojibways. "The Silver Curse" is the legend of a cruel and greedy white fur trader, who like all white men of the time "wanted to make a quick fortune in the new world and then return to live in comfort among his white brothers in Europe". Morrisseau and Schwarz have created a fascinating book.

Herbert T. Schwarz was born in England. He graduated from the Sheffield University Medical School and the University of London. He emigrated to Canada in 1950 at the age of twenty-eight. He was consultant to the Quebec Pavilion at Expo '67.

Born at Sand Point Indian Reserve on Lake Nipigon, Norval Morrisseau or Copper Thunderbird is a descendant of Ojibway Chiefs. He is a self-taught artist. When the artist met Dr. Schwarz, he was executing a sixteen-foot-high mural for the Indian Pavilion at Expo '67.

Mill Veritable Superboom for Meadow Lake District

MEADOW LAKE — Here the northwestern corner of the settled part of Saskatchewan, a sawmill and a pulp still are coming. They will create 1,400 jobs, a veritable superboom for a town of barely 4,000.

In North Battleford, 98 miles south of here, a new factory makes mobile homes and employs 100 persons.

In Weyburn, in southern Saskatchewan, the black-earth country that is glutted with unsold wheat, a distillery is being built. It will employ 25 persons.

THE NEW YORK TIMES News Service, 1970

In a heavily agricultural province the size of France, but with a population of less than a million, no enterprise that creates or sustains jobs is too small to be noteworthy, especially now.

In 1969, Saskatchewan's population fell by 13,000 to 948,000, the first decline since 1951. Continuation of such a rapid population loss, and Saskatchewan has

known considerable population fluctuation since becoming a province in 1905, could be fiscally and economically disastrous.

Two years of slow wheat sales in a heavily-supplied world market and completion of potash-mine construction projects presumably had much to do with last year's migrations.

The wheat slump has hurt retail trade and tax revenues and cast a pall over the province this year. Even in North Battleford, a city of 12,000 in a mixed farming region that has suffered less than has the wheat belt, business is off. Farm machinery and auto dealers here and throughout the province have been especially hard hit.

"People are driving around in smashed cars," laments a woman whose husband works in an auto body shop.

There are more teachers than teaching positions. Students and Canada Manpower officials report that summer

jobs are uncommonly scarce.

With these immediate problems, and against the background of continuing long-term shrinkage in farm employment, the provincial government appeared to be working determinedly to avert a large-scale exodus from the province.

In 1969, for example, the Saskatchewan Economic Development Corporation approved 45 business loan applications totalling \$13 million that was more than 50 percent above the previous high, \$8.3 million in 1967.

The province has invested \$1.5 million in the pulp mill at Prince Albert, which was opened in 1968 by Parsons and Whittemore Inc. This New York-based company will build a pulp mill north of Meadow Lake with a \$1.8 million federal capital grant and \$330,000 of provincial equity, or 30 percent. Additional funds for the project will be lent by the province.

The pulp mill and a related sawmill, by creating opportunities for hundreds of men to work in the woods, also aids the province's effort to create job opportunities for Indians.

Federal Funds Rise for Indian Housing

By Nancy Gelbey

The federal Indian affairs department is spending more than \$2,700,000 for reserve housing in Saskatchewan but is not getting much credit for its effort, a department official in Saskatchewan said.

"We're spending a lot of money in Saskatchewan hiring native laborers and buying materials from local suppliers. We'll be helping the provincial economy. If the province announced a similar public works project there would be lots of publicity," Archie Masuk, regional engineering supervisor, said.

Despite rising costs and limited budgets this year, Saskatchewan's proportion of housing money has risen from \$2,000,000 last year to \$2,720,000 this year, he said.

"Our budget has risen every year in Saskatchewan, possibly to the detriment of other provinces, but this is in keeping with the government's policy of giving more to the needy," he said.

A five-year plan to provide housing for all Canadian Indians has been thrown off kilter by rising costs. Reserve houses which were planned at \$7,000 now cost \$8,500, he said. During the 1970-71 fiscal year, 290 houses will be constructed and 131 old homes renovated in the six Saskatchewan agencies.

Major emphasis will be in the north. The Battleford agency will spend \$675,000

(Continued on Page 7)

Book Section

There Is My People Sleeping by Sarain Stump, published by Gray's Publishing Ltd., 1970, Sidney, B.C. Price \$9.50.

Mr. Stump has created a book of beauty which eloquently puts into perspective the condition of his people. Here is a book that you read with your heart. The black and white poem-drawings contain pathos, romance, irony, understanding,

(Continued from Page 6)
on 80 houses and renovate 12.

The Red Pheasant Reserve part of the agency received national attention in April when Chief George Nicotine complained of being turned down by both federal and provincial authorities when he asked for decent housing. The reserve will receive three new houses.

Saskatchewan band chiefs and councillors meet each spring to decide how many houses to be built the following year will go to each reserve. Therefore any extra homes built on the Red

Pheasant reserve would be at the expense of another reserve.

There will be 69 new homes built in the Prince Albert division with \$589,000; 17 in the Yorkton agency and 21 houses renovated with \$207,000; the Saskatoon division gets \$512,000 for 58 new houses and renovations to 16; Qu'Appelle, 25 homes valued at \$172,000; and Touchwood, 41 new houses and 81 renovations for \$564,000.

About 900 native persons will be employed on a day-labor basis from the 63 bands.

Corporation. Wages are about \$420 a month.

Mr. Thatcher said he was "really delighted" to learn that the federal government was paying part of the cost of establishing the industry which is "so important to the province and our native people.

"This is your own industry. If you succeed we'll have to start looking at others," the premier told the employees.

The opening was held following a meeting of the task force on Indian and Metis opportunity. Task force members were driven to the industry site.

Most of the employees' day is spent dismantling railroad cars. It was the steel ribbon which holds the railway car to the carriage which the premier cut with the torch.

Roy Hynd of the Indian and Metis department said about 425 cars from American railroads have been bought for dismantling by the industry.

"They are sent to Canada because of the American pollution laws, which are much more strict than in Canada. Here we can burn the wood from the railway cars," he said.

When and if they run out of cars, there are scrap metal piles which can be organized, cut up and separated to feed IPSCO furnaces.

The men and one woman, who is a cutter, work an eight-hour day in three shifts. A crew comes on at 5 a.m., then the main bulk of cutters at 7 a.m. followed by those who load scrap, at 2:30 p.m.

Jim Parisien, manager, said this industry has to compete with other scrap metal operations.

"We won't put up with anything on the job," he said.

Peter Dubois of the Federation of Saskatchewan Indians, who is president of the company which is entirely owned by the native workers on a limited share basis, said "His spirits lifted" when he saw how quickly the company had advanced.

"There is a great deal of interest among our people who finally believe they have an equal opportunity to do something, both Metis and Indian alike," he said.

Operations began March 23 with 14 native employees. All those working have been technically trained out of town, on the job.

The first announcement of the industry was made at the December, 1969, task force meeting. The idea came from Jack Turvey, IPSCO manager.

Mr. Turvey predicts the metal industry will have a payroll of \$250,000 a year.

Education Department Urged to "Take Advice"

The education department Tuesday, June 9th, was advised to "take some advice" from the task force on Indian and Metis opportunity.

"It is unfortunate the minister of education is not here to hear some of our proposals. We hope he would have listened closely," said Arthur McBeath, chairman of the education committee.

Dr. Howard Nixon, a Saskatoon professor and former education committee chairman, said the task force should encourage the education department to act.

"We must show we here are all concerned about people of native ancestry. The department should take our advice and put some money in the pot for native education," he said.

Most of the day-long meeting was spent on education. Task force members, white and Indian and Metis, consider education to have top priority and Clarence Estey, minister in charge of the Indian and Metis department, said last December the next meeting would be devoted to education.

Education Minister McIsaac was not there, although various department officials were.

The task force discussed and endorsed the Indian cultural college at Saskatoon, the Federation of Saskatchewan Indians education task force, and a \$6,000 grant from the Saskatchewan Teachers' Federation, the federal Indian Affairs department and the task force itself, to begin curriculum revision in schools attended by Indian and Metis students.

The task force will propose the government give practical — that is financial

— support to an Indian cultural college in Saskatoon which begins classes this fall.

The curriculum will be set by the Federation of Saskatchewan Indians based on findings of their own education task force which begins its research within a few weeks.

The first course is for leadership training, then cultural classes will be added.

Rodney Soonias, from the Red Pheasant reserve and FSI education committee member, said the education department has not been consulted about the school.

Teachers will come from reserve schools and elders will assist with history courses. Consultants will be called when necessary.

The courses will be short, taught by different instructors and the 20 to 25 students will live at Emmanuel College, where the FSI is renting space.

Plans call for some classes to be conducted in Cree.

The \$6,000 grant is to be divided between four schools which will with the co-operation of their communities propose instructional projects.

The funds cannot finance a new course of study but will provide only for the start of a part of a course. Mr. McBeath told the task force.

Three project ideas so far call for teaching social skills in areas of work, family, community, leisure and self. Another proposes to study the inter-relationship of man, animals and their environment, and a third to be based in a northern community will study language development of kindergarten children in a northern community.

Canada Discrimination Described as Subtle

VICTORIA (CP) — As far as Bill Wilson is concerned Canadians have no reason to be smug about their attitudes toward discrimination.

"The Canadian discrimination is subtle, very subtle," he said recently in an interview.

"I have run into plenty of it. The same old things like being served last in a crowded restaurant and not being allowed to date the belles of the local community no matter what the girls think."

Mr. Wilson, 25, is an Indian and a member of the Kwakiutl tribe. He is a fourth-year student of political science at the University of Victoria and plans to

enter law school next fall.

He has a non-Indian wife and, recently, a daughter.

Mr. Wilson said his wife's parents were opposed to their daughter marrying an Indian.

"It was one of those cases where they applied all the old stereotypes. I was an Indian, Indians are pretty bad types, they get drunk, I was an Indian and so I was all those things. In the end they had to get down to facing the fact that we are all human beings and we had to treat each other at face value."

Mr. Wilson, recently elected president of Canada's newly-formed Native Student (Continued on Page 8)

Alberta Indians and Mr. Trudeau

A delegation of 150 Alberta Indians went to Ottawa Thursday, June 4th, to present the federal government with a "Red Paper," in reply to the government's White Paper on Indian policy, issued about a year ago. Because of the strong opposition by many Indians to the White Paper proposals, the meeting between the Indians and more than half the Cabinet might have been expected to be hostile, or even acrimonious. Instead the meeting, if not friendly, indicated that attitudes are soft enough to permit negotiations and compromise before new Indian policies are put into effect.

The Red Paper predictably rejected the White Paper proposals and reiterated the Indian contention that the government was proceeding to implement them, although it had promised to consult first with the Indians. It also stressed the need for sweeping revisions to the Indian Act and reorganization of the Indian Affairs branch — but not before the question of treaty rights had been settled.

The proposals of the Indians have been made before, but not in a policy brief like the Red Paper. The government has answered Indian positions, but never in the spirit shown by Prime Minister Trudeau in replying to the Indians in Ottawa.

The prime minister told the Indians that the government was prepared to wait for several years, until the Indians were ready, before going ahead with any policy changes. He also praised the Indian proposals, instead of

countering with dry statements of government policy. He admitted that the government's policy might have been "naive, too abstract, and too theoretical" — and somewhat hasty.

David Courchene of the Manitoba Indian Brotherhood expressed the probable Indian attitude to Mr. Trudeau's replies in his comment that the government's actions would verify what Mr. Trudeau meant. The Indians are used to the words of the government by now. But it was not by accident that Mr. Trudeau's statements drew applause from the Indians.

The prime minister, in effect, said the government was human, that it could be wrong, but it did appreciate the Indians' position. As prime minister he could not have spoken lightly in saying the government would wait to hear the Indians' policy views.

The government clearly wants to make sweeping and overdue changes in its Indian policy. The once apathetic and isolated Indian is now being asked to share in the formation of policies pertaining to his affairs. The gulf of misunderstanding between Indians and government is still rather wide, at a time when consultation and compromise are essential.

Considered by themselves, the White and Red Papers might preclude compromise. But Prime Minister Trudeau has left plenty of room for the discussions considered necessary by both sides.

Editorial —
Regina Leader-Post.

Indian, Metis Plant Officially Opened

The Native Metals Industry, being run by Indian and Metis, was officially opened Tuesday, June 9th, with Premier Thatcher operating a cutting torch.

"I can see why you need all these," said the premier as sparks flew by his eyes.

The premier was decked out in a hard hat, goggles and protective jacket and pant coverings, for the opening.

The unique all-native industry employing 45 men and one woman, is run in conjunction with the Inter-provincial Steel and Pipe

(Continued from Page 7)

ents Association, emphasized the economic facets of prejudice at length.

"There is the reserve and all the identification that goes with living on one. I didn't grow up on a reserve. Fortunately or unfortunately my parents chose to live off the reserve.

"I suppose they were relatively well off. My dad was a fisherman and later a fish packer. He had his own boat and we did well.

"But the white man looks at the reserves, say some of those around Victoria, and he sees that they are not well developed and he sees that some of the houses are run down. Right away the Indian is categorized because of the appearance of those homes.

"This economic situation makes a vast difference. Relative wealth makes an even greater difference. Appearances make all the difference."

He said he has been turned out of restaurants in Vancouver after the manager got a look at his straight hair,

high cheek bones and "permanent tan."

The Indian student leader is concerned by the approach he and other young Indians are taking to the reserves and is trying to discover how he and his fellows can put some of their advanced training at the disposal of the bands who still live on the reserves.

"Even when an Indian gets a good education he is at best just used as an example. But what are we doing for Indian people as a whole? Perhaps we are just becoming sober peaceful copies of the white man.

"Perhaps there is too much emphasis on educating Indians and then getting them off the reserve. They may decide to opt for a high-rise life or the security of suburbia and there is no association back on the reserve.

"Sure, there are tremendous failings in the reserve system but it is still our last bastion. It's a place you can go and really call home. There is something about an Indian community that's really worth preserving."

The "Chrome Horse"

An Indian is only six feet tall. If he leaves the Great Valley at daybreak — and follows the sun — he can reach the Sea by nightfall. With a steady stride and good luck.

The white man covers the distance in less than an hour. He races across the earth almost as swiftly as the sun moves across the sky. And without effort. A slight twist of his wrist to begin, and then steady pressure applied through his leg to the ball of his right foot. Nothing more. He sits there, enclosed in a hunk of steel, rushing through space.

You white men think you are Gods. To travel from the Great Valley to the Sea in less than an hour. But not for free. The chrome horse demands its price.

You must lay a hard mixture of rock and sand over the brown earth. You must crisscross this land with huge, smooth paths. You must destroy the trees. You must remove the wild animals. You must make a part of the world regular, even, predictable.

What energy hurtles you through space? A series of small explosions in the centre of that hunk of metal. Explosions terrify my people. They are man-made thunder. Man does not make thunder cheaply. The small explosions fill the air with poison gas. Soon you will not be able to breathe without choking, soon you will not be able to open your eyes without crying, soon you will not be able to live at all.

It is not an easy journey to walk from the Great Valley to the Sea. My people would not make such a journey without good reason. We would finish the day tired and hungry. But when we travelled that distance we knew the earth we walked across. We knew the leaves of the live oak, the chatter of the squirrel, the tap tap tap of the woodpecker.

White man, what do you know?

Berkeley Tribe

From the Octopus, Ottawa.

MRS. ANNA CROWE

1829 Forget St., Regina

"Who Am I" — is a poem composed by Anna Crowe of the Piapot Band, Saskatchewan, formerly from Onion Lake, Sask.

Anna wrote this poem for an Education Class at the U. of S., Regina Campus to express her experiences as an individual in society.

Anna says: Non Indians, in the main, tend to generalize in their dealing with Indians and overlook the whole meaning of humanity that we are all individuals that this holds true for Indians too.

WHO AM I

Who am I? you ask,
Let me tell you,
I am a living being, a part

of society,
A female of the species,
A wife, even a mother,
But most important,
... I am me!

I conform, I follow your
rules,
I learned to worship your
God,
I spend the same money,
I give and I receive love,
Sometimes I hate,
... I am me!

Though not my wish nor my
command,
I am
And it sets me apart from
you and him,
I see the looks, I read the
thoughts,
But you are wrong,
... I am me!

Indian Cultural Magazine Makes Its Debut

"Tawow", a Cree Indian word meaning welcome, is the name of a new quarterly publication produced by the Department of Indian Affairs and Northern Development as a forum for Indian writers and poets.

Tawow is a cultural publication and is edited by Mrs. Jean Goodwill of the Indian Affairs Cultural Development Section. Mrs. Goodwill, a Plains Cree Indian from Little Pine Reserve, Saskatchewan, was formerly co-editor of The Indian News.

Announcing the appearance of the first issue of Tawow, Indian Affairs Minister Jean Chretien said the Indian people must have a chance to express themselves and through the creation of Tawow, they are being given this opportunity. Very few people of Indian ancestry are acclaimed as authors and there is a great need for giving these people a medium through which they can express their ideas and share some of their cultural background with their fellow Canadians, he said.

The publication is expected to help uncover the work of many talented native Canadians, to promote it and, at the same time, bring to other Canadians glimpses of

Indian culture, both past and present.

In the first issue, there are articles of interest to Indian women, contributions by well known artists and by many of the younger people. The articles cover such varied subjects as the origin of Indian place names in Cape Breton, Tahahsheena rugs in Sioux country, a dance troupe in Paris and Indian children in Ontario.

Of general interest is "Indian Urbanization" by Andrew Bear Robe, former Executive Director of the Calgary Indian Friendship Centre, and an illustrated article on how to make Northern Woodlands Moccasins. A story on the ancient Pipe Ceremony is followed by an article on Norval Morriseau, an Ojibway artist from Northern Ontario.

All articles will be published in the language written by the contributors. Only in certain cases selected by the editors will the material appear in other languages. Great care has gone into ensuring that the publication has the widest possible appeal and participation.

Tawow will be sold through Queen's Printer bookstores at a cost of \$1 per issue.

Night

I ache for the darkness of night
Not the artificial city nights
Where the sky glows yellow and the red and blue flash on
and on and on;
But the darkness that is quiet
The darkness that is alive and full of black
The darkness that covers the forest
But lets each tree breathe freely
The clear, open, eternal darkness
Which stretches up and up into infinity.

You can smell life when the sky is dark
The musky swamp odour stings your nostrils
And you breathe in the fresh wetness of the river.
Your toes are wet from the grass but you can't see it
You know the tree is beside you in blackness as you touch
the scaly bark with your fingertips
All around you the sounds and smells carry your heart into
the darkness,
And in this darkness you know the strength of your soul
and feel the majesty of life.

—Michèle Têtu.

Manitoba Indian Brotherhood President David Courchene Awarded Honorary Degree

Manitoba Indian Brotherhood President Dave Courchene was awarded an honorary Doctor of Laws Degree May 21 by the University of Manitoba — the first Indian in Manitoba so honoured. Mr. Courchene was one of four people who were given honorary degrees during the spring convocation of the University of Manitoba.

The honour represents the latest in a long line of achievements by Mr. Courchene — a former labourer and Indian Chief. The award is, in part, recognition for the elevation of the Manitoba Indian Brotherhood to a viable position during his term as president.

The MIB president has worked as a construction worker, pulp mill worker,

administrator and manager before he took over the presidency of the MIB in 1968.

During his convocation address, Mr. Courchene challenged graduating students to "come to grips with the problems of social devastation and human wastage of Indian people". He said this problem of wastage was "as much a result of our blind and single-minded determination to exploit our resources as are pollution and ecological disaster".

He said: "In an effort to maintain an element of independence we have been slowly pushed to the last frontiers — largely unexploited northlands . . . Here we find a majority of our people in a worse relative position than they were a century ago.

"What do we do now with these forgotten people — these living museum pieces of a century ago; these people with a quaint way of life who can no longer make their way through traditional habits and with traditional skills? There are no longer any far flung frontiers to which they can gravitate. We have come to the end of the road."

Mr. Courchene said the white man has been obsessed with a single-minded objective of exploiting the resources of this great nation which has largely excluded any concern for the rights of others.

"This single-minded obsession sees man today suddenly awakening to the fact that not only has he ignored the security and sanctity of the aboriginal owners of this land, he now threatens his own existence through monumental neglect, through catastrophic pollution and through man-made ecological disaster," he told the graduating class.

"From an Indian's point of view, perhaps we could be forgiven if we are to suggest that this is poetic justice."

Mr. Courchene took over the presidency of the MIB almost three years ago when he was chief of the Fort Alexander Reserve near Pine Falls, Manitoba. In April, 1970, he was elected to his second successive two-year term as chief.

During Mr. Courchene's presidency, the MIB's budget has increased from \$30,000 to more than \$500,000 annually. Responsibility and services provided increased proportionately. The organization has grown from a staff of one full time employee two years ago to a current staff of more than 40 full time workers.

In addition, the MIB has a cadre of professional consultants on whom they rely in the legal, sociological, economical and public relations fields. Sixteen people are or have been on part time assignments in the last year.