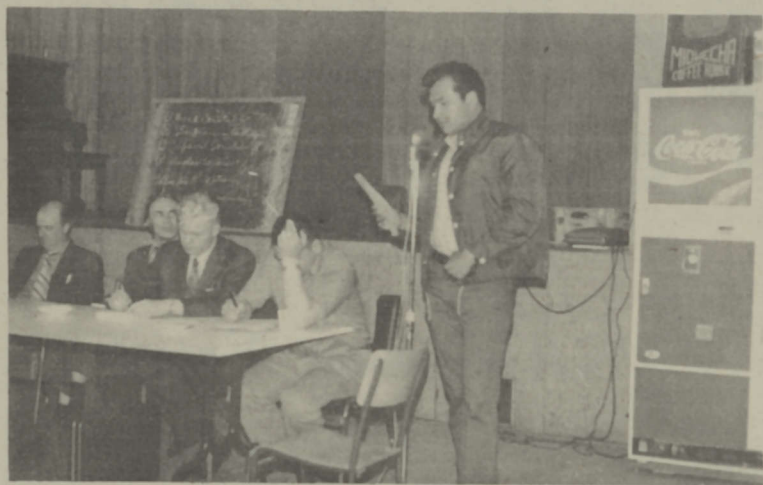






# District Chief Conferences

## North Battleford



Alex Kennedy addresses Chiefs in North Battleford.

The North Battleford District Chiefs held a meeting on June 12, 13 and 14, 1972 in North Battleford at the Indian and Metis Friendship Centre.

There was a long and involved discussion concerning the authority of the Chiefs and Council. In the discussion, the procedures at Band Council Meetings Regulations and Sections, including Section 74 of the Act, were discussed.

The following topics which concerned the Chiefs and Council were also discussed: Supervisory Administration Grant, Work Opportunity Program, Staff Personnel of Indian Affairs Branch — Joe Laturnus, Grants to Bands, Student Employment, a lengthy discussion

was made on Policing on Reserves with personnel from Indian Affairs, Attorney General Department, and personnel from the R.C.M.P. were present, Native Youth, District F.S.I. Representative, and the Chippewyan delegation presented their agenda concerning La Loche's new community, Beauval School Residence, Construction of a road to Patuanak, Need of F.S.I. worker to visit the north periodically.

The conference concluded by the signing of all the Chiefs and Council that a petition be drawn up as to the construction of a road to Patuanak looked after by the Federation of Saskatchewan Indians.

The chiefs and councillors of southern Saskatchewan met at Cypress Hills Provincial Park. A more appropriate spot could not be chosen for this meeting.

Mr. Harvey Dryden, Director of Information Service for the Provincial Government, spoke quite strongly on the dangers and hazards of pollution. He said not enough emphasis could be put on the importance of conservation if we are to retain many of our natural resources such as plants, wild life on ground, in the air, or in the water. He said more controls should be placed on manufacturers, lumber, and pulp mills in regards to the disposal of waste material from their plants.

He also mentioned the fact that he could not think of a more interested and concerned people than the Indians themselves to talk to regarding the preservation of our natural environment.

Honorariums rather than salaries to be paid to chiefs and councillors for services rendered such as attending meetings, welfare etc. \$10 per capita be paid based on membership of each band or a maximum of \$5,000.00 for a population of 500 or more. This number could be made up of

## File Hills - Qu'Appelle



Southern Chiefs gather in Cypress Hills Provincial Park.

resident or non-resident members of any band concerned.

Resolutions must be made as to the eligibility of persons to be paid this honorarium.

Economic Development was briefly discussed and it was decided that a committee be appointed for each participating band.

Mr. Walter Gordon asked for and got a resolution that Indian Affairs Branch make available information and documents to the Treaty Research Task Force that are available to certain portions of the public and not so to the Indian people. Records of land acts, land transactions, etc., over thirty years old.

## Bits and Pieces

Mike Bryant, a councillor for Cote Reserve, had done some research on the past history of the formation of the Belly Agency. He gave a lecture on the information he dug up. He stated that some of our forefathers had three or more wives. To the disapproving glares of the womenfolk present, one of the local chiefs rose up and declared, "this is one past culture that we should revive again".

Doc Swanson from File Hills was giving Wilfred Deiter, a CDW for the Fort Qu'Appelle district, a rough time.

Doc quoted: "Those doggone CDW are always sleeping in. They get up at 9:00 a.m."

Wilfred replied: "Don't worry about up to what time they sleep. Doc, it's what they do after 9:00 a.m. that counts."

We have one rather old and sometimes nasty reporter on our staff. In his work he sometimes is required to eat out at cafes (etc.) and whenever he eats out and the service or the food are not up to his standards, he walks up to the cashier quite haughtily holding his stomach with one hand and lets out a loud burp so all can hear and orders a dozen bromos. He pays for his meal and walks out as haughtily as he walked up to the till.

The F.S.I. fly guy, in the sky, Cy Standing has just finished writing a book on his flying experiences. It's called "Unsafe at Any Height" and is published in Japan by the Kamakasi Press.

A young couple were recently married in North Battleford. On their way home to Poundmaker reserve the groom gave his new wife an affectionate pat on the knee. "Now that we're married you can go farther," she said coyly. So he went all the way to Lloydminster.

Most white people react with disgust at the sight of an unwed mother. Not because of her present condition but because of all the fun she must have had getting that way.

Jim Roberts got a raise while working at the Prince Albert Student Residence. He received a cheque for .45c. Adding insult to injury the cheque was reduced to .32c. 12c off for income tax and 1c for Canada Pension Plan!

Some Band councils get involved in everything! Recently we came across Band minutes where a young fellow was asking the council for permission to live common-law!

# Indian Ecumenical Conference, Morely, Alberta

The Steering Committee of the Indian Ecumenical Conference would like to announce that the third Indian Ecumenical Conference will be held August 17 - 20th, on the Stoney Reserve near Morley, Alberta. The Steering Committee once again most earnestly invites all North American Indian religious leaders of all religious faiths to attend the Conference. Last year over a hundred Indian religious leaders - Indian priests, ceremonial leaders, medicine men, Indian ministers, Indian doctors, chiefs - attended the Second Conference at the Stoney Reserve in Alberta. A few tribes did not have religious representatives at the meeting but we hope to have an even bigger turn out this year and to see every tribe in North America represented there.

The meeting will start on the morning of the 17th of August. We will open the Conference with services early in the morning, so be sure and get there sometime on Wednesday, August 16, so we can all start together the next morning.

The Stoney (Assiniboine) people of Morley, Alberta are hosting the Conference. Their main reserve, where the Conference will be held, is in the foothills of the Rocky Mountains, about 40 miles west of Calgary. They are provid-

ing accommodations (teepees, rooms, etc.). We hope to have wild meat for the delegates - buffalo, moose, elk, etc.

The Steering Committee has been able to raise some funds from the National headquarters of different Canadian Churches. These funds will be used to help pay transportation for a limited number of delegates from different parts of Canada. We have not yet been able to convince the National Headquarters of American Churches to contribute money yet. As it looks now, we will not be able to help pay the travel costs of delegates from the Indian communities in the United States.

If you want to come as a delegate from your community maybe you could get your local congregation or ceremonial group to send you. If you simply want to see your tribe or community represented you might think about getting the people together, selecting someone as a delegate and financing his travel to the Conference. If you start soon, you could finance your delegate to the Conference by individual contributions, pie suppers, giveaways, raffles, etc. We are a poor people, but it seems like we can always dig up the

money to do something we really want to do. And every North American Indian community has a right and a duty to be represented at this Conference. We don't want to make any hard decisions or take action unless the people are all represented.

The Steering Committee also wishes to encourage younger Indians to attend our meeting. Young Indians' participation in our Conference last year in Morley made everyone, both young and old, feel good.

**Important!** Due to difficulties in obtaining blankets, we must warn you that you will have to bring your own sleeping bags or blankets. We will **not** be responsible for anyone who has no sleeping bag or blankets.

Morley is half way between Calgary and Banff. For those who may be uncertain where the area is, Calgary is about 300 miles north of Great Falls, Montana, about 150 miles north of the Montana line. The Indian Ecumenical Conference will be responsible for feeding registered delegates only. Other than delegates must pay.

For further information, write to: Nishawbe Institute, 11 1/2 Spadina Road, Toronto 179, Ontario, Canada.



# Nutrition Canada to survey Saskatchewan

Nutrition Canada, the national nutrition survey being conducted by the Health Protection Branch of the Department of National Health and Welfare has resumed in Saskatchewan on two northern Indian reserves.

The purpose of the nationwide survey, begun in 1969, is to provide information on the nutritional well-being of Canadians for the planning of public health programs and for developing legislation about food.

The health of Canadian people is being assessed from clinical evidence, anthropometric measurements, dental examinations, laboratory tests, and dietary interviews. The survey is designed to assess a cross-section of Canadians living in rural, urban and metropolitan communities; Indian and Eskimo areas form an

intrical part of the project.

Cowessess Indian Reserve, north of Broadview, was involved in a successful survey in December 1971. Black Lake and Lac La Ronge are two other reserves scheduled for the national survey this spring.

Currently, Miss Nataly Ross, the Regional Nutritionist from Medical Services Branch of National Health and Welfare in Regina is leading an advance party of Public Health Nurses and Community Health Workers on two reserves. They are busy drawing up schedules for extensive interviewing and documenting which is so essential to the success of this national survey.

The participants for this survey are selected at random by a computer. Then the advance party requests permission from the reserve offic-

ials to approach these selected individuals and request their participation in the survey. Although the participation is voluntary the response has been positive and encouraging.

Other areas in the province that have already been surveyed include Edam, Snipe Lake, Pleasant Dale, Saskatoon, Moose Jaw, Lemburg, Prince Albert, Canwood, North Battleford, Yorkton, Pelly, Melville, Regina, Kindersley, Swift Current and the Cypress Hills.

The results of this nationwide survey are scheduled to be released late in 1972 or early 1973. They will let us know how extensive our concern should be and where the focus of attention should be for the health of Canadian people.

## TIME CHANGE

From June 22 - July 29  
Moccassin Telegraph  
will be heard from  
9:05 - 9:30 P.M. Thursdays  
on CKRM Regina

## Quiet Takeover Begins

Indians have begun their quiet takeover of the Lebret Residential School.

A board has been elected from 24 southern bands to run the Indians' student residence. With a \$5,000 grant from Indian Affairs, board members are travelling through southern Saskatchewan explaining what the new directors expect from parents and students if the new system is to work.

Enoch Crowe of Piapot reserve, Fort Qu'Appelle, chair-

ment's target date for the Indian takeover is April, 1973, but the parents would prefer to begin in September with the new school year.

The school serves the bands in the Touchwood-File Hills-Qu'Appelle and Yorkton districts. The 13-man board will begin by running the residence and take over the classrooms a year later.

Emil Korchinski, Indian Affairs regional superintendent for education, said this school takeover, unlike others in Canada, is occurring on a totally co-operative basis.

"We feel it will be a success because we are not dealing with emotions. It is not a confrontation process. We are all working together and we'll develop good management this way among the Indian people," he said in an interview.

The Federation of Saskatchewan Indians supports the idea of local control and this is what this is, he said.

The curriculum will be changed when the school comes under Indian control, Mr. Crowe said Cree will replace French.

"The main aim of Indian people running the school is to foster Indian culture and education in an Indian way," he said. The new Indian board will be able to assure the provincial government that Lebret school will offer equivalent academic training to meet provincial standards.

"We're fully exposed to everything in white society but total integration is harmful because the children were not even finishing the junior grades. They get diverted to urban centres and involved in crime," Mr. Crowe said.

In the residence, the Indian board will try to hire a complete Indian 51-member staff. Mr. Crowe said the board will look for Lebret graduates and try to get them back.

"We'll have a body of councillors to fill the communication gap which has developed between students and parents and staff. We want the children to learn how to get along in everyday life and we'll have resource people to help them," he said.

The only question now is land ownership. Indians want the school land declared a reserve for tax reasons. Mr. Korchinski said the actual school buildings are federally-owned but the land title is being studied. It is possible the Indian board could lease the land and buildings, he said.



## Mervin Dieter

Changing People not easy

As everybody is aware, in the early days of the N.W.M.P. the only transportation was horseback riding, democrats or buggies, etc. Therefore, it was very necessary to have plenty of hay, oats, and the like, on hand for the horses. Their horses were the pride and joy of the N.W.M.P. and were probably the best groomed and trained horses in the country.

The duties of the N.W.M.P. were very diversified and time was not always available to grow or cut enough hay for their horses. It was necessary to purchase a great deal of their hay and much of this hay was bought from the Indians. Many horses were kept in a particular N.W.M.P. training barracks in which the closest Indian Reserve was some 30 to 40 miles away. The hay was hauled in all kinds of weather from 40 below to 90 degrees above. In this particular barracks there was a very conscientious young trainee who was very concerned about the Indian people and he was very anxious to help and promote the well being of the Indians and in changing the ways of the Indian people.

This particular young N.W.M.P. dealt with a couple Indians from the nearest Reserve and became very close friends with them and whenever these two friends of his brought in their hay, he was always there to help them unload. Being very close to the Indian people he was very affluent in their language and he never lost an opportunity to talk these friends of his into trying to change their ways and accept some of the white man's values.

After a number of years it began to get to his friends and they began to discuss between themselves that they should perhaps take some advice from their friend and . . . try some of the things he wanted them to do. However, they couldn't decide what should be the first thing to try. They finally decided that they would ask their friend, the young N.W.M.P., what would be the best thing to try first when they take their next load of hay in. The weather was very cold, approximately 30 degrees below zero, but this weather did in no way deter these Indians from delivering the hay when needed. On their arrival with the hay at the barracks and unloading it into the hayloft, they informed their friend of their decision and wanted to know what would be the best thing to try first. This made their friend very happy. His many talks with his friends were going to finally pay off. After the hay was unloaded, a long discussion took place and as these Indians dressed in the traditional way of the Indians it was decided that they should try the white man's way of dressing. They decided that they wanted to dress like the N.W.M.P., as they liked colorful red coats, stripped pants, etc. It took a lot of explaining and discussion to get them to understand that it was only the N.W.M.P. that could dress that way and it looked like all his previous talks with his Indian friends were all for naught.

However, being a very determined young man he finally persuaded them to dress like anybody else except with the outside clothes of the white man. It was necessary for the young N.W.M.P. to do a lot of explaining. However, this was not enough and it became necessary for this young man to undress in order to show what the white man wore underneath their own clothing. As I mentioned before, this young man was very conscientious and determined person and was prepared to go to any lengths to win his friends over to his way. It was at a great risk of catching cold or pneumonia that he undressed in the cold 30 degree below weather with much chattering of teeth and shivering, explaining in great detail what each garment was called and what order they were worn. In those days what was worn next to the skin was a garment called a combination made of wool and was very warm with buttons all the way up the front and one button at the seat which held a flap at the back closed. He explained how necessary it was to keep this buttoned up at all times as this was very necessary in order to keep their bottoms warm.

After each item of clothing was explained and the young officer was back in his clothes, they proceeded to the nearest clothing store to buy their new clothes. Having bought their new clothes and properly dressed as instructed, they began their journey back to the Reserve and were very anxious to show off their new clothes to their friends back home. As they were nearing home, nature began to call one of them to do his duty. Of course, in those days there were no picnic grounds or rest rooms along the way so it was very necessary to use the nearest or handiest grove of trees or bush. So they pulled off the road to the nearest bush and jumped off their sleighs and entered the bush where the snow was four feet deep. It was necessary for him to dig or clear a spot in the snow like a cat and do his duty. It was also necessary for a whiteman to do this also. But the problem this Indian had was not being familiar with the white man's clothes. In asking his friend what he should do, his friend informed him that he thought it would be necessary to strip down to his underwear which were the combination type with the flap at the back and one button. After having stripped down to his underwear, he was still in a dilemma and his friend told him that maybe he should unbutton the flap at the seat to which the other replied very vigorously that they were told by their N.W.M.P. friend at the barracks that they were not to unbutton the back flap as they would bet their bottoms cold. His only alternative was to take his underwear off and do his duty as nature calls. Stripped naked, as he sat in the hole he dug in the snow at 30 degrees below, he began to have reservations about the whiteman's clothes and vowed as he was very vigorously shivering from the cold that he would never wear white man's clothes again.





## Chief David Ahenakew

In the past few months, we have heard and seen many things happening in the reserves and within the province. I think the changes that are taking place with the Indian Leadership in this province at the reserve level are good, particularly in the area of law and order.

You are aware that the Commissioner, the Attorney General's office, the R.C.M.P., Indian Affairs, and the Federation are travelling from district to district discussing the type of policing that should be taken up by the Indian people. Within the reserve there are many things that are always bothering the Indians about Law and Order and I think it is about time we took a good look at our own situation at the reserve level to see how prevention of crime can be tackled rather than policed as it is now.

You are going to have to decide what type of policing you need, and how this prevention of crime can take place. It is very important that we consider this seriously. It is not good to see so many of our Indian people in trouble with law all the time. There is something seriously lacking. I don't know whether it is the attitude of the Indian people or the attitude of the policeman or the public in general that is the root of the real cause of the situation that we find ourselves in.

I think we all realize the need for good police services in the reserve. A policeman, in my opinion, is a man that teaches you about the law and if you break the law and it is your fault you should be convicted. But nevertheless, there are many Indians across the province that don't know their rights as citizens, and their rights as Indian people. Unless they are aware of this the only way we are going to get any positive results in terms of knowing the law is for the policeman to be working with us rather than to be policing us such as is the case today.

It is only in this way that our young people are going to learn to respect law and order. I hope that the Chiefs that are going to be called will express their views and experiences with the law and what they think the law should be like and how it should be applied on their particular reserves.

I know that there are many policemen that are very unjust in carrying out their duties as law officers. At the same time I think we have certain responsibilities in this area.

The Chiefs and Councils are really the persons that can apply certain rules and regulations that must be applied for all people.

At one time the Indian people were the most law abiding people in the world, never mind the country, and I think such is the case yet today. I think it is a great big misunderstanding that exists between the policemen and the Indian people. I think it is a lack of communication that definitely exists and unless we can correct this situation we are going to continue to see our people in these correctional institutions or penal institutions as we have them today.

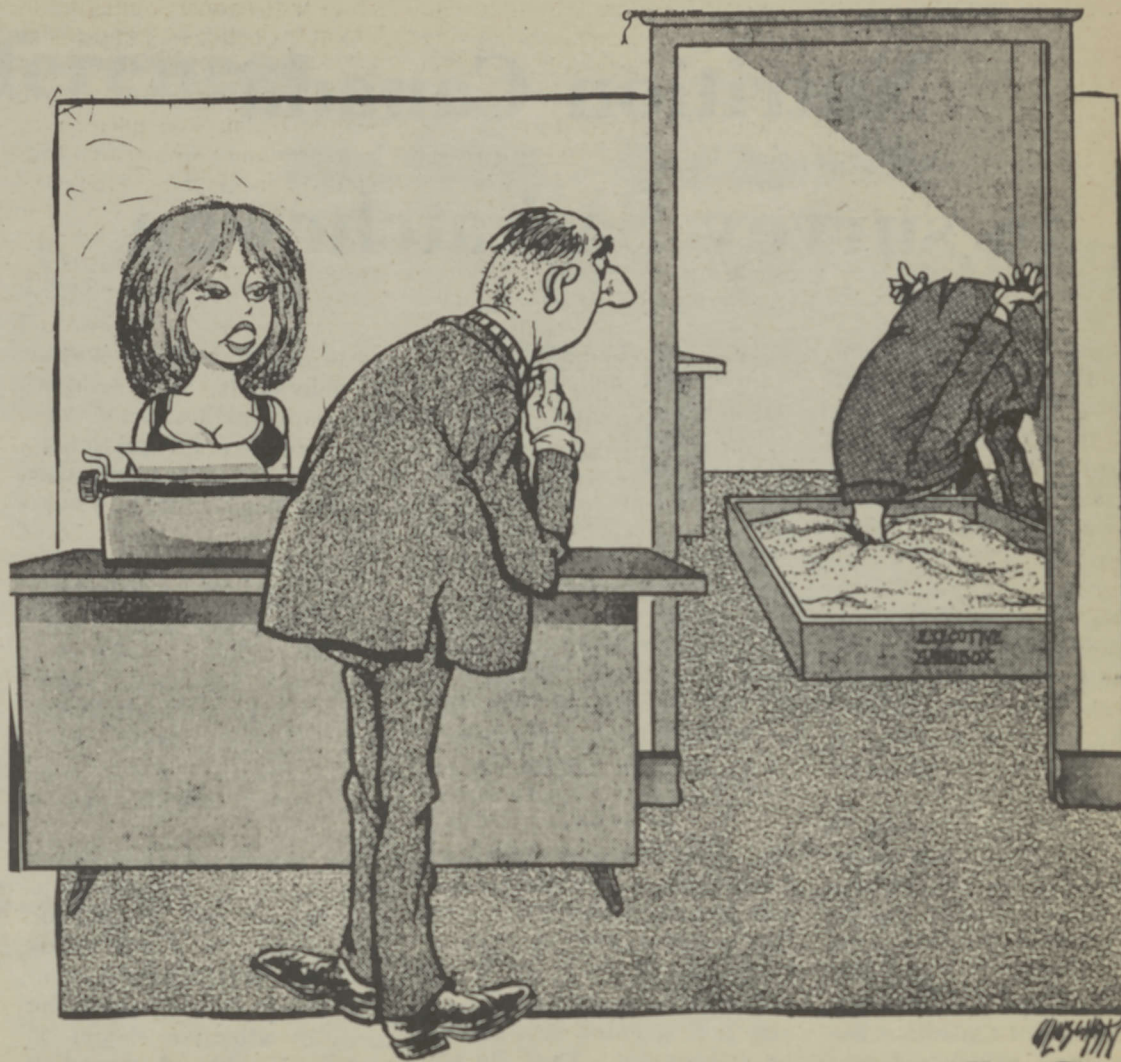
The only way I can see beating the unconcerned, dictatorial and unjust policeman is to stay within the law. You beat them in their game and if he chooses to give you a rough time then you have all kinds of repercussions that you can apply. There are all kinds of avenues that you can use to correct the policeman's attitudes. Nevertheless, we have certain responsibilities to which we must abide to, that are applied for people's protection.

Secondly, I think it is important that we realize where we stand in the area of treaty rights. We keep saying, and rightly so, that the treaties are being broken, particularly in the area of health. I have indicated before, the provincial government and the M.P.'s of this province are working hard at correcting this situation and we have every reason to believe that this will be corrected in the near future.

There is a small group of people in the Battleford area that are saying that the Executive of the Federation is in favour of closing down the Indian Hospital in North Battleford. This is not true; this is an outright lie. I would like to tell those people that persist in saying that we agreed to it, that they are a bunch of liars. They better straighten up, otherwise they are going to lead their own Indian people down to destruction and these are the type of people that you the leadership of each reserve has to get a grip of.

Yes, we have rights but sometimes we break our own rights and this is one thing that we have to be careful of. We are trying to do everything we can to educate the Indian people about their treaty rights. I think this is everybody's responsibility. Unless we can understand and live within the terms of those treaties, and whenever something goes wrong, we'll have nobody to blame but ourselves.

Certainly the federal government wants to shirk their responsibility in this area and end the treaties.



"I'm sorry, but Mr. Chretien is up to his neck in work on the Indian problem, at the moment!"

## A Letter to the Attorney General

On June 6, 1972 in the City of Saskatoon there was an incident of gross discrimination against my children who were attending school at St. Gerards Elementary School in Saskatoon.

It is my contention that the school principal did not carry out his duties in bringing about a solution to the shameful incident.

My children and my wife

were spat upon, and stoned, tried to be run down by bicycles and kicked, called names and generally ridiculed by a large number of white school children.

My wife tried to get some action to rectify the situation by trying to get in touch with the principal of the school. Failing to get any response she next called the Saskatoon City Police who were equally apathetic on the issue.

My children have been integrated in schools in Calgary, Regina and Duck Lake and finally at Saskatoon where they were subjected to the deplorable treatment that they received. I have decided to pull them from the school and have returned them to the comparative safety of the Reserve at Broadview since the law enforcement and School officials in Saskatoon could not guarantee their safety at school.


I am also protesting the "Little Rocks" and general "deep-south" lack of action taken by everyone concerned at the school and law enforcement people in Saskatoon.

It is only fortunate that none were hurt or injured by this confrontation between 60 - 100 white children against a few Indian children.

As can be expected in a case like this, the Indians' side of the story was not believed by anyone investigating the incident.

I feel that the principal of the school should have shown unbiased judgement rather than place all of the blame on my daughter who was involved in a fight with a white girl. My daughter had experienced sly remarks concerning her race and ethnic until she took retaliatory action by accepting a challenge to fight.

Hubert Gunn  
Kamsack



### The Saskatchewan INDIAN

The monthly Publication of the  
Federation of Saskatchewan Indians.

Second Class Mail registration No. 2795

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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.  
Signed articles and opinions are the  
opinions of the individuals concerned and  
not necessarily those of the Federation.

But as long as we stick together and as long as you understand what the treaties are all about, there's not very much they can do to break them. So, I ask each and every leader of the province and their people to stick together, learn to live within the terms of those treaties and do not abuse them; do not misuse them and do not over extend them, but live within them and they will always be safe for your children and their children.





**LETTERS TO THE EDITOR**

The word rehabilitation has become quite acceptable to a lot of people that have taken the word literally. But rehabilitation, as it pertains to people who are imprisoned in institutions can be a word that is of a controversial nature. This is due to the fact we have become quite aware about the failure of prisons or institutions supposedly designed to rehabilitate the life of any individual that has become subject to incarceration.

In this case the word rehabilitation would be interpreted to mean a restoration of an acceptable state of mental and moral health through treatment and training.

As an inmate and a constant recidivist to these federal institutions I would like to set aside the prejudices I have for any institution designed to re-instate in good repute the mismanaged life of an individual, in order that I can correctly evaluate the situation without being biased because of personal feelings. In prison we live in a artificial society which is a small replica of the society outside. Within this society live people that differ characteristically and that are gifted with different ideals. The one similarity we share is that we are all temporarily deprived of our freedom but as human beings we are unique. Because of this uniqueness as people we have our individual faults that originate from different needs and these needs could be different in nature. There is no penal institution designed to facilitate or cater to the needs of every person that is imprisoned. Therefore the institutions are yet inadequate to administer rehabilitative care, thereby they are still only oriented for custodial care. The realization of this situation is best understood by the people who are incarcerated in these institutions because they live by the system and they are the ones mostly affected by it.

A great deal of hypocrisy is shown from the administrators of these institutions and by the people of the judicial system by publicly verbalizing and praising prison rehabilitation when in fact they know it doesn't exist. Society is generally pacified through this lip service about an infallible rehabilitation system. Therefore they are justified in seeing a person committed to prison for years. Upon ones initiation to prison he is automatically stripped of all his rights and is thereby subject to live a regimental way of life till the day he is released. During the imprisonment you are generally bombarded with the word responsibility but you are in no position to exercise any degree of responsibility. So on what basis can anyone carry out any sense of responsibility upon

release? If in fact they can retain any responsibility the credit can never be due to any institution that has previously stripped him of all the dignity of being a responsible person.

Prison institutions have recently changed names from such names as jail to correctional institutions but the names changing will never bring any justification to the people whose lives have been destroyed by the dogmatic penal system that exists only because it serves employment for a lot of people in this country.

In this institution fifty per cent of the population consists of Indian personell and I as-

sume that ratio is the same in other institutions. I know that in fact the word rehabilitative care is almost nil for these people, because in here there is a tendency for priority to what little training that one can receive.

This type of subtle discrimination exists in society which has in fact pressured us to resort to whatever available means there were to insure security in our lives. But there has also been a neglect and disregard for these Indian people by their own people.

As an Indian and a prisoner I have not become critical towards the leaders of our people simply because I am

inclined to be jealous that they made it and have acquired acceptance within the mainstream of society. I am only dissatisfied that they have positioned themselves upon pedestals from where they disown and neglect the problems of their own people. Incarceration for our people should not be acceptable procedure simply because we believe it is a terent to crime, because it is not. We must try and take inventory of the elements that lead to our imprisonments and I am sure it is not because as people we are criminally inclined but rather have become victims of time and change.

The philosophy of Indian life

is related to the basic cardinal virtues of brotherly love and understanding. So why must this be dissolved by false pride and egotism simply because we have acquired a degree of materialistic property.

It is time also that we recognize and listen to the questions of our Indian youth who is in the process of determining where he shall go in the future.

Prison is not the place to reach a decision about the future. Nor is it a place that can bring restoration of an acceptable way of life as deemed by the word prison rehabilitation.

Merve Myerion

# 74th ANNUAL ONION LAKE INDIAN SPORTS DAY

## GIGANTIC PARADE — 11 a.m.

Best Wagon & Team  
Best Float  
Best Cowboy

PRIZES FOR BEST ENTRIES

Best Dressed Indian Family  
Best Car  
Best Bike

### HORSE RACES

FREE FOR ALL	1st	2nd	3rd
HALF MILE — 1 HEAT	\$15	\$10	\$5
HALF MILE RELAY	10	8	5

### BASEBALL TOURNEY

\$150.00  
(If Six Teams Entered)  
NO ENTRY FEE  
All Players Pay at Gate  
Phone Entries to Band Office, Onion Lake  
Phone 344-4755: After 4:30, 344-4775  
No A or B Ball Players Accepted.  
Entries Close at 4:30 p.m. June 30th

### PONY RACES

FREE FOR ALL	1st	2nd	3rd
HALF MILE — 1 HEAT	\$15	\$10	\$5
INDIAN PONY			
HALF MILE — 1 HEAT	15	10	5

### MEN'S & LADIES' SOFTBALL

\$125.00 \$10 a Win - \$15 Final

Men's 200 Yard Dash	\$2.00	1.50	1.00
Men's Half Mile Foot Race	5.00	3.00	2.00
Men's Hop, Step and Jump	2.00	1.50	1.00

All Kinds of Children's FOOT RACES with Good Prizes

### OPEN CHUCKWAGON & CHARIOT RACES

\$100 in PRIZE MONEY

1 Heat. Entry Fee \$10.00 to be paid by Noon, July 1st

### Point System Races; 1st \$25, 2nd \$15, 3rd \$10

1 - Open Barrel Race	3 - Potato Race	5 - Pole Bending	7 - Rescue Race
2 - Keg Race	4 - Ring Race	6 - Stake Race	

# SAT., JULY 1

Evening Performance **INDIAN DANCERS** in Full Costumes

Morris Lewis  
Prizes For Best Entries

Admission to Grounds: Adults \$1, Students 75c

THE MANAGEMENT WILL NOT BE RESPONSIBLE FOR ANY ACCIDENTS ON THE GROUNDS

LLOYD CHIEF, President RICHARD CHOCAN, Vice President DON CARDINAL, Secretary

DANCE AT NIGHT IN THE BAND HALL TROPHIES FOR ALL EVENTS

HENRY E. WHITSTONE, Director Picnic Grounds Available JUNE CHOCAN, Treasurer

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## Federation of Saskatchewan Indians Brief urges Government Board to wait for representation

The Federation of Saskatchewan Indians has urged the minimum wage board to reserve a decision regarding wages and hours of work for Native guides in the Northern Tourist industry.

The brief, submitted May 30 was in response to an application presented by the Outfitters Association and the Prince Albert Chamber of Commerce asking for exemption for the outfitters from the minimum wage, 8 hour day and 40 hour week.

"Employees cannot possibly work on a strict eight hour day and provide adequate service to the tourist trade," the outfitters association said, "an eight hour schedule for guides is impractical and undesirable."

While the Federation of Saskatchewan Indians concedes that it is often desirable for guides to exceed the eight hour day or forty hour week, it does not believe that guides should go uncompensated for extra hours. Hours of work and minimum wage legislation does not restrict people from working overtime. Rather such legislation protects the employee and assures him adequate payment for extra services.

The outfitters report stated "employees accept work in their isolated areas with the object of maximizing earnings by working long days and extended period." The Federation of Saskatchewan Indians reply to their statement is "in the case of guides, long days and extended periods don't necessarily coincide with maximized earnings. Guides are often engaged to work long days of up to 16 and 18 hours, at a flat rate which is frequently not even the equivalent of minimum wage for an eight hour day.

Guides are paid a flat rate for each day worked, ranging from \$8.00 to \$20.00 and often work up to an 18 hour day. The majority of the guides earn between \$12 - \$15.00 per day. In addition the guides are paid only for the days spent guiding. They are not paid for days of bad weather when they are not able to work.

The Federation of Saskatchewan Indians brief points out that guides rely on tips for the bulk of their earnings.

The outfitters brief said, "a rise in costs could well price our tourist facilities out of business". But the guides say, "We are not convinced that the employees and guides of tourist facilities should be the parties to subsidize the industry.

"The tourist industry has progressed well during the past few years, but the guides have not benefitted to any great extent from this program.

Philip Morin, co-ordinator of the Federation of Saskatchewan Indians Northern Survey, who has been working with the guides and helping them organize, said overtime,

### As a Sportsman...



### We Appeal to You

FOR YOUR SAKE AS WELL AS OURS, PLEASE DO NOT GIVE YOUR GUIDE BEER OR LIQUOR. HE CANNOT HANDLE IT. ONE DRINK CAN START THEM GOING. WE HAVE SEEN STEALING, FIGHTS AND NEAR DEATH AS A DIRECT RESULT OF GIVING LIQUOR TO THE GUIDES.

This notice posted on tables in the Arctic Lodge on Reindeer Lake reflects the attitude many outfitters have toward native people.

holiday pay and days off were virtually non-existent among the guides. Tips are an important supplement to their low incomes.

"There are outfitters who are reasonably fair but unethical outfitters are well known in each area," Mr. Morin said.

The native guides are widely scattered throughout the northern areas of Saskatchewan and are not organized and therefore, cannot negotiate effectively for more favourable wages and working

conditions.

"There is a group of guides who are now organizing in order to have a definite input into the thriving tourist trade and at the same time solve some of the problems that are facing them," Phil Morin stated.

"The guides recognize that their job situation is often exceptional but they would like time to present their case to the minimum wage board before any action is taken on the outfitters requests.



## Minimum Wage Only a Start

The faithful Indian guides immortalized in tourist brochures and sportsmen's T.V. programs are organizing and demanding a bigger chunk of the tourist dollar.

The tourist industry has progressed well in recent years but guides' salaries have remained much the same. Arctic Lodge on Reindeer Lake for example has paid their guides \$10.00 a day for the past 14 years.

A day's work can be as much as 16 - 18 hours.

Showing white people their way around this continent has been a way of life for Indians for generations. Hiada Indians showed Simon Fraser the way to the west coast. He then named the Fraser River after himself since he "discovered" it. Dogrib Indians showed McKenzie the way to the Arctic Ocean. Champlain, La Salle, La Vendre and others all explored the north west inside a canoe paddled and navigated by Indians.

Things haven't changed that much at the present time. Puffy overweight tourists chomping on cigars are taken out to good fishing spots where they drop in their lines and drag a few fish in. The Indian guide cleans the fish and returns the tourist back to a camp where chances are he has a steak for supper.

How long would a tourist camp last without the Indian guides to show the tourists around the lakes? Only Indians know the lakes with their hidden reefs and maze of islands.

La Ronge has been a tourist attraction now for over thirty years, but hardly any white people know the lake like Indians. What about the lakes like Wollaston and Reindeer that are much bigger and less well known?

Right now Indian guides are only asking for the minimum wage. Guiding is a special skill known by only a few so obviously the minimum wage is only the point where negotiations should begin.



Several recreation areas or parks, owned and operated by Saskatchewan Indians are now operational and subject to further development. These parks are situated on Indian land, located in some of the choice recreational areas of Saskatchewan.

Most of the development has been the result of efforts put forth by the Indian bands in each region, with involvement of various Federal and Provincial government agencies. The parks will be operated, maintained and expanded by the local bands.

#### Delta Outfitters Mutual Ltd.

Headquartered at Cumberland House, offer moose, goose, duck and bear hunting on package plan at \$35 per person per day. Fishing during the summer at arranged prices. For further information contact: Mr. J. B. Dussion, Manager, Cumberland House.

#### Johnson's Camp

Headquartered at Ile a la Crosse and offers two fly-in camps in northwestern Saskatchewan. Moose hunting in season on American plan at \$35 per person per day. Fishing during summer at arranged prices. For further information contact: Mr. Nap Johnson, Ile a la Crosse.

#### Kinookimaw Beach Resort

Located near Regina Beach on the south end of Last Mountain Lake. Six bands have just recently formed the corporation and the first phase of the project is presently in the early construction stages.

The first phase will include a cottage subdivision, a camp ground having 120 sites, nine-hole grass green golf course, public beach and picnic areas. Some of these facilities may be available in 1972, while the stage should be completed by 1973.

A later phase calls for the construction of a teepee village, with 30 such structures providing tourist accommodation. While they will simulate the actual teepee village homem, facilities will be fully modern.

#### Last Oak Park

Located between Round and Crooked Lakes, two miles east and 14 miles north of Broadview; offers fishing, swimming, boating, picnic and hiking. During winter months, ski facilities, include tow rope, equipment rentals, canteen and clubhouse. A road has been constructed from Jubilee School to the ski site. For further information write: Secretary, Last Oak Park, Broadview, Saskatchewan.

#### Makwa Lake Development

Located adjacent to the village of Loon Lake, on No. 26 highway, approximately 130 miles northwest of North Battleford. The resort has been taken over and managed by the Loon Lake Indian Band and includes 60 private cottages, 20 rental cabins, trailer accommodation, boats and motors, store and restaurant. Additional rental cabins are now under construction.

This area includes a chain of lakes set in a ring fashion and circle tour may be made by boat, with the inclusion of one portage. The area is beautiful Northwestern Saskatchewan parkland country and offers excellent vacation possibilities for families.

#### Mista - Nosayeu Outfitter Ltd.

Located between Miron and Pelican Lakes and on Chacheke Lake, adjacent to Pelican Narrows settlement; primarily a sports fishing area, excellent fishing is available for walleye, northern pike and lake trout. This is a big game hunting country too and canoe trips can be arranged. Facilities include rental cabins with electricity and running water, lodge, restaurant, trailer park, campgrounds, boats, motors and guides. For further information write: Secretary, Pelican Narrows, Saskatchewan.

#### White Bear Park

Located on White Bear (Carlyle) Lake, nine miles north of Carlyle on No. 9 highway; offers swimming, fishing, boating, water skiing, stores and souvenir Indian handicrafts. Additional services and facilities, including golf course at nearby Moose Mountain Provincial Park. For further information write: The Secretary, White Bear Lake Development Corporation, Carlyle, Saskatchewan.



# Lost Oak Ski Resort Phase 1 Completed

At the Lost Oak Ski Resort the board of directors, made up of David Acoose as general manager with board members from each of the four Broadview Reserves, are now looking forward to Phase II. The board members are: Chief Bill Frances and Fred Louison from Kohkewestahow, Chief Sam Watson and Jack Belanger from Ochapowace, Chief Ken Sparvier and Edwain Pelletier from Cowessess, and Chief Riel Acoose and Joe Williams from Sakimay Reserves.

Phase I is the laying out of the ski area, maintenance centre, the first nine holes of the golf course, the park roads, camp grounds, cottage subdivision, commercial core area boat rentals, cabin rentals, etc.)

Phase II will be recommended by the Evaluation Committee. If Phase I was a complete success; they go on to Phase II.

Phase II will be the adding of the second nine holes to the golf course and further servicing the camp grounds such as sewer and water. Phase II is really the upgrading of Phase I with some added extras. There is a Phase III which is the final touch to Phase II.

Mr. McLaughlin, the Environmental Planning Engineering Consultant for the Lost Oak Ski Resort, was very pleased with the skiing expedition for the winter of 1972. Although the staff had very little knowledge of what to expect in running a ski resort, the visitors from all over the

country were all very satisfied with the pleasant atmosphere provided from the instructors and the maintenance personnel. The staff picked up very fast and adjusted very easily.

Mr. McLaughlin is convinced that this is the best ski course made available anywhere in Saskatchewan and possibly in Manitoba. The snow making machine is unique. There are only three of this type in Canada. The one they have now is next to none; it's the best in operation.

The courses in general, he pointed out, are suited for beginners. He's seen guys who have never laced on skis before learning on the same day they came out. So all the ski enthusiasts who had dreams of being a skier your ambition

can now be a reality, at the Lost Oak Ski Resort.

The Indians from the Boardview district usually set one day of the week aside for themselves. The results were quite astounding. All the staff members and a few of the

other Indian people developed into keen skiers. The enthusiasm of these people is overwhelming. For the winter of 1972-73 they will be expecting more Jean Claude Killay's to be born right in their own midst at the Lost Oak Ski Resort.

## 2,000 Attend Pow-wow



Over 2,000 people from across Canada and the Northern United States attended the Second Annual Pow-wow sponsored by the Saskatoon Urban Indians on Victoria Day weekend.

Tents, teepees, tent trailers and many tents crammed the pow-wow encampment for the first pow-wow of the season; a fact made evident by the many light skinned legs of the dancers. Whether they were tanned or not did not interfere with the enjoyment of the crowd and dancers. Said Ed Lavallee, pow-wow co-ordinator: "This pow-wow is 100% better than last year's and next year's will be better still."

Special dances were performed during the three-day celebration as well as Indian dance competitions. There were 206 registered dancers.

Results of the dancing competitions were:

- Men's**  
Gordon Tootoosis, Poundmaker; Arsene Tootoosis, Poundmaker; James Peigan, Ft. Qu-Appelle.
- Women's**  
Edith Grey, Harlem Mont; Beverly Goodwill, Saskatoon; Alpha Lonebear, Lodge Pole Mont.
- Teen Boy's**  
Darryl Goodwill, Ft. Qu-Appelle; Bennett Quewezance, Gordon's Res.; Ronnie Lewis, Chitik Lake.
- Teen Girl's**  
Charlotte Wolfchild, Rocky Boy, Mont.; Brenda Beaudry, Mosquito Res.; Tina Baptiste, Red Pheasant.
- Little Boy's**  
Gerald Baptiste, Red Pheasant; Malcolm Tootoosis, Poundmaker Res.; Maynard Assiniboine, Gordon's Res.
- Little Girl's**  
Sharon Nighttraveller, Little Pines; Judy Nighttraveller, Little Pines; Annette McArthur, Prince Albert.

## Indian Club Sponsors Craft-Culture Day



Ven. Dr. Andrew Ahenakew  
Guest Speaker



Mr. Brian Little  
Pres. Indian Culture Club  
Canwood School



Dr. Zenon Pohorecky  
Guest Speaker

By Brian Little

On Friday, May 26th, a Craft-Culture Day, sponsored by the Indian Culture Club of Canwood School was held in the Gym at the Canwood School. Dominating one corner of the room was a large Indian teepee, erected by the students. Surrounding it were displays of Indian Culture — Indian beadwork, leather and beaded bags, dancers' costumes, as well as beadwork completed by Division II students during a beadwork class taught at the school by Mrs. Andrew Ahenakew, Mrs. Jehu Ahenakew and Mrs. Elmer Thall, sponsored by the Canwood-Sandy Lake Joint Project. Also displayed were Indian hammers, an Indian drum, as well as books and pictures prepared by the students in connection with a Social Studies project undertaken by Grade V on "Indians of Canada". The Indian Culture display included a large selection of items from the Albert Chatsis Museum of Indian Artifacts from Saskatoon.

The Art Display included paintings by Mrs. Grace Hogg of Saskatoon, on display courtesy Mendel Art Gallery, also paintings by Mrs. Elsie Kell and Mrs. Wallis Sinclair

of Canwood and Mr. Colin Little of Sandy Lake. Also displayed were paintings done by Division III students during a two-week art class held at the school, taught by Mr. Colin Little and Mrs. Elsie Kell, as a part of the Canwood-Sandy Lake Joint Project.

Division I presented a large and interesting display of Arts and Crafts from their school. The remainder of the gym was filled with displays from school and community, including displays by Cubs, 4-H, canoes made at school by the Voyageur Club, Craft Corner, as well as many individual displays.

In the evening, Mr. Brian Little, President of the Indian Culture Club, welcomed everyone to the Craft-Culture Show, introduced the special guests and speakers, who included: Mr. A. P. Broten, Principal of Canwood School; Mr. Lance Ahenakew, Chief of Sandy Lake and Principal of Sandy Lake School; Mr. Bert Cadieu, M.P. from Meadow Lake; Mr. Allan Ahenakew, Senator of the Federation of Sask. Indians and former Chief of Sandy Lake; The Hon. Mr. Ted Bowerman, M.L.A. from Shellbrook and Minister of Northern Affairs; Mr. M. Hnidy, Superintendent

of Parkland School Unit; and the two main speakers of the evening: Dr. Zenon Pohorecky, Professor of Anthropology, University of Saskatchewan and Ven. Dr. Andrew Ahenakew of Sandy Lake.

The Voyageur Club held a bake sale, and sold coffee and doughnuts throughout the day and evening.

In his remarks as President of the Indian Culture Club, Mr. Brian Little stated "The main purpose of organizing an Indian Culture group is to show all people that the Canadian Indian can associate together and plan together. It also shows that we as a people, can work among all Canadians in spite of criticisms and prejudices. We intend to remain Indian people and will not turn to belong to another race but we do wish to show that we are human beings just as everybody else is. In spite of all things we cannot by-pass the visible and inward effects of all the action that took place on this day. Hopefully all the people who participated as spectators, exhibitors or speakers will take this into consideration and realize the purpose and importance of our cultural activities."

### "Back to Batoche"

"Back to Batoche" is a yearly native gathering of Native people from all of North America. Last year's event had in excess of 6,000 people. At that time there was much concern over the fact that not all our brothers and sisters were invited.

Therefore, at this time we would like to invite you to "Back to Batoche" 1972. Batoche being the last battleground of our forefathers who fought so bravely at that time. The dates of this event are as follows:

- (1) There is going to be a "Back to Batoche"
- (2) "Back to Batoche" dates are as follows:
  - a. July 18 - 19 Annual meeting and Metis Society business.
  - b. July 20 - 21 - 22 Batoche festivities.
  - c. July 23 Finalize festivities and break camp.

Batoche is directly between Saskatoon and Prince Albert in Saskatchewan, Canada. Although we cannot make any guarantees we are hoping to be able to provide food rations for anyone who attends.

The majority of the festivities consist of Native games and most important, this will serve as an opportunity for yourselves and others of this continent to get together and exchange ideas.



# Government Fumbling in the North

Government in Canada has never assumed a more awesome responsibility than the wise management of the present northern boom. Development, which can enrich the nation, must not destroy the peoples who live in the north or the natural system they live by. As Jean Chretien, the minister responsible for northern development and Indian affairs, has said: "The needs of the people in the North are more important than resource development and the maintenance of the ecological balance is essential." Those are civilized words. They are more civilized than the record so far of the Trudeau government and of Mr. Chretien's ministry:

**Arctic law:** Two years ago Parliament declared Canada's sovereignty over the Arctic passages by passing a law to control pollution. That law has not been proclaimed. Ottawa excused itself on the grounds that the voyage of the U.S. supertanker Manhattan was not followed by regular traffic. Must someone be run down before we enact safe

driving laws?

**James Bay:** Ottawa joined Quebec in a "quickie" study of the environmental effects of this hydro-electric project, which could change the course of five big rivers, flood 5,000 square miles, change the ecology of one quarter of the territory of Quebec and destroy a hunting, fishing, and trapping economy sustaining 6,000 Indians and Eskimos.

That environmental task force was assigned last July, authorized in August, reported in December. For three days in September four members flew over the southern part of the project site. The rest was theory. Apologetic as it was, the task force conceded the impact on Indians was "potentially alarming". The project is bulldozing on.

**Wildlife:** What will seismic blasting and oil drilling do to Arctic animals and the plants they feed on? We don't know. To find out, Ottawa's own Canadian Wildlife Service proposed three things: A map survey to pinpoint critical wildlife areas; a scientific team working across the North

to draw up the necessary constraints on resource developers; a five-to-10 year study to detail damage to the fragile Arctic ecology.

The maps were done. There weren't adequate funds for the scientific survey. Only one scientist went into the field. The long-range program never started. In 1970 one of the wildlife service's directors complained of "our appalling" ignorance of Arctic ecology". It is only slightly less appalling now.

**Mackenzie Valley:** The wildlife service has put 18 men into the Mackenzie Valley, site of a proposed oil pipeline from the Arctic to the U.S. Midwest. They have not yet reported on the environmental consequences. Ottawa is not waiting anyway. In its understandable anxiety to steer U.S. oil companies away from a potentially dangerous tanker route down the B.C. coast, Ottawa takes the Mackenzie's

superiority as read.

Yet scientists have warned that the Mackenzie's banks can be crumbled into the river. A senior wildlife service man has said that "one pipeline break could cover the Mackenzie Delta with a layer of black crude oil that could never be removed."

These fumbles are only a fragment of the record in a background statement on the Arctic. Pollution Probe lists more. Their references to Mr. Chretien's department often show one of its concerns,

development; overshadowing the others, native peoples and their environment. Mr. Chretien's concern for the people has generated less apparent urgency than the imperatives of oil and gas development.

The interests of oil companies and Canadian Indians are interests in conflict. With responsibility for guiding development as well as Indians and their environment, Mr. Chretien runs a schizophrenic empire. If there is to be justice in the north, that empire must be broken up.

## Hire Native People First

The government is considering setting up labor pools and forcing employers to give northerners job preference to reduce unemployment in the Yukon and Northwest Territories, Northern Development Minister Jean Chretien said last night.

He told a conference on Arctic resources that unemployment is the most challenging problem the government faces in the north.

Labor pools and what he called "compensatory employment practices" now are being considered to fight the problem.

Labor pools would be organized in the western Arctic and they would supply a certain number of men each day on such jobs as highway or pipeline construction.

It would not necessarily be the same men each day - thus permitting native northerners to adjust to the new routine of fixed hours of work and letting them return from time to time to traditional pursuits of hunting and trapping.

Employers also might be required to compensate for disadvantages which prevent northerners from competing for available jobs through no fault of their own.

## Do's and Don'ts in Indian Affairs

*A memorandum from Peter H. Bennett, Assistant Director (historic sites), national and historic parks branch, Department of Indian Affairs and Northern Development, who asked the community affairs branch to set out a rough list of dos and don'ts for describing Indian events.*

Common phraseology and alternatives:

**Indians:** Indian people, native people, people of Indian heritage (the emphasis should be on the "people" - Indian is acceptable when saying Indian leader or Indian man/woman/child. Context is not important - cannot be derogatory i.e. goes Indian when).

**Aborigine, aboriginal:** Connotation can be acknowledgement of aboriginal rights - an issue which is currently most contentious. Better to use native people(s), indigenous people, etc.

**Buck:** Indian man, etc.

**Squaw:** Occasionally accepted; but not appropriate Indian lady/woman/girl.

**Scalp, scalping:** Totally unacceptable.

**Uncle Tomahawk:** Totally unacceptable.

**Brown white-man:** Most derogatory and unacceptable.

**Indian-giver:** Derogatory - do not use.

**Treaty Rights:** Exist in treaties, do not apply to all Indians, subject to wide interpretation today. Use with care.

**Aboriginal rights:** Government position is that such rights do not exist in law and therefore cannot be recognized. Indian people claim they exist, should apply in Canada, and are prepared to go to great lengths to attempt to prove their existence. Do not use term in any way that implies governmental acknowledgement of such rights.

**Hunting/fishing/trapping rights:** Highly contentious. Indian people claim such rights, and do have some accommodation; but references to these rights must be carefully phrased.

**Indian chief:** There are hereditary and elected chiefs. Care to be used in applying the term by first determining what kind of chief is involved. Also possible to use in a demeaning or derogatory sense, and care is needed.

**Massacre:** The Indian people say that when they lost a conflict the white man won a victory; when the Indian people won a victory it was a massacre. This word should be avoided.

**Consultation:** Indian people are most sensitive to this word. They feel the Government uses the word indiscriminately and to describe tokenism rather than full discussion. When using, be certain that there has been consultation.

**Paternalism:** Indians use this frequently to describe actions taken without full consultation with them even if that is impossible. Normally not used except when reflecting Indian viewpoints.

**Redskin:** Unacceptable.

**Brave:** Usually acceptable in a historical sense. Currently out of use, and when used, care to be taken.

From the Toronto Star



# \$2,300.00

## DRIVE-IN

# CASH BINGO

## FRIDAY, JULY 14 - 8:00 P.M.

### THUNDERCHILD RESERVE COMMUNITY CENTRE

#### 10 BIG GAMES

1 GAME for \$1,000    4 GAMES for EACH \$100

1 GAME for \$500    4 GAMES for EACH \$50

10 DRAWS FOR \$20 EACH ON ADVANCE TICKET SALES!

#### Admission By Master Card Only

MASTER CARDS ..... EACH \$3.00

ADDITIONAL CARDS ..... EACH \$1.00

The Committee is not responsible for accidents on the grounds.  
Proceeds to Thunderchild Arena Fund.

#### ADVANCE TICKETS

AVAILABLE AT .....

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Concession On Grounds

Refreshments Available

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See us for the latest information on the 10 Big Games, 1972, in his report, Mr. Downing, Colman and Alex Primeau.



# ALCOHOLISM, SUICIDE CLAIMED WIDESPREAD IN R.C.M.P.

Alcoholism and suicide have become serious problems within the ranks of the RCMP due to low morale, says an article in the July issue of Maclean's magazine.

Claiming that RCMP officials perjure themselves in court, persecute Indians to build up arrest statistics and falsify reports, the article says the force "isn't concerned with morals, it isn't concerned with justice, truth, it isn't concerned with the public or its men, it is concerned only with increasing its power by polishing its image."

The story appears under the byline of former corporal Jack Ramsay and is entitled My Case Against The RCMP.

Ramsay says that some of

the officers on the force are so inept they can maintain discipline only by fear and mistreating the lower ranks, who in turn often persecute the public.

"I watched fellow members lying, falsifying records and ignoring suspects' rights until I came to dislike putting on the famous scarlet tunic because it made me feel like a hypocrite," he says.

The Globe and Mail quotes RCMP Commissioner W. L. Higgit as saying in an Ottawa interview that there is no foundation to the charges.

"We are the finest, most efficient police force in the world. Our morale is the world's highest."

Commissioner Higgit told the newspaper he had not

read the magazine article but excerpts read to him suggested "we clearly have a disgruntled ex-member."

Ramsay left the force of his own accord in 1971 after 14 years of service. He says that the incident that finally made him resign involved an Indian constable accused of getting a young white girl pregnant.

"After investigation, the force had hushed the whole thing up because if an Indian was discharged, people might think the force prejudiced."

Ramsay says the smart RCMP officer sees that his safest course is to do as little as possible. He shies away from difficult cases, discourages complaints and to escape disciplinary action for breaking rules, as he must in order to

function, he begins to think and act self-protectively, he says.

"He fictionalizes the daily diary that he hasn't time to keep up, he pads the expenses that the force allots with such niggardliness, he submits investigational reports that show him following policy that would have been ridiculous in his circumstances."

Ramsay says the RCMP commissioner steps into a dream world once a year when he makes inspections of all divisions, walking down lines of men in smart dress uniforms who never register a complaint.

"And then he goes back to Ottawa and reports that morale is high. He has seen only what he wants to see and

heard only what he wants to hear: that everything is just fine in the finest police force in the world."

Ramsay says the force creates fear and guilt in a man, builds intolerable pressure, then ignores the resulting problem until it blows up and threatens the image.

"The only figures on suicide in the RCMP I have seen are for the 10-year period ending September, 1964," he says. "Of 123 members who died in service, 14 were suicides — by percentage, a thousand times the national average."

"Two were drinking heavily, five were depressed, one was schizophrenic. Six of the 14 were undergoing investigation or disciplinary action."

## Proposed Policing On Reserves Discussed

Representatives of the R.C.M.P., Attorney General's Department, F.S.I., Indian Affairs personnel from Regional office along with the chiefs from the Yorkton District were on hand to discuss policing that is greatly needed on the reserve.

A few of the items discussed at this special meeting at the Yorkton Legion Hall on June 9, 1972, were: The need for a greater presence of law and enforcement on the reserve, the increased amount of drinking and intoxication, a stepped up counselling service and also some direct involvement from the Indian people, and funds to be provided for a stepped up form of Policing on reserves.

COMMISSIONER Ross explained the qualifications needed for the special constable to get into the police force are: at least have a grade eight education, can be married, ambition can be an asset, but they will have a close look at the individual.

The aims and objectives of the force were summarized by Mr. Clark from the Indian Affairs branch. The Indian Constable to be appointed by the band at no extra cost to the reserve. Supernumerary constables to be employed by the Indian Affairs Branch and to provide the salary. There is a possibility of providing dollars if there was an agreement between the R.C.M.P. and the Attorney General's Department money to be secured in order to provide a greater number on the force to do preventative work.

The Indian police will be given titles as Special Con-

stables because Commissioner Ross explained, the hiring regulations are different from the R.C.M.P. The commissioner confirmed it would take about five years for a member to be fully trained to the R.C.M.P. level.

Mr. Kujawa from the Attorney General's office further stipulated, the Special Constable would be a member of the R.C.M.P. He would be paid by the R.C.M.P., eligible for promotion, eligible for retirement and other R.C.M.P. benefits. He would be responsible to the force and the force only. The reserve will have no jurisdiction over him.

Commissioner Ross stressed that the Special Constable would have the same type of R.C.M.P. inservice training, wear the same uniform, use the same equipment and as-

sured that he will be treated the same as the other members of the R.C.M.P.

Solomon Sanderson from F.S.I. brought the question of two-way radios to be supplied to the Special Constable. The Commissioner assured him that there was no problem in that category.

The question of housing for the Special Constable would be strictly left to the choice of the Constable himself. He would live on or off the reserve.

If any of the bands in Saskatchewan have any able bodied men in mind to be trained as a Special Constable, contact your Community Development Worker for F.S.I. He should be able to give you information on how to recruit your man.

Opportunity only strikes but once, take advantage of it while it still knocks.

## Legal Assistance Program

Seven Law Students and six court worker trainees are currently involved in a legal aid assistance program located in the town of Duck Lake.

The trainees are: Eric Dillon from Onion Lake; Lawrence Cameron from Beardy's; James Bird from Meadow Lake; John Smallchild from Beardy's; Judy Smallchild from Beardy's; Lorraine Pocha from McDowall; Eric Sauve from Duck Lake and Martin Gazanokos from Meadow Lake.

The law students are from the University of Saskatchewan Campus at Saskatoon and included with them is Val Night-

traveller from Little Pine Reserve.

The group is supported by a grant from the Opportunities for Youth Program and some financial assistance from the Metis Society of Sask.

As well as working in the Duck Lake area, they also have an office in Meadow Lake and are working in the Buffalo Narrows, Isle La Crosse and La Loche area.

The group is limited in their actions but act on cases that are under summary convictions such as liquor offences. Also they have the resources to apply for legal aid when necessary.

## Indians Can't Handle Liquor — B.C. Judge

A British Columbia Supreme Court judge recently cited the "outstanding tragedy of the Indian people — their inability to handle liquor" as the cause of a March 14 shooting incident involving an Indian youth and eight RCMP officers.

Mr. Justice J. G. Gould made the comment sentencing Kenneth Donald Patrick, 16, to two years less a day definite and two years less a day indefinite on a charge of discharging a firearm.

Patrick pleaded guilty to the charge and admitted firing 15 to 20 shots at RCMP officers crouched behind their cars in Fort St. James, 30 miles northwest of Prince George.

Mr. Justice Gould noted that Patrick had had 17 juvenile convictions since he was 13 years of age and said he was "a victim of his environment."

"The environment is as ap-

palling as his record. He has been cursed with it ever since birth. The home devotes itself exclusively to drinking. This is no surprise."

The Supreme Court judge said he has taken note of an extremely high crime rate among Indians during his seven years on the bench, and said liquor was involved in virtually all of the offences committed by native people who appeared before him.

"I don't know when the Indians will realize that virtually all their trouble comes from liquor," said Mr. Justice Gould. "This is not the fault of the white man — it is a lack of self-control of the Indian."

No one was injured in the Fort St. James hootout and police did not return the fire. Mr. Justice Gould heard evidence that Patrick had been drinking heavily prior to the incident.

## First Indian Woman Elected President

Striking a blow for women's lib, the Prince Albert Friendship Centre elected their first Indian woman president.

Mrs. Lorraine Standing, an urban Indian from Round Plain Reserve, was selected by the board to serve as President for 1972-73.

Also elected for the executive were Noel Dyck, Vice-President; Bill Miller, Treasurer and Olive McArthur, Secretary.

Acting President Bruce Fotheringham gave the president's report. Former president, Jake Mike, was unavailable as he was transferred to Regina during the year and had to vacate the presidency.

In his report, Mr. Fothering-

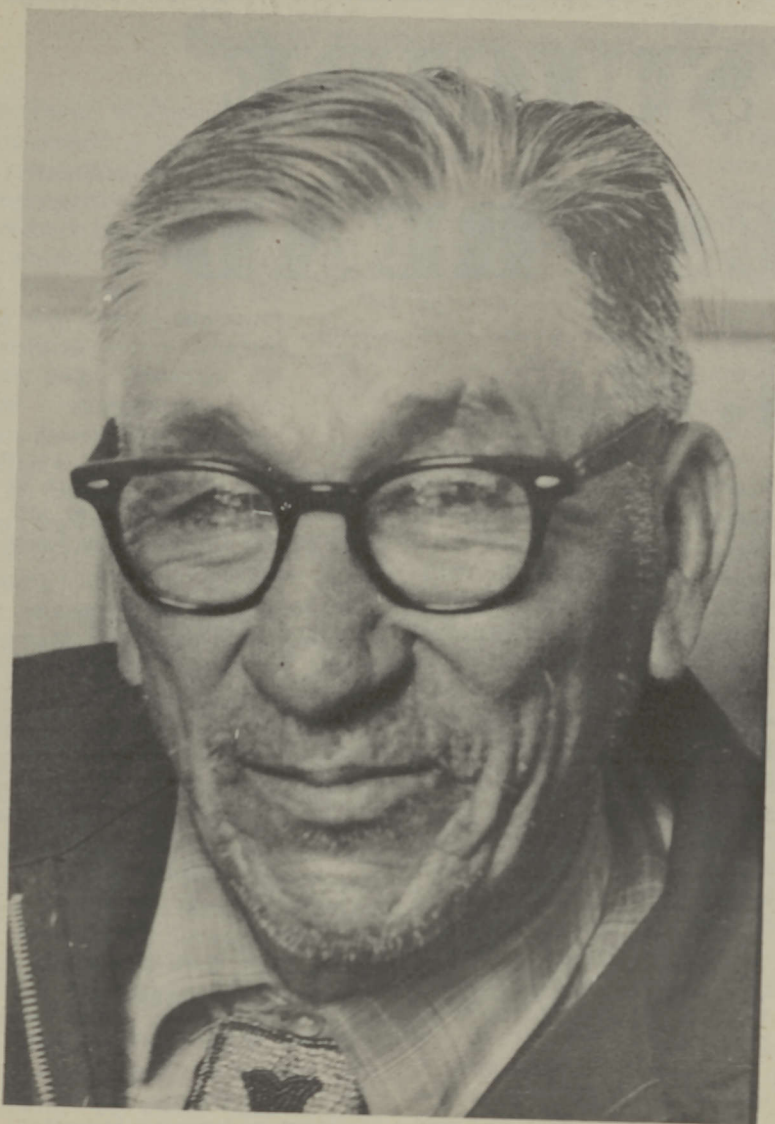
ham commended Vern Turner and Vic Thunderchild for the fine job they did the previous years.

Ron Cherkewich then outlined the centre proposal for a courtworker program. The program will employ four workers; one in Prince Albert, North Battleford, La Ronge and Big River. This program will be a test project for a provincial system.

Also elected to the Board of Directors were: Bruce Fotheringham, Frances Short, Mike Pocha, Dave Lawson, Ron Cherkewich, Cliff Starr, Stephen How, Jean MacKenzie, Lawrence Joseph, Doug Cuthead, Ed Thunderchild, Stan Golar and Alex Primeau.



## History of Little Red River Reserve



as told by Angus Merasty

Little Red River Reserve about 40 miles north of Prince Albert is unique in Saskatchewan in that it is not a separate band but belongs to two reserves, Montreal Lake and La Ronge.

Little Red River has no Chief but four councillors are elected, two for each of the bands.

The history goes back to the late part of the last century. On February 16, 1889, people from La Ronge and Montreal

Lake gathered at the mouth of the Montreal River at the north end of Montreal Lake. The reason for this meeting was for the signing of Treaty Number 6.

James Roberts was chief for La Ronge and William Charles was chief for Montreal Lake.

Councillors for La Ronge were Amos Charles, Joseph Charles, Elias Roberts and John Cook. Montreal Lake Councillors were Benjamin Bird, Isaac Bird, Patrick Bird, and Moses Bird.

No land was allotted at the time of the signing as the people were trappers and fishermen and ranged over the entire area south of Foster Lake and north of Waskesiu.

In 1873, things began to change. Archdeacon Mackay who was principle of the old residential school located near the present site of the Saskatchewan Penitentiary visited with Chief James Roberts.

Archdeacon Mackay was a Metis who spoke fluent Cree. It is said that he travelled on foot with only a pack on his back and lived off the land.

The Archdeacon spoke with the Chief in La Ronge. "Some-day," he said, "all this land will be taken, the fish and moose will disappear and you will be destitute."

Farms will never disappear but will grow in value."

The Chief thought about this for a long time. One day he told his wife to make three pairs of moccasins for his long journey. His wife got the help of some other ladies

and next morning she gave him his moccasins. The Chief then travelled by dog team down the Montreal River across Montreal Lake where he met Chief William Charles. Together the two of them went to Prince Albert.

Archdeacon Mackay interpreted and the two chiefs gave their case to the government officials. Philip Halket, 105 year old resident of Little Red River Reserve recalls that the two chiefs never gave up, they continued, through the Archdeacon to write letters and pressure government for land.

Finally in 1896, land was set aside south of Prince Albert National Park for those members of Montreal Lake and La Ronge who wished to farm. This was a 99 year lease but the Chiefs were unaware of this.

It was difficult at first. The people from the north knew nothing about farming and those that moved down continued to trap and hunt. Only a few attempted marginal farming operations.

In 1946, Mrs. Jones, an Indian Agent presented a petition to the people that the land was only on a 99 year lease and since the people had not become farmers they would have to give up the land and move back north.

Councillor William Bear wrote three letters to Indian Affairs in Ottawa. These letters were unanswered and returned to Indian Agent Jones. Angus Merasty, "a member

of the land and now a Senate member in the Federation of Saskatchewan Indians then wrote to Premier T. C. Douglas. At that time, there were 15 Indian Veterans on Little Red River who had seen active duty overseas.

"Why do we not get land after we fought for this country? It is a shame that we return home to live a hand to mouth existence," Mr. Merasty stated in his letter.

The Premier forwarded the letter on to CCF Leader Couldwell who in turn handed it over to C. D. Howe who was in charge of Indian Affairs.

The letter returned through T. C. Douglas stating the matter would be brought before cabinet when they met.

In March 31, 1948, the reserve was confirmed in perpetuity by the Governor General of Canada.

Since that time the people of Little Red River have gone on to clear land and build up their farms. The farmers now are second generation and are much more knowledgeable than their fathers who originally settled the land.

Fifty sections are also leased out which brings in an average annual income of \$75,000 on to the La Ronge Band.

It was through the wisdom and courage of the old people like Chief James Roberts and the foresight of Archdeacon Mackay that the dream of a reserve for farming became a reality.

## A Tale of a Squirrel

Translation of Stories by the Late JOE SAMSON

by STAN CUTHAND

It was in the fall of the year, after the first snowfall that we were at Snipe Lake. Lynx were then still plentiful. My father, Old Man Samson, went hunting lynx, and took his dog with him. He killed some lynx and started on his way home later that evening. Because it was getting dark, he feared the shadows. Suddenly a squirrel yelled at him. He was greatly frightened by this little beast, so he put his rifle down and attacked it. He kept abusing the squirrel until it was too tired to defend itself, but he did not kill the squirrel, and eventually he allowed it to escape. My father continued on his way home.

Not long after we moved camp to Buffalo Lake to hunt buffalo. There was no other source of food at that time. Truly there were so many of them that it was impossible to count them. The snow was deep and it was very cold. It was about 50 - 60 below. In spite of the temperature, the people moved camp every morning. The men rode ahead on buffalo runners to chase the buffalo while the women folk moved camp. The buffalo were about in large numbers. The men carried muzzle loaders and while the women travelled during the day they saw the men chas-



ing buffalo across the frozen snow covered lake. The women often stopped to warm themselves by a camp fire.

At the end of the day, they finally stopped to camp and waited for the hunters. Soon after a hunter arrived and said they had killed ten or more buffalos. He also informed us that Old Man Samson had loaded his rifle and fired five times until his fingers froze and prevented him from hunting further. The hunter thought that my father did kill five buffalo and that he would lose his fingers. He arrived late to the camp, and suffered so much that he was unable to sleep. The whole camp had a restless night, not only because they worried so much for my fa-

ther but also because they ate so much fresh meat.

Towards morning, my father Old Man Samson fell asleep. He dreamed that someone came down from the sky to see him, who said, "Are your fingers sore?"

"Yes", he replied, "my fingers are sore."

"Do you think that you will never use your fingers?"

"Yes, I do think I will never use my fingers," replied my father.

The "other-world-being" replied, "you will be able to use your fingers again. They will heal, but that squirrel you abused was not that tired when you allowed him to escape."

With those words my father woke up. From that time on he never abused a squirrel. That was Old Man Samson.

## Communication Workshop

A communication workshop was set up at Badgerville recreation hall on May 15. Representatives were present from various organizations. All members were mostly concerned about drug abuse, excessive alcoholic intake and recreational activities.

Richard Kay and Collin McArthur, who represented the Smoke Signal Program of the Federation of Saskatchewan Indians brought up the topic of the youth movement.

Walter Stonechild, a councillor for the Native Alcohol Council, gave an interesting talk on alcoholics and glue sniffing. Mr. Stonechild stated "Glue sniffing is considered a very dangerous drug which of ten leads to mental retardation", and probably death. He showed films and handed out pamphlets to read. He stressed the fact that you should know what you are taking like knowing the depth of water before jumping in.

Pam McCalum, a recreation director from the Federation of Saskatchewan Indians outlined her duties as a co-ordinator for female activities. For male recreation, Vern Bellegard spoke on behalf of the Federation of Saskatchewan Indians.

Later on in the evening we had a panel discussion on court procedure and what is within the law.

We were very fortunate to

have Magistrate McLean, Lawyer Joe Glass, Probation Officer Adrian Whittle and Inspector Maidens from the RCMP. Each member of the panel got up and stated their specific duties.

A lot of heated questions were directed to Inspector Maidens. Some of the questions were: useless arrests such as a person not drunk but has been drinking; parking police cars beside the pubs; police picking up patrons right inside the pubs; police walking around from table to table in the pub to see who they can scoop up; walking prisoners handcuffed through the main street from the jail to the court house with two or more police escorts; Indians and no whites in the drunk panel; some RCMP's picking up Indians on grudges or just plain discrimination.

Inspector Maidens stated that it was up to the individual officers judgement on a person if he is drunk or not. If the arrested person does not want to go he is charged for resisting. This was a new law passed by the legislature.

This panel cleared a lot of questions and doubts that were in the minds of some people. A better understanding of white man's law was acknowledged. Hopefully we can hold additional courses such as this one in the future.



# INDIAN

## PEOPLE IN SASKATCHEWAN



### Mr. & Mrs. William Peigan

Mrs. & Mrs. William Peigan of the Pasqua Indian Reserve in their home on the Reserve. Bill is the principal of the Pasqua Indian Day School. He was born on the Pasqua Reserve and he attended the same school that he is now principal of, from grade one to grade eight then attended high school in Fort Qu'Appelle, Sask. from grade nine to twelve. He obtained his teacher training at the University of Saskatchewan, Regina Campus.

He is married to the charming Joan Peigan, nee Poitras, daughter of Mr. & Mrs. George Poitras of the adjoining reserve. Muscowpetung. Joan took her nurses training (CNA) at Saskatoon and Weyburn, Saskatchewan. They have one son, Darrin, 17 months and

their greatest wish is to get the best possible education for him. Bill believes that there is much to be done in the field of Indian education and would like to see Indian children attend schools geared to them, that is a more positive and proper portrayal of Indian history and culture. Bill has developed a program for his pupils in Social Studies which stresses the importance of their inheritance, identities and values of the Indian people. Bill has a number of athletics programs going which is one of his hobbies, others are reading material on North American Indians, country music and drawing. Joan's hobbies include sewing, reading and cooking.

### Mother of the Month



Mother of the Month pow-wow held on the Piapot Indian Reserve, Craven, Saskatchewan, sponsored by the Ladies' Sunshine Club. Mrs. Amy Sugar was chosen as mother of the month and is approximately 100 years old as near as can be estimated. Her husband passed away in 1938. They had 13 children and only three are now living. Standing at her left is another senior resident of the same Reserve, Mrs. WhiteStar who is still quite active.

## Chief Rose Dejarlias



Chief Rose Dejarlias descended of Chief Piapot, the original Chief of Piapot Indian Reserve, Craven, Saskatchewan. Mrs. Dejarlias was elected Chief in 1969 and she is involved in many community affairs. A very active youth club is in operation. She was the first president of the Piapot School Committee. The Sunshine Women's Club was organized and is a very active and reliable asset to the lives of the Indians on her Reserve. She is also chairman of the Recreation club which works very closely with the staff of the Piapot Indian Day School and are developing some very fine athletes and sportsmanship. The Piapot Reserve won second prize in the 71 Home Coming event which was \$100.00. This money is being used to clear up home yards for the elderly people and used to clean the old car problem.

### New Director appointed

Mrs. Eleanor Brass, the newly appointed Executive Director of the Regina Friendship Centre commenced her duties June 1st of this year.

Originally from Peepeekisis Reserve at File Hills, she attended school at the File Hills Residential School and high school in Canora, Saskatchewan.

Mrs. Brass and her husband farmed on the reserve for a few years. They then left for Regina where they found work and resided. Mrs. Brass worked for the Y.W.C.A. in Regina for nine years as a receptionist and a handicraft teacher.

After her husband passed away, she wrote for Agriculture as an information writer for a year than was hired as a placement officer in the former Saskatchewan Indian & Metis Department for four years, then was hired as an Assistant Executive Director at the Friendship Centre in Peace River, where she also taught handicrafts to the town citizens and outlying areas.

She has written many articles, on Indian problems, events, etc., for various publications including the Leader Post, and spoke to numerous groups in the province.

She is a member of the Indian Hall of Fame and Indian exhibits committee that is part of the Annual Canadian National Exhibition, Toronto.

Besides the regular programs that have been carried on, some new ones will be added, such as weight watchers, senior citizens, conversational cree and various types of handicraft using the Indian motives.

In the meantime, things are quiet at the centre. A few interested people and groups drop in and are offered coffee.

### 4-H Trip To Camp Rayner



Sandra Favel, youngest daughter of Mr. and Mrs. Henry Favel, in grade nine at Paynton Junior High, will be taking a 4-H trip to Camp Rayner from July 31 to August 6, 1972.

She qualified as one of the two persons, who would be chosen from the rest of her 42 fellow members. Sandra went through a personal interview and had to fill out an application form before being accepted as one of the two who would be going. She was the only Indian who applied against her fellow 4-H members.

She will be riding in a 4-H bus from Saskatoon and travelling to Camp Rayner on July 31 and arriving home on August 6.

She has been active in 4-H for five years, winning numerous awards for her projects in 4-H. She has taken part in barbecuing, cooking 1, and in sewing 1, 2, and 4.

## Congratulations

### Grade 12 Graduates

#### Saskatoon District

Marjorie Isbister  
Harvey Whitecalf  
Karen Nippi  
Lynda Seeseequasis  
Harry Michael  
Linda Opoonechaw  
Jack Isbister  
Lillian Marie Burns  
Nancy Johnstone  
Angie Weenie  
Caroline Bush  
Harold Burns  
Erna Gamble  
Sheila Tawpism  
Vivian Johnstone  
Bill Ahenakew  
Yvonne Louisa Turner  
Linda McCallum  
Raymond Bell  
Celina D'Jonaire  
Grace Michael  
Margaret Nippi  
Denise Albert  
Norman Roderick Burns  
Sandra Greyeyes

#### Touchwood File Hills Qu'Appelle District

Janice Acoose  
Margaret Bear  
Richard Johnston  
Susan Johnston  
Joyce Whitebear  
Ron Bitternose  
Gordon Whitecalf  
Charlotte Ashdohunk  
Connie Ashdohunk  
Wayne Pinay  
Linda Bigknife  
Janet Ochoo  
Delbert Kinequon  
Elaine Chicoose  
Barbara Delorme  
Lloyd Goodwill  
Wallace Tawpism  
May O'Watch  
Viola Haywahe

#### Prince Albert District

Barry Ahenakew  
Darlene Ahenakew  
Edna Blind  
Joanne Bell,  
Wilson Charles  
Sam A. Hardlotte  
Martha McKenzie  
Tom McKenzie  
Solomon Ratt  
Amos Roberts  
Bill Roberts  
Jonas Charles

#### North Battleford District

Marlene Jimmy  
Oliver Fox  
Gerald McMaster  
Eugene Arcand  
Bernadette Opwam  
Lucienne Carr  
Carma Swimmer  
Angeline Weenie  
Gordon Whitecalf  
Alvina Albert  
Arsene Tootosis  
Larry Chickeness  
Ernest Sundown  
Gail Wuttunee



# Band Buildings Opened



First came the Kindergarten.



... and the Nursing Cabin.

On Tuesday, May 23rd, three buildings and a library were officially opened on the Mistawasis Reserve. In all a two-room school, band office, nursing cabin and library were opened in the village site on the reserve.

After the official duties were completed Dr. Art Blue from the University of Saskatchewan spoke to the people present.

"Stressing the importance of gaining insight and wisdom from our elders," Dr. Blue stated, "It is easy to learn from looking but the real difficulty comes in using them wisely."

"This reserve has new buildings but the wisdom must come from the core of the people who come from the reserve"

"Indian people are a part of the land and we must continue to be a part of the land," he stressed to the people.

Alpha Lafond, a member of the Muskeg Lake band council and a communications worker with the Federation of Saskatchewan Indians, gave words of encouragement to the reserve. "We are proud of your accomplishments and hope other bands follow your example," she stated.



... Then the Band Office.



After the Library was opened refreshments were served.

## New Chief for Cowesses

A young man by the name of Kenneth Sparvier was elected Chief of Cowesses on April 23, 1972. Cowesses is located a few miles north of Broadview. Twenty-nine year old Chief Sparvier is married to Linda and has a five year old daughter by the name of Rachel.

Chief Kenneth Sparvier began his education at Marvil from grade one to grade seven. He then went to Lebret for his grade eight and ten. It was then Mr. Sparvier decided to try out city life in Regina where he attended the Scott Collegiate for his grade eleven and part twelve education. During his years in Marvil, Lebret, and Regina, Kenney took part in sports in all shapes and forms. He was brilliant in basketball, hockey and tackle football.

He took welding at the Saskatchewan Technical Institute at Moose Jaw. He received a degree on welding and has been welding for various enterprises.

Kenney was then appointed Band Administrator for his home reserve on Cowesses in the year 1970. Chief Kenneth Sparvier completed his grade twelve at the Yorkton Regional through correspondence a year ago in 1971.

During his term as Band Administrator, he became active in political affairs on the reserve. People started looking up to him and he became a natural leader. He was nominated in March as Chief and was elected to office a month later on April 23, 1972.

Chief Kenneth Sparvier is quoted saying, "At first I was afraid the older people would not recognize me as their



chief because of my age. I find things different now that we are starting to communicate." He also stated he wants new blood with new ideas in his office. He stressed on education and youth. One

of the Chief's ambitions is to bring water and sanitation to his reserve. Chief Sparvier is now under the process of obtaining a covered skating rink for his reserve.

## Employment

Executive Director  
Indian - Metis Friendship Center  
Prince Albert, Saskatchewan  
required

### Duties:

- (1) Manage and oversee operation of friendship center, including finances and programs.
- (2) Supervise & Co-ordinate volunteer groups.
- (3) Maintain liaison with federal, provincial and private agencies.
- (4) Maintain a broad knowledge of the Indian situation.

### Qualifications:

- (1) Must have supervisory or administrative experience.
- (2) A broad knowledge of social, economic and cultural characteristics of Indian and Metis people.
- (3) Must have good knowledge of community development concept and be able to organize volunteers.
- (4) Must be able to relate to Indian & Non-Indian public.
- (5) Ability to develop program for all age groups.

Salary negotiable, closing date July 11, 1972.  
Send applications to:

Mrs. Lorraine Standing  
President,  
1717 - 14th Street West  
Prince Albert, Saskatchewan

## Mrs. Ida McLeod Receives Bachelor of Education

Mrs. Ida McLeod of Saskatoon received her Bachelor of Education recently at the spring convocation of the University of Saskatchewan, Saskatoon Campus. For Mrs. McLeod the degree culminated many years of hard work both as a teacher and as a student.

Mrs. McLeod was born on

Sandy Lake Reserve. She attended Bedford Road Collegiate in Saskatoon and attended teachers' college. Soon after receiving her teacher's certificate she met and married John R. McLeod of James Smith Reserve and raised a family.

After Kinistino schools were

integrated Ida McLeod taught in Kinistino.

In the summer of 1969 John and Ida McLeod moved to Saskatoon where she accepted a position as high school counsellor with Indian Affairs. The move gave her the chance after 32 years away from university to return as a part-time student to complete her

degree in Education.

While in university Mrs. McLeod specialized in Indian & Northern Education and taught some classes related to Indian Education at the request of the Education faculty.

Mrs. McLeod plans to continue working as a High School Counsellor.







# SPORTS

## All Residential School Track Meet at Gordon's

In spite of the severe dusty, windy day the track meet at the Gordon's Residential School grounds carried through. The enthusiasm of the two hundred and eighty-four athletes that participated did not let the weather hinder their spirits and performance.

The group was divided into the A' & B' category because of the ages. Some schools do not have any high school age groups. They made an A' division which is really the younger ones and is consisted of squirrels 10 years and under, pee-wees 12 years and under and bantams 14 years and under. The B' division consists of midgets 16 years and under and Juveniles 18 years and under.

The final team standings in the A' division were as follows: Prince Albert, 86 pts; Lebret, 84 pts; Mareville, 83 pts.; Muscowegan, 76 pts.; Duck Lake 75 pts.; Beauval, 61 pts.; Onion Lake, 0 pts.

In the B' division the results were: Lebret 183 pts.; Prince Albert 128 pts.; Duck Lake 81 pts.; Gordon's 23 pts.; Beauval 21 pts.; Muscowegan 17 pts.; Onion Lake 7 pts.; Mareville 0 pts.

Individual points were classified as: 5 points for first, 4 points for second, 3 points for third and 2 points for fourth. All athletes were allowed to enter in only 5 events for a possible 25 points to be contributed to each team.

The athletes who brought in the most points for their individual efforts for each ca-

tegory were: squirt women - Thelma Daniels, Duck Lake, 20 points; squirt men - Melvin Knife, Prince Albert, 20 points; pee-wee women - Charlene Boucher, Beauval, 23 points; pee-wee men - Anthony Silverquill, Muscowegan, 20 points; bantam women - Paula Acoose, Mareville, 19 points; bantam men - Leon Chicoose, Lebret, 19 points; midget women - Brenda Shingoose, Lebret, tied with Helen Roberts, Prince Albert with 22 points; midget men - Bill Keshane, Lebret, 25 points; juvenile women - Beatrice Yuzicappi, Lebret, 24 points; juvenile men - Darryl Horsefall, Lebret, 18 points.

The only athlete who scored a perfect score was 15 year-old Bill Keshane from Lebret. His running ability was superb. He ran a total of 3,804 yards to accomplish this feat including the relay.

Bill's dad owns and trains his own thoroughbred horses for speed and endurance. I guess Bill picked up a few pointers from his father and paid off well.

After the track events were completed everybody was invited to a big cook-out on the school grounds. The finale of the day was a dance and the presentation of medals.

Ans so this ended the 1972 Saskatchewan Residential School competition held at Gordon's for this year. Next year will be at another location, and I hope mother nature provides some of her sunshine on this yearly event.

## St. Philip's Hosts Track Meet

June 2, 1972, a grey, dismal, windy, cloudy day, was the day for the St. Philips track and field meet at Badgerville. In spite of the poor weather conditions, Mr. Bruno Lamaire the field commander ordered everything for "Go!"

Elementary schools from Arron, Pelly, and St. Philip's participated in this annual event. Due to inadequate facilities on their school grounds, St. Philips moved to Badgerville.

Pelly and Arron deominated the series with Pelly taking top honours for overall points.

The only good showing St. Philip's made were the students in the older category. Tereasa Quwezance in the 15 and over girls collected a perfect score for the broad-jump, high jump, shot put, ball throw, and 75 yard dash. Tereasa's sister Elenor took second and Laura Keshane third from St. Philip's in the same age group.

Fifteen year old Andy Severight from St. Philip's dominated all the long distance running. He easily walked to the wire untouched for the 440 yard dash. The half mile was the highlight of the day. This is where Andy really shone above all his competitors. At the start of this enduring race, Ross Cadotte from St. Philips set a very fast pace in front of Pat Rieben of Pelly and Andy Severight of St. Philip's consecutively. After the first hundred yards, Ross tumbled out



of the competition by injury. Then there were three runners heading the hoarde of half milers, Pat Rieben in command followed closely by Andy Severight and Byron Langan of St. Philip's. There was no let up from each athlete until the final turn just before the home stretch. Andy Severight bolted out of his fixed position, ran past Rieben and separated the distance between them by about 25 yards to the finishing wire. Byron Langan in the meantime made a desperate lunge for second spot but started away too late for the much bigger opponent from Pelly. The race ended Andy Severight first, Pat Rieben second and Byron Langan third.

St. Philip's also took the 440

yard relay for the boys 15 years and over. It was St. Philip's all the way. The successful team was made up of Ralph Straightnose, Byron Langan, David George Quwezance, and Andy Severight.

In the girls' volleyball competition, St. Philip's took four games straight to knock off Arron and Pelly. Their superiority was backed up by the team of Natalie Keshance, Stella Pelly, Eunice Ketchemonia, Joanne Langan, Tereasa Quwezance, Elenor Quwezance, and Laura Keshane. Mr. Kawhyck was the coach of this tear-filled triumphant team. This concluded the successful track meet at Badgerville in spite of Mother nature hindering the day with occasional drizzle and wind.



### THE MIGHTY MITE

Annette Peigan of Pasqua Indian Reserve entered five events in the File Hills-Qu'Appelle track and field meet held on the Piapot Indian Reserve, June 2, 1972. Annette is a pupil of the Pasqua Indian School.

### IT RUNS IN THE FAMILY

Jerry and Wally Francis of Piapot Indian Reserve, brothers and both winners of all the events they entered in the File Hills Fort Qu'Appelle field and track meet, June 2, 1972 at Piapots Reserve. They are both students of the Piapot Indian Day School.

## Badgerville Sports Day

### Sunday July 16

Ladies, Mens  
and Minor Fastball

No A players allowed

Horse Racing

Admission:

Adults — \$1.50

Students — .75

Children under 12 — FREE

5 miles north of Kamsack and 1/2 mile west.







**Pow-wow Dates**

**Northern Cheyenne Pow-wow**

**Lame Deer, Montana**

**July 1-2-3-4**

**Piapot Pow-wow**

**July 21, 22 & 23**

**Little Pine**

**July 21, 22, 23**

**Back to Batoche**

**July 18 - 23 Batoche, Sask**

**Sweet Grass**

**July 27, 28, 29, 30**

**Kinokimow Beach**

**July 27, 28, 29, 30**

**Thunderchild Sundance**

**July 16 Camping Day**

**Onion Lake**

**August 3, 4, 5, 6**

**Carry-the-Kettle**

**August 18, 19, 20**

**Sintaluta, Sask**

*We will run this feature throughout the summer.*

*Please send in your Pow-wow dates.*