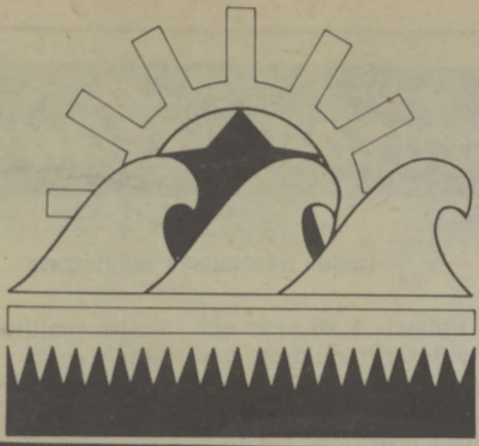


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The Saskatchewan **INDIAN**

The Saskatchewan Indian

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SASKATCHEWAN

Want wage parity

Councillors form union

About 28 Counsellor Technicians, who work as guidance counsellors with Indian students and reserves in the province, have banded together in an effort to win better working conditions and have their jobs upgraded.

The Counsellor Technicians, who have been holding organizing meetings since March, want recognition "of the unique Indian situation" and wage parity with similar positions in the civil service, according to Counsellor Technician's Association president Julia Pitzel of Prince Albert.

The Counsellor Technicians, all of them native people, are employed by the department of Indian Affairs, various school boards and band councils and all work with Indian people.

Called counsellor technicians to distinguish them from qualified Guidance Counsellors employed in similar positions, the counsellor technicians usually lack formal training and education for the position.

Because they are all native people, however, the counsellor technicians are better able to communicate with Indian people and are often more effective working on a reserve than the highly trained counsellors, Mrs. Pitzel said.

The native counsellor technicians often live on a reserve and "they're involved in community activities at the local level. When someone comes to talk to them about a problem they can feel it because they're natives too. There's a bond, whereas a person from a different culture just cannot put themselves in the Indian's position.

In terms of wages the

counsellor technicians are currently graded on their education and training qualifications "which really is irrelevant as far as working with Indian children is concerned," Mrs. Pitzel said.

"We just can't compete with professionals in terms of education and training but we can compete with them in work performance."

The difference in wages between a trained counsellor and the native counsellors often amounts to several thousand dollars a year, although both essentially do the same job, she said.

The counsellor technicians who are employed by I.A.B. are now eligible to belong to the Counsellors' Association of Canada but even that union will not recognize the unique situation of the native counsellor, Mrs. Pitzel said.

The Counsellor Technician Association is currently

working to draw up a constitution and gain recognition as an official association and bargaining agent.

The Association will press to have their jobs recognized in the same category as welfare workers are presently recognized in the department of Indian Affairs. The welfare workers are currently the only category of civil servants who have recognition of "Indianness and years of experience" in terms of job and wage classification, Mrs. Pitzel said.

The Association executive will meet later this month with Saskatchewan Regional director of education with Indian Affairs, Emil Korchinsky, to discuss drawing up a uniform job description that will apply to all counsellor technicians in the province.

4-H introduced

The department of Indian Affairs has hired four University of Saskatchewan students to introduce the 4-H program to Indian reserves this summer.

The program comes as the result of recommendations made by the Federation of Saskatchewan Indian's Agricultural Task Force who found a need for the 4-H program in training young Indian people to become ranchers and farmers.

The four university students will research any past experience of 4-H on Indian reserves, create an awareness of the potential of such a program and assess the general response of local

people to the program.

When the university students return to classes in the fall a district co-ordinator will be hired to take charge of the 4-H clubs that have been set up and to serve as an information officer. His office will be located in Saskatoon.

Community development workers with Indian Affairs and the F.S.I. have been briefed on the program and will assist in setting up the 4-H clubs.

Anyone desiring further information about the 4-H program can contact Sid Fiddler in Kirk Hall at the University of Saskatchewan, Saskatoon.

Across Canada

Indian woman new magistrate

Jean Folster, a 50 year old widow with eight children, has become Manitoba's only female treaty Indian to be appointed a court magistrate.

In addition to being a magistrate, Mrs. Folster is also the Chief of the 1,600 member Norway House Indian band.

As a magistrate Mrs. Folster will be able to take guilty pleas in cases involving highway, liquor, wildlife and snowmobile law violations. She

is also qualified to take pleas in family court.

Elected Chief 20 months ago, Mrs. Folster has taken a tough line on liquor problems, blaming drinking for many of the troubles that beset her people.

Mrs. Folster had to give up her posts as band councillor and welfare administrator when she ran for Chief in a contest with three men candidates.

Indians develop resort

Indians of the Fort William reserve in southern Ontario have turned their reserve into a multi-million dollar tourist attraction.

A ski-club, trailer campground, a bar and a recreational lake have already been developed on the reserve and plans call for the addition of a motel, a golf course, riding stables and cross country ski and snowmobile runs.

The Ojibway members of the band originally moved into Canada from the United States in 1801 and received a 30

square mile reserve under an 1849 treaty.

"They thought they were giving us useless land," says Chief Leonard Pelletier, "but as it turns out we're sitting on the most valuable real estate around here."

With the growth of tourism, the band was able to turn its swamp, a 1,000 foot mountain, two hilltop lakes and Lake Superior bayfront into a valuable tourist attraction that is bringing in a good living for its approximately 70 Indian families.

Conservatives recognize claims

A Conservative government would recognize aboriginal rights of Canada's native peoples and work towards a fair settlement of them as well as disputed treaty claims, according to Flora MacDonald, the Progressive Conservative party's main spokesman on Indian Affairs.

Mrs. MacDonald defined aboriginal rights "as the right of an Indian tribe or band to use and occupy their

traditional lands." Where these rights are extinguished by treaties, compensation must be provided in land grants, incomes or royalties, she said.

She said that Indian claims to date have been reasonable and she accused Indian Affairs minister Jean Chretien of distorting them.

Mrs. MacDonald made the remarks recently in an address to the Empire Club in Toronto.

Attracting tourists

Many reserves in this country are discovering that their lands offer a number of natural attractions which tourists are anxious to take advantage of and visit.

By developing their lands for tourism the reserves have been able to build up thriving businesses and promote employment for their people.

The Moosomin reserve near Cochin about 40 miles north of North Battleford is also planning a beach resort on its land. Their land fronts on Murray Lake which is already a popular spot with tourists.

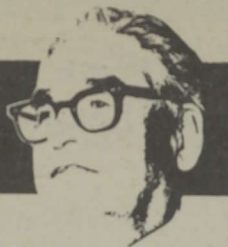
A picnic area has already been developed on the beach front and features a number of picnic tables and barbecue pits in a naturally wooded area. (pictured right)

Future plans for the resort also call for the leasing of beach front cabins to summer vacationers.



INDIAN
TRAIL
JUN 1973
SASKATCHEWAN

Merwin Dieter



Inadequacy seen in core funding levels

Stories! What do stories do to people? Or perhaps the question I should be asking is what do people do to stories. I know many of us can make a real mess of a good story.

There are many kinds of stories, good stories, bad stories, sad stories, joyful stories, these stories can fit into any situation. There are stories that can get you into difficulties and stories that can get you out of trouble.

We have stories relating a lot of good natured jesting among many racial groups of people, such as the Pat and Mike of the Irish and the Scotch.

Of course we have the off coloured and suggestive stories that very unfortunately many of us find very entertaining.

Stories have played a very large and important role in the cultures of all mankind and will always continue to do so.

I wonder how many of our young Indian people know or realize what a very important part of the North American Native Culture that story telling held before the arrival of the whiteman.

Stories as we know them today differ vastly from the stories known and told by our great forefathers.

The written word can never portray an event related by word of mouth by an accomplished story teller. To be on a par with the accomplished story tellers of old one must not have his story telling ability tarnished by reading and writing.

The voice of a great master story teller is truly a thing of life and beauty as opposed to the too mechanical and technological qualities of the written word.

One may wonder why the attempt at philosophizing. I am hoping that it will help me get my story across.

Long, cold and dreary winters were converted into a time for an enjoyable and close companionship, relating and exchanging experiences, learning and story telling for the Indian People of the old days.

There are as many uses made of story telling as there are types of stories and places and timing were and still are a very important part of story telling, in fact so important that they could spell the difference between success and failure of a good story.

Unfortunately the story telling, like any other things, have a few rather undesirable points. Now if there is anyone who knows how to use stories to good advantage it is the Indian people, of course they knew how to use them otherwise too.

I would like to use a couple of stories to help me illustrate my point, stories that really got to me.

It happened at a gathering of Indians and Non-Indians; it was made up of Chiefs and councilors and other interested persons, and was a rather informal sort of meeting with everybody and anybody getting up and having their say.

One disgruntled and bitter chief, of what band I am not quite sure, got up to speak.

I was sitting with a very dear Non-Indian friend who was interested and concerned for the Indian people.

This chief lost no time in directing his remarks to the Non-Indian delegates and pulled no punches. He began with expounding the wonderful virtues of his people before their contact with the whiteman. In his talk he claimed that the Indians did not know how to steal or lie, and other acts not tolerated by the old Indian way of life.

At this point of his talk I began to have serious reservations about my close and dear friend of long standing and began to edge away from him without trying to appear too obvious. Much uneasiness and embarrassment was felt among the people in attendance until a very cheerful and smiling old chief who I am almost sure was a Cree Chief got up to speak.

The Crees have a word that they use before they are going to make a speech or draw attention to something that they are going to do, which goes something like this — "ha-how" — and it can get attention better than any word or way that I know of in any mans culture.

I have listened to my friend speak, and I too have many things to say about the good times and things that happened before our close contact with the whiteman.

"In the old days," he said, "my grandfather used to tell us young people stories about the past. He told us how they used to steal into the camps of other Bands or tribes in the dead of night when everybody was sleeping and steal their horses, weapons, and anything else that they could use, and sometimes we would steal a few of their women." "O," he said, "we had a lot of fun, especially the next day when they would come around looking for their lost women and other lost articles, also looking for a good fight." "But we had them carefully hidden and when they asked us if we had seen these things we had lots of fun folling them."

This last story brought things right back into the proper perspective at least for me, but it did not completely rid me of a feeling of guilt for having let the first chief's story get to me.

A core funding formula that would see substantial increases in the amount of monies available to provincial Indian organizations has been adapted by the executive council of the National Indian Brotherhood and presented to Secretary of State Hugh Faulkner.

At the request of the Secretary of State the executive council undertook a review and evaluation of the state department's Core Funding program and in its main conclusion said that the present arbitrarily established levels of core funding was totally inadequate.

Meeting in Regina this May the executive council adapted a new funding formula for the Core program, one that would see an increase in the number of core staff allowed each provincial and territorial organization and the funding of each staff at a rate of \$20,000 a year, a figure that includes the expenses and administrative costs of the worker.

The Federation of Saskatchewan Indians, its allowable staff increased to 18 under the new formula, would have its core funding level raised to \$360,000 a year under

the new formula, an increase of nearly \$100,000 over its previous funding level of \$266,000.

In addition each Indian organization would receive the actual costs, or its equivalent, for two general assemblies lasting three days plus the costs of holding six, three-day board meetings a year.

For the National Indian Brotherhood, the executive council, composed of the Chief or his representative from each provincial and territorial organization, decided that they should be provided with a minimum of 17 staff members with \$24,000 allotted each worker to cover the salaries, expenses and administration costs.

The N.I.B. would also receive additional funds to hold meetings under the proposed formula.

A proposal by N.I.B. that called for their hiring 13 liaison officers for the national organization who would each be assigned a different government department or program and assist in developing policy, was curtailed by the executive council. Delegates felt that proposal would lead to

"empire building" on the part of N.I.B. and in recommending a core funding formula specified only six liaison workers be hired.

The liaison workers would be funded at \$30,000 a year each, again including the costs of expenses and administration.

The executive council also recommended that N.I.B. receive \$60,000 a year in order to hold meetings to develop policy.

The new Core funding proposal was submitted to Secretary of State Hugh Faulkner when he attended the executive council meeting briefly. Though making no commitments or remarks about the proposal, Mr. Faulkner did tell the meeting that input from Indian organizations would certainly be considered.

In their review of the present Core Funding Program, the executive council noted a number of concerns, which they pointed out to Mr. Faulkner.

Foremost among these was the fact that Indians had not been consulted in developing the core program and funding levels had been arbitrarily set by officials in Ottawa. They also noted that no explanation had ever been given for the present funding formula and that criteria for evaluation had not been outlined.

They also noted that the present program does not allow for variation of expenses from region to region, particularly in outlying communities.

The executive council also felt that one of the major failings of the present program was that development costs for new programs were not recognized.

The expenses involved in researching and preparing any program submission are an important part of an organizational work yet one that is ignored in the present Core Funding Program, the executive council said.

The council also stipulated that core program must include a cost of living escalator each year, something that was promised in the original core funding program but which has never materialized.

The origins of the core funding concept began in Saskatchewan in 1968 when the Federation of Saskatchewan Indians signed a \$61,000 contract with A.R.D.A. In 1969-70 the concept was taken over by the Secretary of State who set a funding formula of a dollar per capita.

In 1970 the communications workers program was also transferred to the secretary of state and then in 1971 a new funding proposal was instituted for both the core and communications programs. It is that funding proposal that is currently under review.

Ranch underway at Bighead Reserve

On May 16, 1973 the Joseph Bighead Reserve, 75 miles northwest of Meadow Lake, held "Open House" at its J.J.J. Ranch, opening its gates to interested people to tour the new enterprise.

Chief Leo Bighead and Councillors Philip Kahpepatow and Ed Sandfly, recognizing the need for a qualified farm and ranch manager to provide leadership, management and training in the development of the farm and ranch operation obtained the services of Mr. Gordon Alger in the spring of 1972.

One thousand and fifty acres of land previously developed and leased to outside farmers was taken back and operated by the Band, along with the land being developed under ARDA Program.

The farm and ranch operation started in 1972 and included seeding 530 acres of oats and perennial forage, summerfallowing 200 acres, and completing clean up work on 200 acres of breaking for 1973. Two hundred and thirty acres of the crop was harvested for fodder and 300 acres was harvested for feed grain, which provided approximately 30,000 bushels of oats.

The Band Council also recognized that the Band adult

population generally lacked experience and skills in the area of beef cattle production, general farm management. A training program was initiated under the Department of Education, with financial support from the Department of Regional Economic Expansion.

Mr. Bob Bird with the Department of Education organized the training-on-the-job program, which was agriculturally orientated. This program provided practical and classroom training for 20 Band members.

The Band Council's longer term plans are to develop and utilize approximately 8,000 acres of the arable land to support a beef ranch type-feed population unit, having a potential of supporting the minimum 1,000 head cow-calf enterprise. The major objective of the plan is to provide employment, experience and training for Band members, and develop a sound economic lease on the Reserve to assist in establishing additional economic development in other areas.

The Joseph Bighead Band Council plan to expand the cattle ranch so it will establish a viable cattle enterprise in as short a term as possible commencing September 1, 1973.

EDITORIAL

Agriculture

The agricultural economy in Saskatchewan appears to be on the upswing this year. Only a few short years ago farmers were being paid not to grow wheat on their land but this year federal authorities have advised farmers to plant all the grains they can.

Whereas a few years ago wheat could hardly be sold at any price, government officials this year are assuring farmers of a ready market for their products and at a good price.

Livestock production also appears to be booming with prices to producers rising, and there has been a noticeable increase in the numbers of cattle herds dotting the prairies in recent years.

The number of agricultural endeavors on Indian reserves in the province is also growing. Although reserve agriculture can barely be said to be off the ground, it is encouraging to note the high degree of interest most bands are showing in developing agriculture on their lands.

This year a number of bands in the province will have succeeded in starting agricultural operations on their reserves. One such operation, a cattle herd at Beardy's reserve near Duck Lake, is eventually expected to produce \$30,000 a year in revenue for the band and provide full time employment for eight band members.

Hopefully, if the trend continues, Indians in this province will soon realize the full benefits from agriculture on their lands instead of relying, as they have in the past, on a system of leasing to white farmers, a system that invariably saw the Indian get the short end of the stick.

Hopefully, also, the success of these new band enterprises will convince government of the potential for development of agriculture on Indian reserves and that government will assist in the financing necessary for that development.

The Federation of Saskatchewan Indian's Agricultural Task Force found that full development of reserve agricultural potential could see band revenues in this province raised to \$29,900,000 from the present \$1,600,000 annually.

From those figures one can see that already too much time has been wasted and money lost and that treaty promises that Indians would be assisted to develop an agricultural economy have never been fulfilled.

It is ironic that now, nearly 100 years after the treaties, when Indians have some chance to develop an agricultural economy, it is too late to do most of them much good, for the task force also found that reserve agriculture, even fully developed, could not support more than 15 per cent of the province's present Indian population.

That is no excuse, however, for delaying any longer the development of agriculture on reserve lands.

Agriculture in the province generally no longer supports more than a small percentage of the population, but agriculture was a start for Saskatchewan and it can be a start for the Indian.

Broader issues

Saskatchewan Indians appear to have won the skirmish with the Indian Health Services branch of the department of national health and welfare over who is to pay the costs of prescription drugs for Indians living off the reserve.

Indian Health Services recently rescinded the directive it had previously sent to Saskatchewan pharmacists directing them to charge Indians living off the reserve for their prescription drugs. The action followed a series of strong protests by the Federation of Saskatchewan Indians.

While the incident is indicative of the strength of organized Indian protest, it should be remembered that the prescription drug issue was really a minor point and that the much broader issue of recognition of treaty rights underlies the problem.

Although Indian Health Services backed down on that one point, it still refuses to recognize that free health care is a right promised this province's Indians in treaties made with Canada.

Until treaty promises are recognized, issues such as that of the prescription drugs will continue to crop up.

What is required is not only recognition of the treaty promises but their formal incorporation into law so that Indians will not be continually forced to defend their rights.

It has been suggested, and it is a good suggestion, that the Indian Act should be rewritten in its corporate legal protection for all treaty promises. Although the treaties were solemn undertakings it appears to be the white man's way to continually seek out legal loopholes. It is not Indian way, but circumstances dictate that we should close those loopholes.



Lavalle case

I noticed the Lavalle case is still going strong. Something should be done to stop all that nonsense, like it has done enough damage and wasted funds and time. More important is that when we are trying so hard to unite our people we are again divided by this case.

As a separatist, I of course don't approve of inter-marriage, but it does happen and when it does, I believe the people involved know that they are giving up their status as Indians and they made the choice so they got to live by it.

As for the white women gaining status when marrying an Indian, it's her that made that choice, so it's just a matter of choice. If I had a choice like it were the other way around, I certainly would choose to retain my status because that is what is more important to me. So again I really don't understand why these Indian women who choose to marry whites are creating such a fuss, like aren't they happy and secure as a marriage is supposed to be?

I have no sympathy for Indian women who marry outside their race, and later have second thoughts, whether they become widows, divorced or just plain booted out by their white mates. If children are involved, they should have thought about that before deciding the big move.

We have enough problems as it is and we need every square

inch of our lands for our fast growing population. So let's get together and make use of our time and finances. Mrs. Lavalle and others like her got enough mileage out of their little game.

Lloyd Arnouse,
New Westminster, B.C.

Cancellation

It is very unfortunate that the Smoke Signal Program was phased out. The Chiefs and Indian people have requested this program and I feel we should get off our bloody asses to try and get money to get this program on its feet again for

the benefit of our kids. When I was in that department, we were called by Chiefs to go here and there and do more follow-up work, but with just two workers covering the whole northern Saskatchewan, it was impossible.

Now the Family Counseling program is about to be phased out and I can't see why two important programs like these should be thrown out the window. They should come under the same program and work together. You need help and so do we.

Yours truly,
Russell Ahenakew

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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.

Residence dorms condemned by fire marshall

Former World War Two army huts currently housing about half the student population at the Prince Albert Indian Residential School have been condemned by a federal fire marshall as unfit for occupation.

Consequently one of the first tasks facing the new all-Indian board of directors who took over operation of the residence April 1 will be to press the federal government for new facilities to replace the condemned buildings.

Meeting in Prince Albert May 22, the Prince Albert District Chiefs, the new directors of the school, were told that the fire marshall inspecting the residence May 18 had declared the six army huts as unsafe.

The Chiefs decided to take immediate steps to have Indian Affairs replace the buildings. Long range plans for the residence have called for complete new buildings, but the Chiefs will ask for the plans to be stepped up to enable construction of new accommodations to begin by June 1 of this year.

The eight army huts at the residence are currently used to accommodate about 192 Indian students ranging in age from seven to 15 years old. Built during the Second World War as temporary accommodation for troops stationed in the Prince Albert area the buildings were taken over in the late 1940's by the Anglican Church for use as an Indian Student Residence.

Indian Affairs took over the residence in 1969 and early this year the operation was turned over to the Prince Albert district Chiefs.

Jim Robert, who was appointed this April to train as administrator of the residence, said that he has been told by fire inspectors that any one of the old army huts would burn to the ground in under 15 minutes if fire ever broke out.

Regular fire drills are held to instruct the children in fire evacuation procedures.

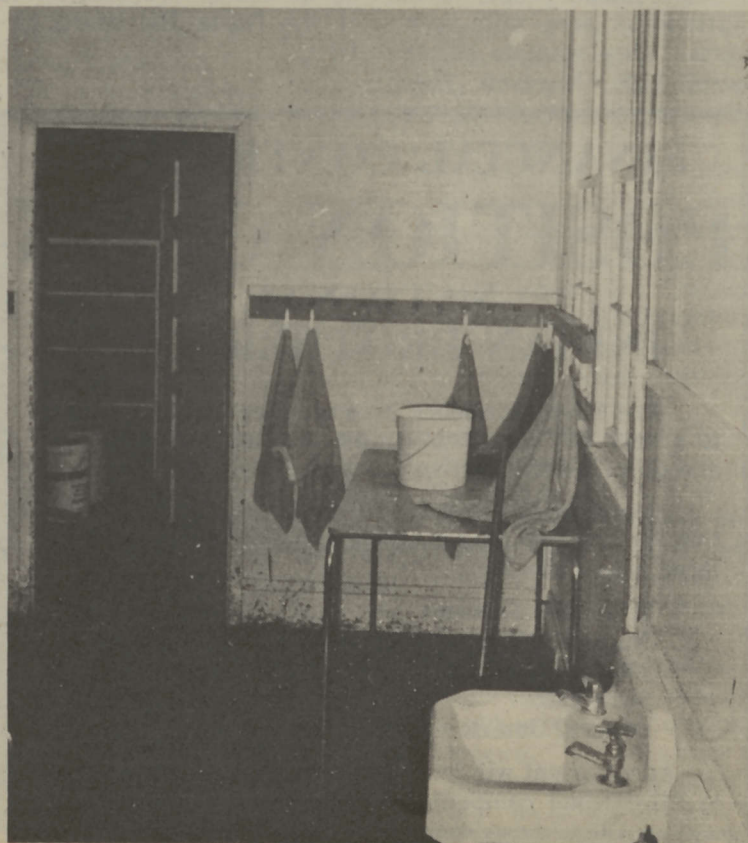
Besides their fire hazards, the old wood frame army huts are poorly insulated and difficult to heat in winter and keep cool in summer, Mr. Roberts said.

Although the children keep the huts neat and clean, overhead heating pipes and warped walls, floors and ceilings mar the buildings. Accommodations are crowded and primitive when compared to eight other new dormitories that have been constructed in recent years.

The new dormitories, of brick construction, feature large and modern dining and recreation facilities as well as two bunk bedrooms with storage space and individual washbasins.

It will, however, be at least a year before new accommodations can be built to replace the old army huts and in the meanwhile plans for this summer call for giving the army huts at least a new coat of paint.

The contrast between the old army huts and the new dormitories used to house students at the Prince Albert Indian Student Residence can be seen in the photos. The photo at top left shows an exterior view of the old huts while the photo below shows the exterior of one of the new dormitories. Inside, third photo from top, the old huts are dark and dreary as compared to the bright and modern surroundings of the new dorms. The photo below shows a washroom in one of the old huts.



Quality of education concern of parents

By Lloyd Brass
F.S.I. Reporter

In the last few years a good number of Indian children within the Kamsack area have been trying to enroll at the St. Philip's school. Due to limited space and facilities they had no choice but go into the provincial schools.

The Indian people of Keeseekoose, Cote and Key have for a long time been distressed by the poor quality of education that has been given to their children. Generation after generation of children have been led to believe that the Euro-Canadian way of life and culture is the only good one in this world, that the only history worth studying is that of Europeans and that the White people alone have any arts and crafts worth studying at school.

The kind of education that has been provided to the Indian children is that it has been provided by outsiders who act as experts in how to educate their "wards" into success —

Hospital in N.B. concerns Indians

The old Indian Hospital at North Battleford is on its way out if North Battleford district voters this year approve plans for a new hospital in the area.

There are presently two hospitals in North Battleford, the Indian Hospital and the Union Hospital, but plans call for the two to amalgamate if and when the new hospital is built.

There will, however, be a committee formed to assist in phasing out the Indian Hospital and to try and come up with some new programs that would use the existing buildings and grounds, according to Indian Hospital administrator Mr. Wiebe. Indian people will be represented on that committee, he said.

Many Indian people in the Battlefords area still aren't certain they want to see the hospital go, however. There

ful participants of the Euro-Canadian way of life. Furthermore, most principals and teachers treat Indian parents as if they know nothing about educating their children. The parents then have a feeling of inferiority toward some of the supposed Educator's attitudes. The parents feelings are then passed on to their children. Thus we often see no communication between the Indian child and the teacher.

A lot of people are aware of the statistics which show how successful integrated education has been. For example, 5% of those who enter school survive to grade twelve. The dropout rate as of now is far out of hand.

The leaders from Cote, Keeseekoose and Key expressed a deep concern in what is the future of their children going to become. On May 17, 1973, they banded their heads together to try to come out with a solution.

Some of the people felt that they should expand the St. Philip's day school and have group homes available with a

have been complaints about discrimination at the Union Hospital and many people fear they would have to go as "second class patients" to any new hospital.

The people are also concerned about the fact that the new hospital has asked for a \$2 million grant, almost half the cost of the hospital, to cover the costs of Indian patients. Indian people in the area make up only 10 to 15 per cent of the population.

The Indian Hospital, which has 49 beds, operates at a cost of about \$500,000 a year.

The Lay Advisory Board of the Indian Hospital is expected to meet shortly to decide whether they will oppose the amalgamation. The board is made up of Indian representatives of the North Battleford district.

teacher's residence. A high school to be initiated into the school system is also being held in question.

St. Philip's is the only all Indian school in operation around the Kamsack area. It is situated in the Keeseekoose reserve which is centralized to Cote and Keys. Out of approximately 800 Indian students from the three reserves about 300 are presently enrolled at the St. Philip's school. In the meantime monies are being absorbed by the provincial schools which seem to benefit the White students and leaving the unfortunate Indian students away out in the left field. And the dropout rate is becoming more and more alarming each year.

The Indian leaders around the Kamsack area are presently under negotiations to try to expand the St. Philip's school. Each Chief is leaving the decisions up to their respective bands to come out with some kind of answer.

If a St. Philip's high school is to come out in favour, a strong proposal was already drafted up to be presented to the Federal Government to make a move.

A school committee will be set up by the three bands. They will have power in selection of a principal, and along with the principal they will choose the teaching and maintenance staff.

Indian culture and language will be introduced. The Indian students will be tutored according to the Indians way of thinking. Some felt that an Indian feels more relaxed with their own kind. They wouldn't have a supposed superior White child to compete with.

What sometimes occurs in integrated schools, is when an Indian child makes a mistake during classes, he faces ridicule and ribbing during school breaks such as recess. Thus, this one little incident makes the child feel inferior.

The Indian child tends to keep to himself. And often the teacher does not know whether the child is progressing or not. The teacher thinks the child is satisfied and content in the background. Very often the teacher does not know that the neglected child is building resentment. The Indian student begins to feel ill at ease with other White students. Thus we see a very sad case of a future dropout building up.

The Indian people from Kamsack are hoping to make better educational facilities available to iron out these problems. In the meantime they are considering the best means in obtaining a better education for their children. They will be holding more meetings in the future to try to come out with a definite answer to this alarming situation. The question is, "Will There be an expanded St. Philip's school?"

Indian reality ignored

By Nan Demarais, North Battleford

*"I was born a thousand years ago
Born in a culture of bows and arrows,
But within the span of half a lifetime
I was flung across the ages
To the culture of the atom bomb
And that is a flight far beyond
A flight to the moon!!"*

The Indian reality, past and present, has not been totally ignored. His reality has been subjected to study, but not to understanding. Rarely has the Indian been permitted to express a knowledge of his own existence in his own terms. These tragic experiences are interpreted into words and forms which permit the white man brief, managed moments of concern and sadness. The poetry and religion of Indian life have been translated and commented upon in a way that serves merely to footnote the dry observations of anthropologists and sociologists. Indian history has been treated in spotty fashion and frequently from the perspective of those who seek to justify the progress of the white man.

Today the Indian reality, as both past and present, must be presented with accuracy. The Indian is still in the position of an intellectual vassel, because he is denied the right to articulate a truthful knowledge of his past and present. The Indian child continues to be taught demanding stories about Indians of the past. (The Indians who did all the bad things.) At best, the Indian child finds the unique contributions of his ancestors recorded in inaccessible places and never in the school texts. Generations, both Indian and white, have grown up exposed to fallacies about the Indian's past. As a result, the Indian has been and is denied the tools by which to fashion his future.

That aspect of the Indian past which must be fully revealed concerns his age-old claims for justice. These claims are bound up with past grievances which must be carefully and methodically brought to light. Inevitably these must be honestly discussed with those who acknowledge that the Indian past continues to exercise a dramatic influence upon all elements of the contemporary Indian reality.

Since this is an age in which the present moment tyrannizes the individual's perspective, the Indian community is anxious about those who would deny that a continuity exists between the Indian past and present. The Indian knows that such an attitude was characteristic of those who first treated with his forefathers. One hundred years of infamy and dishonour need not be luridly reiterated, but those aspects of the Indian past which directly bear on the present Indian fact must be honestly confronted.

It took the white man thousands of years to develop their culture, but they expect the Indian to change over in less than a hundred. It just doesn't work. Those who deny this merely compound the errors of the past. Moreover, such a denial is discriminatory, for there exists today private institutions in Saskatchewan which continue to profit directly from agreements made even before treaties were signed. The Indian insists, and the honoured traditions of Canadian society require, that his past be given similar consideration.

"It is impossible to solve the Indian problem without an acceptance of the cultural differences between the Indian peoples and the rest of our society."

The rebirth of Indian culture has already begun, and we, the Native people should be given "our place in the sun." Steps must be taken immediately to stop the decay of Indian culture and start rebuilding it.

We Pay Cash

The Saskatchewan Indian will pay cash for any news story, article or essay sent in by a reader and used in the newspaper.

Articles used will be paid for at a rate of 50 cents per column inch. The article above, for example, will earn its author \$9.75 If you have any news stories or articles likely to be of interest to the Indian people of this province, submit them in writing to The Editor, Saskatchewan Indian Newspaper, 1114 Central Avenue, Prince Albert.

FINANCIAL CONTROLLER POSITION OPEN NATIONAL INDIAN BROTHERHOOD

Must have experience in accounting and be prepared to accept full responsibility for the financial accounting and office administrative functions.

Please submit resume in confidence stating education, experience, qualifications, personal background and three references to:

Executive Director
National Indian Brotherhood
130 Albert Street
Suite 1610
Ottawa, Ontario K1P 5G4

Appointment will be based on a salary scale of \$9,000 to \$12,000 and competition will close June 22, 1973.

Education control passed to Indians

A new Indian education policy that will see control of education gradually turned over to Indian parents, was announced recently by Jean Chretien, minister in charge of the federal department of Indian Affairs.

Mr. Chretien told the House of Commons' Indian Affairs committee that "to the extent that band councils and local Indian education committees desire, they can assume control of the Indian education program and can give it the direction they wish with assistance and support from the department."

The Indian Affairs education department would change its role from that of administering school programs to "one of providing professional services under Indian direction," he said.

Mr. Chretien also pledged there would be no transfer of the federal education program to the provinces without "the clear consent of the Indian

people who will be fully informed from the initial planning to the final signature."

Mr. Chretien said he is placing special emphasis on providing pre-school classes where native languages would be the teaching languages and that all teachers in federal schools would take courses in native studies and culture by 1975.

The announcement of the new policy was welcomed by Federation of Saskatchewan Indian's Chief David Ahenakew who said it was essentially in line with what Indians had been recommending for a number of years.

He cautioned however that there must be no attempt to force Indians to administer education programs on their reserves until the Indians themselves indicate their willingness to assume the responsibility.

Award winners

Two young girls from the Sweetgrass reserve near North Battleford were the recent recipients of awards for their academic proficiency.

Elsie Whitecalf, daughter of Tom Whitecalf, was awarded a trip to Fort Qu'Appelle, Saskatchewan, to take part in a one week United Nations seminar at the Prairie Christian Training Institute.

Elsie is a grade 11 student at Cutknife High School.

Lucy Weenie, the daughter of Emma Weenie, was chosen the Indian student displaying the highest academic proficiency in grade nine. She was awarded the Strathmore Ladies Club award which is presented annually. Lucy also attends the Cutknife High School.



Graduation at Beardy's

Graduation ceremonies were held last month at Beardy's school, near Duck Lake, for 14 band members who had successfully completed up-grading courses during the winter. Mrs. Stella Cameron was selected the graduating classes' Valedictorian and special awards were presented to John Gamble and Georgline Sutherland for their attendance records. Mr. Gamble also received an award as the most improved student. The graduates pictured above, are, back row left, Agnes Smallchild, Alice Gamble, Mary Thomas, Evelyn Gamble; centre row from left, John Gamble, Amaise Gamble, Wilfred Gamble; front row from left, Stella Cameron, Georgline Sutherland, Emma Gardypie and Nancy Yahyahkeekoot. Missing from the picture are Albertine Esperance, Marie Gamble and Joyce Gamble.

Local gov't for north

A proposal to establish a Northern Municipal Council recently received approval of delegates representing communities across the north meeting in La Ronge.

The meeting was organized by the Department of Northern Saskatchewan to review recent legislation enabling election of the Council. Among the delegates were representatives of northern Indian Bands and the Federation of Saskatchewan Indians.

The delegates made their decision after Northern Saskatchewan minister Ted Bowerman outlined the government's proposal to extend local government in the north. The meeting was told that the council would be elected this year and take control of a 1973-74 budget of 2.8 million dollars to be transferred from Provincial authority. Its jurisdiction would be similar to a Rural Municipality in southern Saskatchewan.

The Council would also administer a Local Government program to encourage establishment of decision-making councils at the community level.

The Northern Municipal Council will consist of four elected members from separate electoral areas in the north and two appointed members as recommended by the Federation of Saskatchewan Indians and the Metis Society of Saskatchewan.

Speaking on behalf of the FSI, Alec Kennedy said he supported the desires of northern people to see authority transferred to "the grass roots level". However, he expressed some concern that time be allowed for the FSI and nor-

thern Chiefs to study the implications of the Council and the Department of Northern Saskatchewan (DNS).

Mr. Bowerman assured the meeting that the Saskatchewan

Government does not wish to interfere with Indian Treaty Rights and said the legislation and Council would in no way affect northern reserves and Indian Band Councils.

Health Service backs down on prescription drug issue

Indian Health Services has backed down in its attempts to force Saskatchewan Indians living off a reserve to pay for their prescription drugs after announcement of the policy drew a flurry of protests from Indian people.

In early May Saskatchewan Regional Director of Indian Health Services, Dr. J. Kirkbride, had informed the province's druggists that effective June 1 Indians living off a reserve would be required to pay their own prescription drug costs or seek help from provincial sources.

The new policy was arrived at without any prior consultation with Indian people and in fact was never even announced to Indians, according to Chief David Ahenakew of the Federation of Saskatchewan Indians. The F.S.I. only learned of the new policy when a letter sent by Dr. Kirkbride to a druggist fell into F.S.I. hands in mid-May, he said.

Chief Ahenakew said then that Indian people would be urged to refuse to pay for prescription drugs in protest over the new policy.

The new drug policy prompted the F.S.I. to approach the executive council of the National Indian Brotherhood and seek national support on the issue. Endorsing Saskatchewan's position the N.I.B. executive council gave unanimous approval to a resolution that read in part that Indian Health Services "refuses to recognize treaty rights and has as a matter of departmental policy, in the absence of valid legislation by parliament, denied Indian health services to all Indians except indigent Indians resident on a reserve, which denial is in breach of solemn treaties."

The resolution also urged the transfer of Indian health services from the department of national health and welfare back to the department of Indian Affairs.

The F.S.I. attacked the new drug policy on a number of grounds but principally on the grounds that free medical care was a right promised Indians in their treaties.

They pointed to court decisions supporting their

position and said that since the new policy was not supported by federal legislation, its legality was in doubt.

Indian people were not consulted about the new policy but if they had been the implications of the new policy in producing an adverse effect on the Indian's social development could have been pointed out, the F.S.I. said.

It was also pointed out that the provincial government has made clear its intention not to extend social services to Indians until they have been living off a reserve for at least a year, and that withdrawal of Indian health services would leave those newly leaving the reserve without resources.

A further fault of the new policy, the F.S.I. pointed out, was that it would be very impractical for the druggist since he would have to determine the place of residency of each of his Indian customers, in effect making the druggist an agent of government in implementing policy.

Noting that letters from Indian health services had recently gone out to band

councils in the province requesting a list of Indians living on and off reserves, the F.S.I. interpreted the action as an attempt by Health Services to assess the status of Indians in order to cut off services to them. The F.S.I. in turn asked the Chiefs of each band to refuse the information to the department.

The F.S.I. had already arranged to meet federal health and welfare minister Marc Lalonde to discuss the issue when Dr. Kirkbride announced in late May that the drug policy would be rescinded in order to allow consultation with Indian people.

When contacted by the Saskatchewan Indian, Dr. Kirkbride said he was reluctant to comment on the issue since "I don't want to make the situation any more difficult for myself or the Indian people."

He did say, however, that while guidelines concerning health services did originate in Ottawa, it was in the Saskatchewan regional office that those guidelines were translated into specific policy, such as the drug policy.

Friendship Centre holds annual meet

About 50 people attended the Annual Meeting of the Prince Albert Indian and Metis Friendship Centre held on May 22, 1973.

Each year at the Annual Meeting the Board of Directors for the Centre are elected for a one year term. This year 22 members of the Friendship Centre were nominated to contest the 16 board positions. The president of the previous year automatically becomes a member of the new board along with two members of the Friendship Centre Youth Club, bringing the board membership to 19.

Cliff Starr was re-elected as President, along with Hubert Ballendine as Vice-President, Rose Boyer as Secretary and Bill Miller being returned to the office of Treasurer.

Board members are Ruben Burns, Cy Standing, Phil Morin, Jim Roberts, Andrew Naylor, Wilfred Brass, Lawrence Joseph, Stephen How,

Ron Cherkewich, Mike Pocha, Bruce Fotheringham, Joan Halcro, Jean McKenzie with Sol Ratt and Laura Daniels representing the Youth Club.

In his annual report Mr. Starr said this past year has seen many changes in the Centre. Not only has there been more funds for the operation of the Centre, more staff hired, more programs initiated, more renovations to the building, but there has also been a tremendous turnover of the executive and board members.

This past year has also seen the advent of the concept of core funding for Friendship Centres initiated by the Department of the Secretary of State. These funds are used for the daily operation of the Centre, the salaries of the executive director, assistant director, secretary and janitor. If the program director is the central figure of all programs at the Centre, his salary can also be paid from these funds.

Mr. Starr stated that after a couple of years of negotia-

ting with the Attorney General's Department, we have a court workers program operating out of our Centre. This is a pilot project for the provinces for a period of three years. Assisting in getting the program adopted by the Attorney General's Department were many local resource people and agencies. Fifteen court workers are now undergoing a six month training session at the Community College and at the Training and Research Development Station in Prince Albert.

During the past year the inside of the Centre received a face-lifting. Most of the work was done by the inmates of the Saskatchewan Penitentiary, who go out on occasional work passes. More improvements are planned to the exterior and grounds, Mr. Starr said.

Alex Primeau, executive director for the Prince Albert Centre, in giving his annual report, said that the past year has seen the Centre grow from a three member staff operation to the present

five staff members because of the expansion of programs and increasing use of the Centre.

The day to day activities of the Centre include court work, legal aid, working on the street, welfare cases, housing, employment, education, transportation, attending meetings, conventions, workshops, weekly visits to the Native Brotherhood at the Saskatchewan Penitentiary and the Pine Grove Correctional Institute. Staff members also act as interpreters when needed said Mr. Primeau.

The Youth Club, which utilizes the Centre, is very active holding dances, meetings and coffee house sessions. The members assisted on a house-to-house Cancer drive in April and cleaned up the Friendship Centre yard, Mr. Primeau said.

Mr. Primeau congratulated the Youth Club in winning the F.S.I. Senior Men's Provincial Basketball title and also the Boys' Volleyball Championship. He also congratulated the girls who took second at the Basketball Championships.

New programs introduced at the Centre include the Cree classes which are held each Wednesday. A projector and screen were purchased and visitors can enjoy films Wednesday evenings and Sunday afternoons. Hospital visits are made to Native people who are in local hospitals or nursing homes. Bingos are held each Saturday afternoon and team sports are organized for boys and girls.

Further programs to be initiated include a Saturday morning nursery school, cards and social evenings for older people, picnics, hunter safety programs, sewing and knitting classes, canoe races on the river and a banquet and dance to honour past and present board members, Mr. Primeau said.

Jim Scarrow, Production Manager of CKBI Radio in Prince Albert, as a panel guest said that there are many silent members of the local Friendship Centre, and although they aren't involved directly they are still supporters and we should let him know what is going on by communicating through the medias of radio, TV, newspapers and government sources.

Mr. Scarrow stated, that communicating with the silent members or the public is important and as an example, speaking as a silent member, the last time I heard about a Friendship Centre was the Saskatoon incident, which was at times connected with the Wounded Knee situation and at times this type of news could be unfavourable.

You should keep the public in touch with the Centre in order to gain a favourable picture of the Centre because what you have here is a big asset to our community.

Mr. Scarrow suggested the

appointment of a Public Relations Chairman by the Board.

Judge W.R. Bonnycastle of Prince Albert, who was also a panel guest, spoke on the Native people and the law. He said that Indian people have a hard time understanding the white man's laws and sometimes this is because of cultural differences. There is also a problem in communication because of the language barrier. After attending some Cree classes here at the Centre and the difficulty I've had in learning the language, I can very well see and feel how helpless a Native person feels in court when he does not understand English, Mr. Bonnycastle said.

Judge Bonnycastle congratulated the Centre on their court workers program and stated that this is a tremendous help not only to Native people but also to the people involved in maintaining the laws of our country. He also congratulated the Board of Directors for the fine work they have done in the day to day operations of the Centre.

Sol Sanderson, Assistant to the Chief of the Federation of Saskatchewan Indians, was the third panel guest at the annual meeting.

Mr. Sanderson said the Friendship Centres need organizations such as the F.S.I. and Metis Society with their political influences to gain the confidence of government departments to aid the Centres in operating. I remember when a group of people here in the city first tried to get a Friendship Centre operating and at that time we didn't have native organization to back us up. You can imagine the tough times we had in getting started, Mr. Sanderson said.

Mr. Sanderson also gave a short summary of the programs being carried within the Federation of Saskatchewan Indians.



The Executive of the new Board of Directors for the Prince Albert Indian and Metis Friendship Centre are, from left to right, Rose Boyer who will serve as secretary, Hubert Ballendine who was named Vice-President, Cliff Starr who was re-elected President and Bill Miller who was also re-elected as Treasurer.



Guests at the annual meeting of the Prince Albert Indian and Metis Friendship Centre were from left to right, Sol Sanderson, Ken Mackie, Jim Scarrow and Judge W. R. Bonnycastle.



TO OBTAIN AN ANSWER

If you have a question or problem about Provincial Government services or programs, the staff of the Provincial Inquiry Centre will help you.

To call, toll-free, dial your direct distance dialing access code and then dial

800-667-8755

(For points without direct distance dialing, call the operator.)

The Centre is open from 8:30 a.m. to 8:00 p.m. C.S.T. Monday-Friday.

PROVINCIAL INQUIRY CENTRE
LEGISLATIVE BUILDING - REGINA

First time in history

Key Band hosts meet

On May 24, 1973, for the first time in the Key Band history, they hosted a Yorkton District Chiefs conference right within their own boundaries of their reserve. Sterling Brass, the Chief of Key Reserve considered this gathering a great honour on behalf of his people.

Chief Kenneth Sparvier from Cowessess was the chairman of this meeting which was well attended by each band in the district along with a few Indian Affairs personnel.

The first topic of discussion was the Summer Student Employment program that is sponsored by the Indian Affairs Branch. Mr. Paul Pinay announced that \$8,800.00 was available to the eight Yorkton district reserves. It was agreed by the majority of the reserve leaders that the money be split into \$1,100.00 for each band.

Danny Bellegard will be the co-ordinator for the Summer Student Employment program and the hiring will be left up to the Chiefs who will decide on what priorities will be given to their students.

Gordon Lerat and Felix Musqua were re-appointed to be on the selection board for teachers of the Federal Schools in the Yorkton district. Gordon Lerat and Felix Musqua are to give a brief report to the District Chiefs meeting in the fall.

A new welfare program was announced to the Chiefs. From May 1, 1973, all recipients who leave the reserve into other urban areas will be looked after by the Indian Affairs Branch. They would not have to be catered to by the provincial welfare personnel anymore. This new program is supposed to eliminate all the problems that were suffered by a welfare recipient who

wanted to move into a town or city.

Those who were on the provincial program prior to May 1, 1973 will remain with the province. But if there is a case in which a person goes back to the reserve and then in turn goes back to an urban area, he will be under the Indian Affairs Branch custody. The Indian Affairs assured the Chiefs that the rates will be the same as the provincial program.

Chief Brass brought up a topic on band offices. He purposely held this meeting on Key reserve to let his colleagues know and the Indian Affairs to realize his lack of office space. He has some funds available now but could not see any need in renovating an old building that is already falling apart. It would be a waste of money he claimed.

Chief Brass requested that

the other chiefs allot a portion of the capita given for each of the reserve band offices. Most of the Chiefs rejected his plea for they are either renovating or building their own office space already.

Chief Brass thanked all the Chiefs for letting him know what they thought. This would give him the answer to another resource he had in mind to aid his present situation.

The Yorkton District Chiefs felt that they were being ignored in the change of Indian Affairs Branch staff in their area. A resolution was passed by the Yorkton District Chiefs to have a representative in the selection of hiring of staff of the Indian Affairs Branch within the Yorkton district.

Chief Sterling Brass was the choice of all the Chiefs to represent the Yorkton Chiefs on the selection committee.



Fire protection for reserve

Recent changes in the town of Meadow Lake's policy towards providing fire protection to rural property and two incidents of costly fire destruction of reserve property prompted the Meadow Lake Band Council to contract fire protection from the town of Meadow Lake. The only Indian community in Saskatchewan to have this protection, the reserve pays a \$1,000 retainer over a five year period plus a \$35 actual fire fighting fee. Signatories to the contract, endorsed May 4, were Keith Gavigan of Indian Affairs of Regina, His Worship Mayor Jackson, Administrator Dave Bridger, and Chief Frank Merasty.

Programs cancelled: due to lack of funds say government sources

The Family Counseling program of the Federation of Saskatchewan Indians has been cancelled because Indian Affairs refused to renew a one hundred thousand dollar contract with the Federation this year.

The family counseling program employed 14 qualified staff members who assisted families on reserves in Saskatchewan and in many cases brought families back together who had been separated for some time.

If jobs are not found for the 14 employees involved they will have to be laid off, according to F.S.I. Communication Director Cliff Starr.

Indian Affairs Minister Jean Chretien told the Federation recently in Ottawa that they must find monies from existing programs if the Family Counseling is to continue. He mentioned that he has to set his priorities and if Indian Affairs was to renew this program he would have to take the one hundred thousand dollars from another program.

What the Federation can't understand is why its Family Counseling program was cancelled when the Department of Indian Affairs program, one which has not been effective, continues, says Mr. Starr.

Another program which is folding because of the lack of

funds is the Smoke Signal which dealt with the misuse of drugs and alcohol.

According to Mr. Starr, the program will be phased out at the end of June because the funds were cut from fifty-five thousand dollars to ten thousand dollars. He said ten thousand dollars is hardly enough for the six workers employed under the program.

The decrease in payments came at a time when the Federation of Saskatchewan Indians presented a proposal to the Department of National Health and Welfare for an increase of four workers which were badly needed because of the demand for this type of program.

The workers currently employed under the Smoke Signal program have found work elsewhere or will be absorbed into other F.S.I. programs.

WANTED Co-ordinator of Education Programs

By the Tree of Peace Native organization, which serves the people of the Great Slave Lake area, based in Yellowknife, N. W.T.

Duties: Co-ordinate present and innovate new programs; provide personnel management; encourage community involvement; budget preparation and administration.

Qualifications: Experience and concern in Native Education; Native background and language preferred.

Salary: \$8,000 - \$10,000 per year.

Send resume to:
Mr. R. Erasmus
Tree of Peace,
Box 2667
Yellowknife, N.W.T.

PEN PAL WANTED

A 17-year-old Polish youth is seeking pen pals among young Indian people. Anyone interested in becoming a pen pal with this boy should write, Sokot Kazimierze at 40-040 Katowice, U1. Powarancow 3/5, Poland.

At P.A. Friendship Centre

To press for new classrooms

Concerned about the high drop-out rate among Indian students, particularly those who are shunted into special classrooms at white schools, the Prince Albert District Chiefs, will press for the construction of two new classrooms at the Prince Albert Indian Student Residence so that Indian children reaching school age can be eased into the school situation.

The 11 Prince Albert district Chiefs, who took over April 1 as board of directors for the residence, also resolved to hire Cree speaking teachers to instruct the children.

A Cree speaking teacher would help to overcome the traumatic experience of integration and language difficulties of young children entering school, the Chiefs felt.

Drop-outs represent a considerable problem in Indian education and according to Chief Harold Kingfisher of the

Sturgeon Lake reserve, the highest drop out rate occurs in the "special education classes" which a large number of Indian children have been attending. These classes have been labeled "dummy classes" by educators and students alike thereby stigmatizing the Indian children who attend the classes, Chief Kingfisher said.

Classes at the residence for young children and using Cree speaking teachers could eliminate the need for the "special" classes, the chiefs felt.

Currently the Indian students live at the residence but attend classes in schools within the city of Prince Albert.

Officials of the department of Indian Affairs also presented the Chiefs with a rough outline of next year's Residence budget during the meeting.

The budget calls for expenditures of about \$600,000

or about \$1,700 per student.

Detailed discussion of the budget was set over to the next regular meeting of the Chiefs.

The district Chiefs also decided that in future parents wishing to enroll their children in the residential school will have the approval of the Chief of their band.

Chief Gilbert Bird of Montreal Lake said that in some instances parents have been shunning their responsibility and sending their children to a residential school when they could be cared for at home. Educational opportunities, as well as transportation and housing have improved in recent years making it easier for a child to attend school while living at home, he said.

The matter of students boarding at private homes while attending high school in Prince Albert was also

Chiefs and City salute RCMP on 100 years

Over 3,000 people gathered at the Prince Albert Court House on May 26 to witness the tribute given to Canada's national police force, the Royal Canadian Mounted Police on its Centennial by the City's business community and Chiefs of nearby Reserves.

The occasion was preceded by two colorful parades with participants either riding horseback or buckboards. The two parades, one which formed at the South Hill Shoppers Mall and included members of that business community, the other coming from downtown and including members of the Downtown Merchants Association met in front of the Court House.

Ab Pellegrini, president of the Prince Albert Chamber of Commerce, presented Supt. Doug Wright, officer commanding the Prince Albert sub-division of the RCMP with an inscribed plaque commemorating the forces' Centennial.

On accepting the plaque, Supt. Wright said the city of Prince Albert has had a long and close association with Canada's national police and

is one of a few Canadian communities which can truly boast of such a relationship.

The history of the force, originally known as the North West Mounted Police to which "Royal" was added some years later and still later changed to Royal Canadian Mounted Police, goes back 100 years.

Frank Dunn, Mayor of Prince Albert, upon congratulating the RCMP and the city's Chamber of Commerce said that the city has had a long association with the police force and native people of the area "with whom we have co-existed peacefully for many years, with the exception of a minor disagreement" referring to the Riel Rebellion of 1885.

The Chiefs of nearby reserves taking part, in the tribute to the RCMP, were Chief Cy Standing of the Round Plain Reserve, Chief Solomon Sanderson of the Fort a la Corne Reserve, Chief Harold Kingfisher of the Sturgeon Lake Reserve and Chief John Bear of the John Smith Reserve.

Cy Standing, first vice-

president of the Federation of Saskatchewan Indians and as the leader of the Chiefs during the ceremony, in his remarks congratulating the RCMP spoke of the co-operation necessary to maintain peace and harmony in the land.

Chief Standing said that there has been a peaceful relationship between the Indian people of this area and this community since the first white settlers moved here and this, the Royal Canadian Mounted Police played a big part in.

"We can proudly say that we have ironed out many of our differences without leaving behind any major tragedy to hinder co-operation and harmony between us and generations yet to come. Let us make the next 100 years even greater in co-operation and harmony," said Chief Standing.

After the prayer of dedication, by Rev. Angus McGillivray of Prince Albert, Cliff Starr, Communication Director for the Federation of Saskatchewan Indians, explained the peace pipe cere-

mony to the special guests and spectators while Narcis Daniels, of Sturgeon Lake, performed the fire ceremony.

Mr. Starr said that the peace pipe ceremony is a religious one, sacred to the Indian people who do not "perform it lightly". There aren't too many elders left who can perform this ceremony because it was outlawed by the churches during the process of christianizing the Indian people in the past and it hasn't been passed down through the generations.

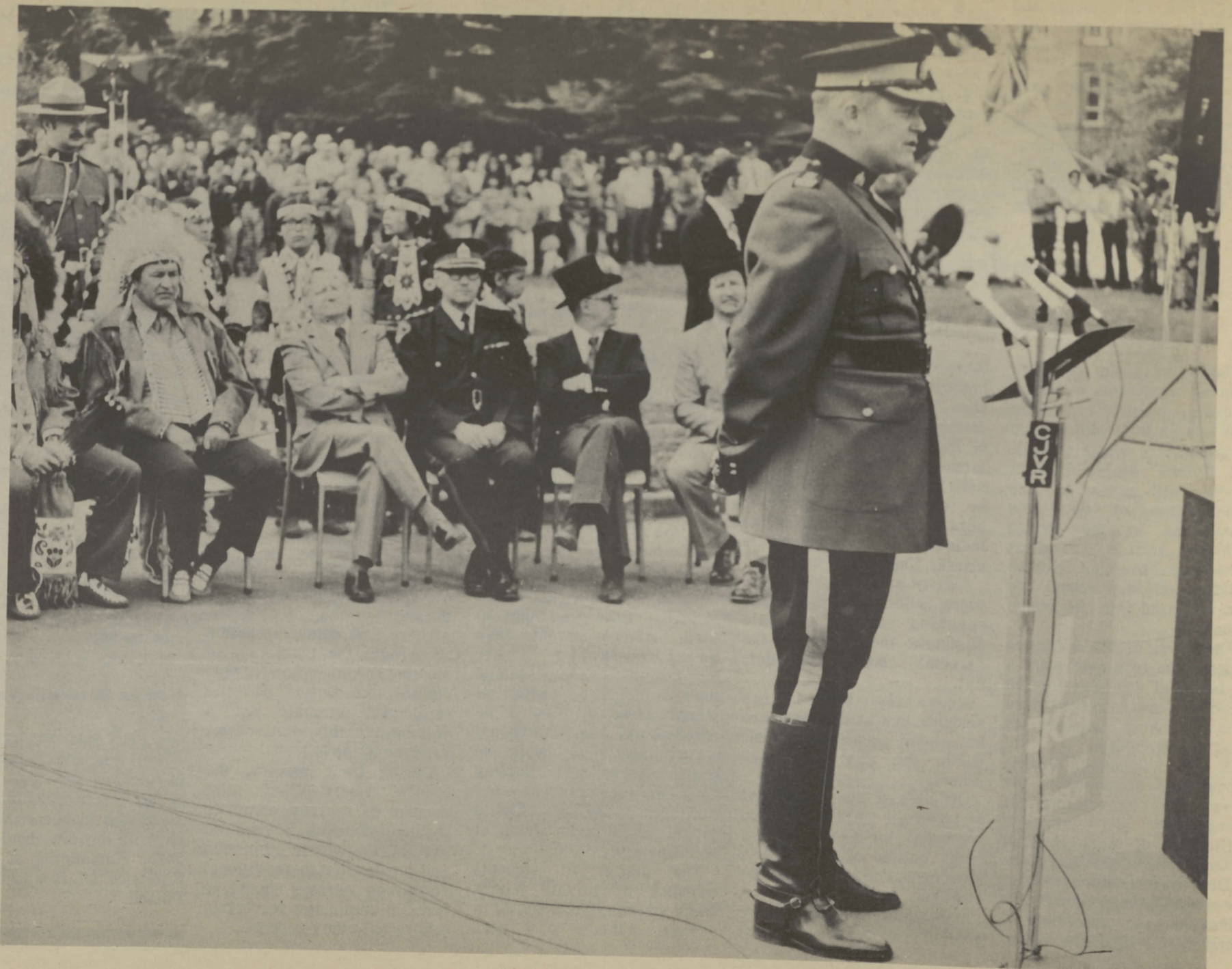
The religion of the Indian people was labeled as a pagan religion and they do not want the most sacred thing to them, that they have painfully tried to revive, into a public spectacle, said Mr. Starr.

The special guests then formed a semi-circle in front of the teepee that was especially erected for the ceremony. Among the guests participating along with the Chiefs were Morris McCrea of the P.A. South Hill Shoppers Mall Association; Erwin Bauer of the Downtown Merchants Association; Mike Feschuk, MLA

for Prince Albert East and D.G. Steuart, MLA for Prince Albert West; Ray Boucher, district commissioner for the Boy Scouts; Reg Brooman, Prince Albert City Police Chief; RCMP Supt. Wright; Ab Pellegrini, president of the Prince Albert Chamber of Commerce; Ted Bowerman, Minister of Department of Northern Saskatchewan and Frank Dunn, Mayor of Prince Albert.

Baptist Turner, an elder member of the Sturgeon Lake Reserve, performed the ceremony of preparing the sacred pipe while praying in Cree. The pipe was then handed around the semi-circle and smoked as a token of friendship, understanding and peace. This was followed by dancing the Honor Dance.

After the formal ceremonies concluded, a demonstration of pow-wow dancing was performed by the Chiefs and their followers which delighted the spectators who crowded the Court House square.





HUNDREDS OF PEOPLE LINED THE STREETS OF PRINCE ALBERT ON SATURDAY, MAY 26 TO CATCH A VIEW OF THE TWO RCMP RIDING HORSEBACK AND LEADING THE TWO PARADES WHICH MET IN FRONT OF THE COURT HOUSE TO BEGIN THE CEREMONY OF PAYING A TRIBUTE TO CANADA'S NATIONAL POLICE FORCE, THE RCMP, ON ITS 100th BIRTHDAY.



BAPTIST TURNER OF THE STURGEON LAKE RESERVE, AN ELDER OF HIS BAND, PREPARING THE SACRED PIPE WITH A PRAYER IN CREE BEFORE THE GUESTS SMOKE THE PIPE AS A TOKEN OF FRIENDSHIP AND UNDERSTANDING. NOT TOO MANY INDIAN ELDERS ARE LEFT WHO CAN PERFORM THIS SACRED CEREMONY OF INDIAN RELIGION, WHICH WAS JUST ABOUT COMPLETELY LOST TO THE INDIAN PEOPLE.



SUPT. WRIGHT, OFFICER COMMANDING THE PRINCE ALBERT SUB-DIVISION OF THE ROYAL CANADIAN MOUNTED POLICE, SMOKE THE PIPE OF PEACE WHICH IS PASSED FROM RIGHT TO LEFT AFTER THE PRAPRATION IS DONE BY AN ELDER WITH A PRAYER. THE PIPE, WHICH IS USED IN THE CEREMONY, CANNOT BE GIVEN AWAY BY THE HOST. IT IS A PART OF HIS RELIGION AND YOU CANNOT GIVE RELIGION AWAY.



CHIEF CY STANDING, OF THE ROUND PLAIN RESERVE AND REPRESENTATIVE OF THE FEDERATION OF SASKATCHEWAN INDIANS, SMOKE THE PIPE WHILE SUPT. WRIGHT AND BAPTIST TURNER LOOK ON. IT WAS THE CUSTOM OF THE INDIAN PEOPLE TO SMOKE THE PIPE BEFORE ANY DISCUSSION OR CEREMONY TOOK PLACE AND ASK FOR GUIDANCE IN WHATEVER TASK THEY WERE FACED WITH.



TED BOWERMAN, MINISTER OF THE DEPARTMENT OF NORTHERN SASKATCHEWAN AND MLA FOR SHELLBROOK, WAS ALSO A GUEST AT THE CEREMONY HONORING THE RCMP ON ITS CENTENNIAL. MR. BOWERMAN, SEEN HERE SMOKE THE PIPE, REPRESENTED THE SASKATCHEWAN GOVERNMENT ON BEHALF OF PREMIER ALLAN BLAKENEY.



AFTER THE PIPE CEREMONY, AN HONOR DANCE WAS PERFORMED BY THE CHIEFS AND GUESTS WHO TOOK PART IN THE SMOKING OF THE PEACE PIPE. SEEN ABOVE ARE CHIEFS CY STANDING AND SOL SANDERSON LEADING IN THE HONOR DANCE WHICH WAS DANCED IN HONOR OF THE ROYAL CANADIAN MOUNTED POLICE.

ask resignation

The resignation of Dr. J. Kirkbride as Saskatchewan regional director of Indian Health Services has been demanded by the Saskatoon district Chiefs who say that recent actions by Health Services seeking to abridge the Indian's treaty right to free medical care have led to overwhelming non-confidence in Dr. Kirkbride.

At a meeting in Saskatoon May 16, the 11 Saskatoon district Chiefs endorsed a resolution calling for Dr. Kirkbride's immediate resignation and asking that responsibility for Indian medical services be transferred from the department of national health and welfare back to Indian Affairs.

Citing two specific instances in recent months, the transfer of responsibility for Medicare payments of Indians living off reserves to the province and an attempt to force Indians living off a reserve to pay for their prescription drugs, the Saskatoon Chiefs said that Indian health services care little for the Indians claim to free medical care under terms of the treaties signed with the government.

They said Health Services have a history of arbitrariness and non-consultation that

typify their dealings with Indian people.

The transfer in 1947 of medical services to the department of health and welfare from Indian affairs was part of a plan to eventually eliminate the special status of Indians and to force their assimilation into white society. Indian people have completely rejected that policy and medical services should be returned to the department of Indian Affairs, the Chiefs said.

Centre Receives Grant

Secretary of State Hugh Faulkner recently announced a capital grant of \$100,000 to the Canadian Native Friendship Centre of Edmonton to help the centre repay a bank loan made in 1971 to finance its present facilities. The grant was given under the federal government's migrating native people program. Capital funding of this kind is one of the four programs of a five-year assistance plan announced by the government in June, 1972, to permit centres to undertake long-range planning with a measure of financial security.

children leave

Summer vacations begin soon for school children and those attending the Prince Albert Indian Student residence will begin traveling back to their home reserves on June 21.

Parents are advised of the schedule outlined below so they can meet their children when they return home. Those parents who are working off the reserve or have moved are asked to advise the residence where they would like their children to be sent by phoning

Bob Martin at 764-1471 in Prince Albert collect.

At 4 p.m. on June 21, the children will leave by either bus or car for the following reserves: James Smith, John Smith, Sturgeon Lake, Montreal Lake, Little Red, Sandy Lake and Whitefish Lake.

On June 22 at 6 a.m. the children will leave the residence by bus for the following points: La Ronge, Otter Lake, Pelican Narrows, Cumberland House, Shoal Lake and Red Earth.

The children will leave by plane from La Ronge for the following points June 22: Stanley Mission, Brabant Lake, Sportsmen's Lodge Pinehouse, Eulas Lake and Deschaumbault.

Children joining their parents in the Alberta beetfields will also leave the residence June 22 at 7 a.m.

Adopted by Executive Council

Faulkner given report

A report outlining an expanded communications program for Indians in Canada has been accepted by the executive council of the National Indian Brotherhood and presented to Secretary of State Hugh Faulkner.

The report calls on the state department to abandon its present policy of funding only those organizations representing both Indian and Metis people and to make funds available to Indian communications programs and funneled through their parent

political organizations.

The report calls for the separation of the core and communications programs, which currently are tied up in one program, and for a \$5 million government investment in communications programs which would include press, radio, television, theatre and the arts and face to face communications.

The executive council presented the report to Mr. Faulkner at a meeting in Regina this May.

A "core funding" approach to communications was recommended with each province's Indian organization being eligible for a fixed sum determined by factors of geography and population. In the case of the Federation of Saskatchewan Indians the monies would amount to about \$200,000 a year.

In making its recommendations, the representative of the various provincial and territorial Indian organizations, recognized a diversity of interests between the Indian and Metis associations and said that any attempt to force the two groups to work together was premature and doomed to failure.

The report also recommends that 40 per cent of the funds granted be spent for programs or projects at the community level as opposed to programs and projects within or by the parent political organization. The expenses of a newspaper or radio program at association headquarters would not be considered to be spent at the community level, for example, but the salary of reporters who reported local news would.

Drop-out rate

Teachers from the Cut Knife and Paynton Joint Schools, along with members of the Poundmaker Band Council and interested parents, met at the Poundmaker Band Office on Monday, May 13, 1973.

One of the main topics on the Agenda was the lack of attendance by the Indian students. Mr. Erickson, Principal of the Cut Knife High School asked what could be done to stimulate the student's interest in attending school. He also reported that the average attendance of Indian pupils was around 80%.

After quite a lengthy discussion period, John McLeod of the Cultural College of the Federation of Saskatchewan Indians gave a general outline of the findings of the Educa-

tion Task Force. He stressed the importance of changing the school curriculum so as to include the native children's historical and cultural background, their religion and language.

He also briefly explained about the Cree Language Instruction Program which is currently operated in several communities. The Poundmaker Band Council expressed a sincere desire to implement such a program for their students.

While there were no immediate answers to amny of the problems expressed, it was felt that further meetings of this kind would be beneficial to both teachers and parents involved.

New library

A library with over 800 books has been opened in the basement of the band office of the Thunderchild reserve about 15 miles north of Turleford.

The library includes encyclopedias, dictionaries, atlases and reference books in Cree. Many of the books deal with native rights, Indian history, native handicrafts and cooking. A selection of paperbacks is also included in the collection.

After three months about

225 of the books will be exchanged for new titles and this will continue at intervals of every six weeks to ensure a fresh supply of new books from which to choose.

Librarian Freda Okanee operates the library under the direction of Lakehead Library regional director Pat Cuts.

The Thunderchild library is open Mondays, Wednesdays and Fridays from 3 p.m. to 6 p.m.

PLANNING AN EVENT?



If your reserve or organization is planning a hockey tournament, dance, or any other social event that you would like advertised, answer the following questions and send it to:

THE EDITOR
THE SASKATCHEWAN INDIAN
1114 CENTRAL AVENUE
PRINCE ALBERT, SASK.

Name of Reserve _____
 Place of Event _____
 Type of Event _____
 Time of Event _____
 Admission Fee _____
 Other _____

Metis walkout

Complaining of tokenism, a group of Metis from the Northwest Territories walked out of a conference last month that was to discuss northern development.

N.W.T. Metis Association president Joe Mercredi said as he and 15 others walked out, "this meeting means nothing to us. It's for the people with the millions . . . we're fed up with these Toronto Eskimos and 24 hour experts on the north."

INDIAN

PEOPLE IN SASKATCHEWAN

A new chief for Kahkewistahow

An easy-going chap by the name of Loyis Taypotat has come into power at the Kahkewistahow Reserve, winning a recent election for Chief. His worthy opponent in the running was the former Chief, Bill Frances. It was a very close race to the finish with the popular younger man winning by three votes.

For the last ten years Chief Taypotat worked in the P.F.R.A. pastures looking after cattle. It was there he developed into a first-class cowboy. He specializes in calf roping and steer wrestling. Fellow cowboys and close friends nicknamed him "Idaho". Today the name sticks.

Idaho also has a ranch and farms. A lot of people hire him to break in horses for riding and he also trains them for roping right within his own corrals.

Chief Taypotat is a pretty well-known figure in all sports activities. He is better known as the organizer of the Round Lake Braves in the hockey

field. Being a sports enthusiast, he is going to work side by side with his recreation director in all events.

His immediate goal is to have modern homes built for his people. He wants his people to have better facilities in all walks of life.

On his opinion of the Revision of the Indian Act, he states, "It definitely has to be changed. There are a lot of things there that delays progress on the reserve. It has to be changed very cautiously and not to be jumped into conclusions."

He has three new members on his council, namely, Chester Frances, Bernice Taypotat and Bernard Bob. Two others who had power before were Urban Louison and Leslie Sparvier.

Chief Taypotat is going to have a close working relationship with his councillors. He already has a close relationship with Bernice Taypotat who happens to be his wife. That's a good start for our Chief from Kahkewistahow.



Steve Pooyak, Chief of the Sweet Grass Reserve

Build new band office

Sweet Grass on move

Things are moving again at the Sweet Grass reserve since Steve Pooyak took over as Chief last year and now, for example, the band has a new band office, some new schools and is moving into a grain farm and cattle operation.

Recognizing that "things just weren't working out at Sweet Grass," Mr. Pooyak last year put together a series of proposals he thought would help the reserve and used them as an election platform in a bid for the Chief's position left vacant with the resignation of the former Chief last May. He won the election with a comfortably majority.

Sweet Grass, says Chief Pooyak, had been "sleepy" and letting a lot of opportunities slip by so one of the first things he did as the new Chief was to organize the reserve to take advantage of the opportunities that were there.

This included approaching the department of Indian Affairs for funds to build a band office. Band business had previously been conducted from private homes but last November a \$12,000 building, complete with four offices and a 15 seat boardroom was opened.

The office, which features rugs throughout and textured concrete exterior walls, was designed by Jim Swindler of Sweet Grass and built in the Sweet Grass Pre-Fab plant, which Mr. Swindler manages.

Recognizing that much of the reserve's potential was being wasted in leasing reserve land to white farmers, Chief Pooyak also began to draw up

Decline noted

Alberta Attorney General Merv Leitch has reported an "amazing" reduction in the number of native people committed to jail in that province in recent years. Committals of native people to institutions have dropped from 6,300 in 1968-69 to 3,600 in 1971-72, the attorney general said recently.

a proposal for a band corporate farm, and has since submitted a request to ARDA for a \$250,000 loan to purchase machinery and buildings.

Band members were getting little benefit from their land by leasing it to white farmers, Chief Pooyak said.

"The white farmers were just filling their pockets and then they would pull out."

The type of lease that was used, a crop sharing type lease, also lead to abuse and many band members felt they were being cheated, Chief Pooyak said. A new lease, with a fixed rate per acre, was introduced and since then revenue from the land has in many cases doubled and tripled.

Investigation also revealed instances of fraud involving land leases and so the band has initiated lawsuits, Chief Pooyak said.

Eventually the band hopes to regain control of all 4,000 acres that are presently being leased and use it for the corporate farm operation, which could employ up to a dozen men.

The band is also working on developing a cattle operation to take advantage of the 14,000 acres of pasture land available on the reserve. The land could support a herd of up to 1,500 head.

The Sweet Grass Reserve, with a population of about 580 and land approximately 12 by six miles, is also moving in a number of other directions as well, Chief Pooyak said.

The band operates under section 69 of the Indian Act and is responsible for administering a budget of about \$300,000 a year. In addition it operated about \$100,000 worth of work opportunity programs last year.

Since Chief Pooyak took over, the bands capital spending budget, for example, has increased from \$51,000 to \$95,000 a year.

The band now also has a core of full time workers to administer the reserve includ-

ing a program director, Jack Fineday, a band administrator, Gordan Albert, a welfare administrator, Roy Atcheynum, and a stenographer, Cecile Standinghorn.

In addition, by taking advantage of a number of programs, about 33 band members were kept working all the past winter doing such things as cutting bush and laying fence. One project also saw houses on the reserve given a renovation. The average wage of the men was about \$100 a week, Chief Pooyak said.

Welfare payments on the reserve dropped from about \$12,000 a month to between \$6,000 and \$8,000, he said.

The recreation program on the reserve was also given a boost and there is now an active sports program, including curling which was started last winter.

A special recreation project last year saw all the children on the reserve given a two week vacation at Aton Beach.

Chief Pooyak's plans for the future call for bringing schools to the reserve for at least grade one to nine. At present there is only nursery, kindergarten and grades one and two on the reserve. He is also talking building a new hockey arena, setting up a gas station on the reserve and getting a library.

In all, Sweet Grass is a far different place from what it was when Chief Pooyak took over. "It was just standing still for too long, it was time to get moving," he said.

Chief Pooyak, who at 31 is one of the province's youngest chiefs, lives with his wife Sylvia and two children in North Battleford, about 20 miles east of the Reserve.

Prior to his becoming Chief, he had worked with the Federation of Saskatchewan Indians as a community development officer in the Saskatoon district. At present Chief Pooyak is also a communications fieldworker with the FSI in North Battleford.

Louis Taypotat, Chief of the Kahkewistahow Reserve





Cameron Watson, Chief of the Ochapowace Band.

Landslide win

A 24 year old Cree by the name of Cameron Watson came into power by a landslide as Chief of Ochapowace band May 14, 1973. His only opponent was Marlow Kenny.

This is Chief Watson's second attempt to have office in the two last election terms. He tried out for councillor before, but did not have enough supporters.

Prior to his successful recognition as band leader, Cameron lived off the reserve for ten years. He graduated with top honours at the Melville High School in the spring of 1967, and was employed in Melville for the railroad as a carman for 5 years.

In spite of living off the reserve, Mr. Watson always maintained a keen interest in reserve affairs. He says, "The reserve was always a home to me. A lot of Indian people leave the reserves to go into the city. They have plans of making it big in the city, but a large portion of them always end up coming back."

Ochapowace Reserve has a population of approximately 500 people. Chief Watson proudly claims he has the biggest land proportion among the Broadview reserves. The majority of the land in the Last Oak Park belongs to Ochapowace. For example, all the ski slopes are on Ochapowace.

Ochapowace also has one of the best quality of gravel for highways on her land. In fact, it has the best available in the Southeast Saskatchewan area. The Highway Department presently deal with the band.

Chief Watson has three objectives he wants to deal with immediately. First, to inform the people about the assistance that is available to them; then, to inform the people to what resources that are available and some that can be developed. Chief Watson sadly proclaims that they are away behind in

recreation activities. He states that there are no facilities available to compete in sports activities. His biggest ambition right now is to set up a gymnasium on his reserve.

Ochapowace Reserve has huge pasture lands available to the P.F.R.A. Chief Watson thinks that the P.F.R.A. does not give enough back to the reserve as the reserve puts out far over its output.

He is giving serious consideration to obtaining cattle for the reserve. He will either go into a band herd or individual ownership, whichever is in the best interest of the people.

Cameron Watson worked for the Federation of Saskatchewan Indians for the past six months. He is in the field of economic development liaison for the Yorkton Districts and Fishing Lake areas.

Chief Watson's councillors are former chief, Sam Watson, who is also his uncle and Sharon Bear, Albert Bear, and Elmer George. He and Elmer George are new members of the council.

Court moves to reserve

An Alberta Judge has decided to hold court on the Samson Reserve near Hobbema because he feels Indians will be less withdrawn at a court held in the familiar settings of their reserve.

Judge Allan Cawsey said Indians tended to be awed by strange surroundings which created problems when the court was held in a town 11 miles north of the reserve.

The move to hold court on the reserve had been requested by four area Chiefs since when court was held in town the only official in court not an Indian was Judge Cawsey. Reserve police had served as court orderlies and the probation officer was also an Indian.

Court will now be conducted on the Samson reserve twice a month.

Says S.I.W.A. president

Indian women want a far greater role

The Saskatchewan Indian Women's Association is rapidly becoming a strong and effective voice for Indian women in the province despite the fact that their organization is only a few years old and beset with financial difficulties.

Their success is due mainly to the dedication of a small core of women who have worked to build up the organization, often without pay and in the face of prejudice, according to S.I.W.A. president Mrs. Isabel McNabb.

The women's main difficulty has been in trying to gain recognition from government but they have also had to contend with some resistance from their own Indian men, she said.

Things now are changing, however, and as their work becomes better known they are finding much more acceptance.

S.I.W.A., which has a core staff of four executive members and 16 field workers, was recently successful in taking over the Homemakers program from the Extension Division of the University of Saskatchewan. The Homemakers program is designed to develop such skills as sewing and cooking.

The S.I.W.A. members also recently completed a 16 week training course in family health counselling, training in such areas as nutrition, family planning and guidance.

These two programs are just a start though and there is a lot more work Indian women can do at the reserve level, Mrs. McNabb said recently in an interview. "The fact is that these ladies have a lot they can offer to support their men in doing what has to be done for Indian people."

Mrs. McNabb makes it clear that the women want to work with their men and not against them. "As Indian women we respect our men very much, we want to support them."

"I think, though, that women are now ready to take more responsibility on the reserve. They have proven themselves as assets and as leaders, they've proven themselves in their training and they've proven themselves in the self-respect they have," she said.

Mrs. McNabb sees S.I.W.A.'s role on the reserve as a resource and service organization particularly open to Indian women. On the reserves S.I.W.A. organizes women's clubs, distributes information on nutrition, birth control, and environmental health and provide counselling.

As a political voice for women, S.I.W.A. has taken strong stands on a number of issues including the Lavelle case, which they opposed strenuously and most recently on the question of alcohol on

reserves. Hearing that the provincial government proposed making the sale of liquor legal on reserves, S.I.W.A. made a number of representations opposing the plan.

Because it is an Indian women's organization, and insists on remaining that way, S.I.W.A. since its inception has had difficulty in obtaining the funds necessary to carry on. They have been managing from month to month on what funds they could pick up from a variety of sources. Their most recent funds, provided through a Local Initiatives Project from Manpower, ran out at the end of May and as yet no further sources have been found.

The women, however, have worked without pay before and they are prepared to do it again if need be, Mrs. McNabb

said. "It has always been a struggle for us but these ladies can be very determined. The money is not the most important thing, it is the work that they can do."

Mrs. McNabb, the daughter of Senator John Gambler, is from Muskoday and has been president of S.I.W.A. since last June. Formerly a teacher's aid with the department of Indian Affairs, Mrs. McNabb took a leave of absence from the job so that she could work with S.I.W.A. to get it off the ground.

A determined woman herself, Mrs. McNabb plans to continue badgering government until they finally recognize that Indian women are capable of helping their people. "After all we've shown them what we can do, I don't see how they can ignore us," she says.

Mrs. Isabel McNabb



Interpretors

The government of the North West Territories has initiated an interpreter corps to be posted in key northern centres to explain government operations to native people and to work as interpreters in all areas of northern life.

There are five Indian languages as well as at least three Inuit dialects spoken in the N.W.T. and the government says their

experiment recognizes the right of all who are governed to understand how and why they are governed.

There have been ine interpreters hired, all native people, and they will be given a grounding in the work of all government departments, in Ottawa as well as the north, and taught how to describe government operations in the native languages and dialects.

Farm Talk

by Art Irvin

Summerfallow has two main purposes, namely the conservation of moisture and the control of weeds.

Moisture Conservation: The average annual precipitation in Saskatchewan is about 15 inches, half of which falls as rain during the growing season. Proper summerfallow on good soils ensures that approximately 50 per cent of the moisture stored in summerfallow is available the following year. This extra moisture results in increased yields.

Weed Control: Summerfallow should be worked early since heavy weed growth quickly removes the moisture supply. Tillage late in the season should keep weed growth down and trash cover at the surface. A good trash cover prevents runoff and reduces evaporation.

Tillage: The main danger of summerfallow is soil erosion. Cultivators should be used except when the trash cover is exceedingly heavy. Cultivators tend to keep the trash cover at the surface. This reduces wind and water erosion, improves moisture penetration and prevents surface crusting. Cultivation depth should normally be about 3 or 4 inches. Discers should be used with care since they pulverize the soil, bury the trash cover and set up soil drifting conditions.

Spraying: Weed control has been greatly improved by timely chemical spraying of grain crops. Wheat and barley may be sprayed with 2,4-D or MCPA from the four-leaf to the shot-blade stage. 2,4-D should normally not be used on oats. If 2,4-D is used, use the amine form before the three-leaf stage, or between the six-leaf and the shot-blade stage.

Information: The latest agriculture pamphlets and information are available at your nearest Provincial Agricultural Representative Office. This service is free of charge and for your use and benefit.



Indian hosts media luncheon

Edith Josie, a Loucheau Indian from the Yukon whose News from Old Crow column has been featured in a number of North American newspapers, was official hostess recently for a luncheon sponsored by Native People of Canada at the 26th annual meeting of the Media Club of Canada in Ottawa. Special speaker at the luncheon was Olive Dickason, author of the recently published book "Indian Arts in Canada". Traditional Indian cuisine was featured on the luncheon menu.

at LaRonge Prospectors graduate

Twenty residents of northern Saskatchewan have graduated from the Provincial Government's 1973 Northern Prospectors School and were presented with diplomas by Northern Saskatchewan minister Ted Bowerman at a recent ceremony in La Ronge.

The Prospectors School is directed for the Department of Northern Saskatchewan by Tony Wood of La Ronge. Most instructors for the six-week course are from the Department of Mineral Resources.

The school includes both classroom and field-trip instruction. It covers a wide range of topics essential to modern prospecting. The use of geophysical instruments, drills and explosives form part of the studies. Staking, map reading, mineral regulations and the legalities of prospecting are also included.

A number of the graduates will be immediately employed in current geological studies being undertaken by the Provincial government in an area northwest of La Ronge.

Beginning in June, most of the new prospectors are expected to engage in contract-prospecting with DNS. Joining graduates of the 1972 school, they will put their mineral identification abilities to work in several remote areas. In addition to transportation and living expenses, each prospector's contract includes provision for monthly wages and a clause to share in any wealth that might be discovered.

The 1973 school had one female participant — Mary Ann Hastings of La Ronge. Other participants include: Lorance Adam, Fond du Lac; Edward Charlette, Sandy Bay; Raymond George and Norman Wolverine, Patuanak; Melvin Sewap, Pelican Narrows; Emilien Natomagan and Joseph Natomagan Jr., Pinehouse; John McLeod, Stanley Mission; Keith Hemingson and Vince Pullar, Uranium City; Alfred Tsannie and John B.

Tsannie, Wollaston Lake; John Riese, Sydney Nelson, Leo Patterson, Jonas Ratt and Norman Irving, La Ronge; John Sayazie, Stoney Rapids; Victor Robillard, Black Lake.

The graduation ceremony also included presentation of a special trophy to John J. McKenzie of Stanley Mission. John was named 'Best All Round Prospector of 1972' based on his excellent field work since graduating from last year's school.



PEEPEEKISIS YOUTH GROUP

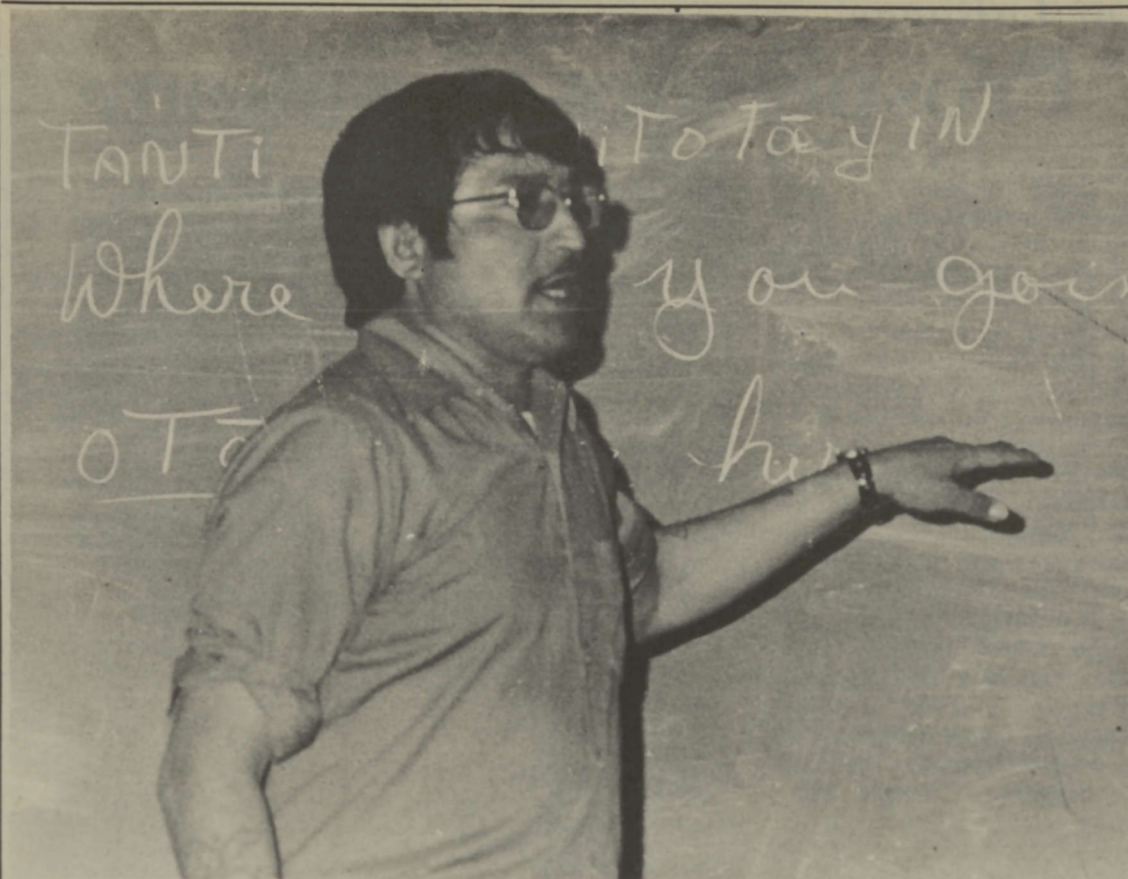
A lack of programs to help promote youth has prompted the formation of a Youth Group at the Peepeekisis Indian Reserve. By promoting educational and recreational programs the young people hope to develop and promote good responsible leadership. They also strive to develop an awareness among youth of becoming involved in community affairs as a means of strengthening their community. Their programs involve a number of activities including field trips, drug information workshops and talk sessions. Their work activities entail such things as cleaning of graveyards and assisting anybody that can benefit from their help. The group also sponsors a number of dances and concerts. Shown above, top row left, are Student Minister George Cargo, Terry Bellegarde; second row left, Vern McNabb, Jean McKay, Arlene Dieter, Carl Bird, Claude Desnomie; third row, left, Karen McNabb, Sandra Desnomie, Hazel Stonechild, Margaret Dieter, Francis Desnomie Jr.; bottom row left, Arlene Pinay, Merna Starr, Theresa Desnomie, Rosabelle, Allan Bird, Graig Desnomie.

**OUR FUTURE IS
IN YOUR HANDS**

all Indian Organizations
Urban Indian Associations
School Committees
Band Councils

ON

GET INVOLVED!



Learning to speak Cree

"Kakwi chi viywuk ke No'takiska tanowow — Is there anything else you wish to know?"

If there is just ask Sam Bird. He's teaching a Cree language class at the Prince Albert Indian and Metis Friendship Centre.

His approach to teaching the Cree language is based on the philosophy that students will only learn what they want to learn so rather than him telling the students what to do, he asks the students what they expect of him.

Since his students simply want to learn to speak Cree, that is just what he teaches them and he throws away the textbooks and their formal and academic approach to the language and concentrates on everyday conversation.

To judge from the reactions of his students, Sam has found the right approach. The students say they are finding the Cree language easier to learn than they had expected.

Even Sam admits that "so far I've had tremendous results in teaching the

course."

"The people who are taking the course have really improved. They can now talk quite a bit in Cree and I understand them clearly."

"The students I have are mostly white people and they really learn fast. It is only natural for them to be able to pronounce the words the way they are written."

About a dozen people are taking the class including a Prince Albert City Policeman, Constable Lloyd Potter who hopes that a knowledge of the Cree language will help him in his job.

Like Cst. Potter, Barry Berglund of Prince Albert also expects a knowledge of the Cree language to make his work easier. Barry is currently training as a court worker with the Community College in Prince Albert.

Linda Cook of La Ronge has a different reason for taking the class. "I would just like to learn to speak my own language." Raised in a white foster home there was no opportunity for her to learn her

people's tongue.

Another student, Alice Williams of Prince Albert, is taking the class so she can better converse with her Cree friends.

Sam says that all his students "catch on easy. I know for certain that the people who are taking this course will be able to converse fluently when it is over."

The course, which began in mid-March, last 36 weeks and is free, the only cost being a \$3.50 charge for textbooks. The cost of the course is absorbed by the Friendship Centre.

Mr. Bird, a member of the Mistawasis band, has been instructing Cree classes for the past two years. An inmate at the Saskatchewan Penitentiary, Mr. Bird is involved in a special program that allows him and other inmates to go out and work in the community.

It is a great opportunity for him, he says, since "I really like teaching my language, it gives me a sense of responsibility. It's something new and I like it."



Ken Williams



Cancellation unfortunate

It is unfortunate that two important programs funded by the Department of Indian Affairs and National Health and Welfare will be cancelled at the end of June by the Federation of Saskatchewan Indians due to the lack of funds.

The Family Counseling Program, which employed fourteen qualified workers brought many families back together, prevented others from separating and assisted in domestic problems.

The other program to get the axe is the Smoke Signal which had its budget cut to ten thousand dollars from fifty-five dollars. Ten thousand dollars is insufficient for the six workers who were asked to cover the entire province.

This cutback in funds is unwarranted when programs such as Family Counseling and Smoke Signal which were requested by the Indian People of this province are badly needed.

Similar programs which have been staffed by other agencies have not been as successful as those under the auspices of the Federation of Saskatchewan Indians.

Statistics (which government agencies thrive on) have proven both programs were very successful in their initial stages but any experience gained from the first year will go for naught because of the cancellation of funds.

The Federation has been very successful with other programs and would have had similar success with the Family Counseling and Smoke Signal programs if given a chance. They are being denied this opportunity by civil servants who think they know better.

Step in right direction

The foresight of Judge Cowsey of Alberta to take his court on to the Samson Reserve near Edmonton is a step in the right direction.

It is only natural for the Indians there to be more at ease in a familiar setting than they would be somewhere else. The added factor of being charged and facing a possible jail sentence would mitigate any possibility of the accused being able to defend himself to the best of his ability.

More and more judges are becoming aware of the difficulties Indians have in court which is generally held in alien surroundings.

Although Judge Cowsey's efforts are not new (courts are held on reserves or adjacent to them in Saskatchewan) we applaud him for his foresight.

We need more Judge Cowseys.

Standing ready elected Chief at Whitebear

Bill Standingready has been re-elected Chief of the Whitebear reserve. Chief Standingready was the first elected Chief in Whitebear back in 1952. He has been involved with reserve affairs since.

Bill Standingready is willing to co-operate with the Indian Affairs Branch and the Federation of Saskatchewan Indians. He quotes, "I have my children working for both parties, and I also have four of them attending University."

He definitely supports the revision of the Indian Act. He quotes, "It's got to be revised because age is changing. The present Indian Act makes us mindless little children."

Mr. Standingready is a keen sports enthusiast. Being an old veteran at hockey and ballplayer, he has a bright

outlook for the Whitebear band in the recreational field. He will follow up on all recreational activities.

Whitebear has a population of a little over 1,000 people. Therefore, there are ten councilors. Three new faces in the Council are Darlene Standingready, Laura Bigeagle and Alfred McArthur. The re-elected councilors are Sandy LoneThunder, Frances Lonechild, Bobby Bigeagle and Joan LoneThunder, Rosie Ewack, Albert Maxie and Alex Paul.

Chief Standingready along with his council are taking over office on June 5, 1973. The Chief of the Whitebear band is going to work closely with his councilors. He had the firm belief that the Councilors always help the chief in all aspects of reserve business.

Sask Indian Women Graduate

Successfully finish counselor's course



The graduates, standing from left: Christine Mercredi, Olive MacArthur, Agnes Stonechild, Lizette Ahenakew, Emma Sand, Beatrice Nighthtravelor, Edna Cappo, Alma Bird, Angelina Roberts, Josephine Gardipy, Rene Stevenson, Emma Weeseekase; sitting from left: Caroline Young, Isabel McNabb, Glecia Bear, Caroline Standingready, Irene Cote, Florence Bigknife; missing from picture: Rose McKenzie and Harriet Chocan.



Emma Weeseekase receives her diploma from Sol Sanderson, Dr. Kirkbride and Isabel McNabb.



Sol Sanderson and Dr. John Kirkbride

BULLETIN

An application by the Saskatchewan Indian Woman's Association for an extension to their Local Initiatives Project grant has been approved by the federal government. The extension will allow S.I.W.A. to continue their program until November 30.

Graduation ceremonies were held in Saskatoon recently for 20 Indian women on their successful completion of a 16 week course to train them as Family Health Counsellors.

The women, all members of the Saskatchewan Indian Women's Association, received the training under a \$25,000 Local Initiatives project S.I.W.A. arranged.

The L.I.P. project from Manpower was part of a continuing struggle by S.I.W.A. to obtain the necessary funds to train and employ a staff of women to work and organize on the province's reserves. Although the L.I.P. project expired May 31, a variety of speakers at the graduation ceremonies expressed confidence that the women had demonstrated their abilities and would in future find government more sympathetic.

During their training the women studied such things as family counselling, birth control and nutrition. Funds will now be sought to employ the women on reserves to organize and promote programs aimed at Indian women.

John Ursan, a program developer with the Federation of Saskatchewan Indians in Regina, told the women that Manpower is being approached for an extension of the LIP project. A number of other avenues of funding, including the department of national Health and Welfare, are also being approached.

Speaking at the graduation ceremonies, Dr. John Kirkbride, Saskatchewan Regional director of Indian

Health Services, told the women that one of the most important things they had learned was how "to deal effectively with bureaucracy."

The women, he said, had to overcome a number of obstacles, the first being the fact that they were Indians, the second being the fact that they were women and the third being the fact that "you have a heavy bureaucracy controlling your lives."

The women had demonstrated their strength, he said however, and "we have every reason to believe that you will meet the challenge and the Family Health Counselling program will be a success."

Congratulations were also extended the women by Soloman Sanderson, assistant to the executive of the F.S.I. Referring to S.I.W.A.'s constant struggle for funding during its three year history, Mr. Sanderson said "I've seen you women being frustrated time and time again but each time you just seem to get stronger. I've seen S.I.W.A. grow from nothing to the strong organization it is today."

"Seeing the work that you do, the government can not help but give you permanent funding. They can all see now what you can do," he said.

The graduation ceremonies, held at the Western Co-operative College, where the women have had regular training seminars, was attended by a number of guests, including the husbands of the graduates.

Mrs. Glecia Bear, because "we all love her very much and don't know what we would do without her," was chosen the class's valedictorian. A special presentation was also made to Skip Brooks, a health educator with Indian Health Services, who organized the program and administered the training.

S.I.W.A. president Mrs. Isabel McNabb was hostess for the ceremonies.



Mrs. Glecia Bear — Valedictorian



FAMILY COUNSELLING

Problems, big and little, are a normal part of the process of living together. Most families find ways to solve their problems and to stay happy. But some face special problems that are more difficult to solve, such as the parents continually quarreling with each other, or a child rebelling and becoming hard to handle.

Unsolved family problems result in unhappiness and sometimes end in divorce. When divorce occurs, family life breaks down.

The Federation of Sask. Indians, realizing family problems occurring with out people, implemented the Family Counselling program.

Serving the North Battleford area in the capacity of Family Counsellors are Frank and Bertha Soonias from the Red Pheasant reserve. Mr. and Mrs. Soonias cover the following communities: Red Pheasant, Sweetgrass, Poundmaker and Little Pine.

Frank and Bertha Soonias can be reached at the two following telephone numbers: 445-6126 or 445-6127 or else by writing to them at this address: 1122 - 102nd Street, North Battleford, Saskatchewan.

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SPORTS DAY**

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FASTBALL TOURNAMENTS

MIDWAY

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Must be free to travel and must have a car. Salary to be negotiated. Send applications to:

W. G. Fairs
Federation of Sask. Indians
Sports & Recreation Dept.
1114 Central Avenue,
Prince Albert, Sask.



AUDREY PARKE

Audrey Parke, daughter of Mr. and Mrs. Wilfred Carter from the Onion Lake Reserve, has proven to be a model secretary and employee since becoming the Band Secretary in September 1969.

She received her elementary education from the R.C. School on the Reserve, completing it in a span of six years. Furthering her education, Presentation of Mary Academy in Prince Albert was her next stop, completing grades 9 to 11 inclusive. The years of 1968 and 1969 had her move closer to home, Lloydminster, completing her grade 12 and graduating with a diploma receiving certificates in Typing, Bookkeeping and Business Machine Operation.

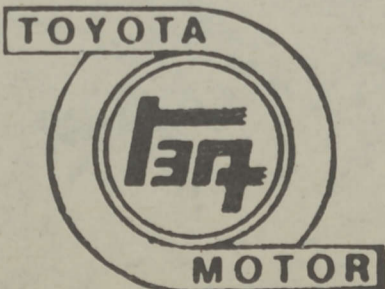
Securing such credentials, Audrey returned home during the summer holidays but before long she could be seen working as the Band Secretary. Not satisfied, Audrey left for Saskatoon attending night classes in Algebra, Advanced Bookkeeping and Economics. Upon completion she returned home and commenced working as Band Secretary, the job she had previously held before.

Audrey's credentials enabled her to "hold the fort" at intervals when the Band Office is deserted. Onion Lake Band is very fortunate in receiving such outstanding services from their pretty and charming secretary, Mrs. Audrey Parke.

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Reserve recreation directors workshop

The Federation of Saskatchewan Indians Sports and Recreation Department held a workshop at the Co-op College in Saskatoon on May 28th, 29th and 30th. The workshop was attended by some 20 sports and recreation workers from various reserves in Saskatchewan.

Bill Fairs, F.S.I. Sports and Recreation Provincial Co-ordinator, in his welcome address to the delegates pointed out that whatever direction is given to the program, it is for all the bands in Saskatchewan, not each individual band.

One of the big problems encountered by many bands last year and this year, is the interpretation of the regulations. The one that gave the most problems was the residency ruling, said Mr. Fairs.

The residency ruling stated that a player must have resided for one full year on that reserve or urban centre for which he or she is playing in any F.S.I. Finals.

Three motions were passed at the workshop which should make the residency ruling easier to understand and follow. The first motion passed clearly states that band members, Treaty or Registered Indians only, play for their band during F.S.I. playoffs and no others. The second motion states, that Urban Indians may play for the band with which they are registered, or may play for that urban area, but not for both. This refers to all sports. The third motion passed states, that Registered Indians playing for urban areas establish residence for one year prior to playoff date to be eligible for F.S.I. playoffs.

Four directives to the Sports and Recreation Department of the Federation of Saskatchewan Indians, were motioned and passed by the delegates. The directives were aimed to establish better liaison, a firmer and regular schedule between the Recreation Directors of Bands and the F.S.I. Sports and Recreation Area Co-ordinators.

The first directive made as a motion and passed states that a weekly and monthly itinerary be set up and followed by area co-ordinators to allow Recreation Directors of Bands to know when he will be in that area.

Since there was not enough time allowed to properly carry

out many playoffs last year at the local level, the second directive passed as a motion should help in finishing the local playoffs in plenty of time before the finals this year.

The second motion reads that before each area playoff, the recreation directors have a meeting with the area co-ordinator to set an early date for area playoffs.

In order to give area co-ordinators and the Bands more time for area playoffs planning, the third motion passed states: To establish final dates for provincial finals. Make them firm for all sports and to make the dates earlier. Director of sports and recreation will establish firm dates and mail to recreation directors within two weeks.

The dates for the provincial finals to be held this summer have been established and sent out to all Chiefs, Recreation Directors and Area Co-ordinators.

In Softball, the finals for boys and girls under 12 will be held in Yorkton Area on July 14 or 15; for the Bantam boys and girls, age 12 to 14, they will be held on July 14 or 15 in the Regina District; the final for the Old Timers, mens, will be held in the Prince Albert District on July 28th; Senior A, mens and womens, final will be held on July 28th in the North Battleford Area and the mens and womens Senior B final will be held on August 4th or 5th in the Saskatoon District.

This year the Golf Finals will be held in the Saskatoon District on August 11th and 12th.

There are three finals in soccer this year and they will all be held in the North Battleford Area on August 4th. The junior title will be played in the Saskatoon District on August 4 and the old timers final will be held in the Prince Albert District on August 28th.

For track and field, the area finals only to be completed by July 29th and the date for the provincial finals will be set at a later time.

These are only the dates and the exact places and times are yet to be confirmed.

The fourth motion, passed as a directive, states that women be taken on the Federation staff to assist the Bands in the development of sports and recreation.

A problem reserves with a small band population have had, is that they would have to play against reserves which

have a lot larger population and who have the advantage of being able to select when they simply had to settle for whoever they could get. At times some of these reserves couldn't even enter a provincial playoff because there wasn't enough players around to form a team.

The recreation directors, who attended the workshop, passed a motion which they think will help alleviate some of the problems faced by reserves which are in this situation. The motion states that F.S.I. finals be classified in A and B finals according to population. Above a population of 500 is A and under a population of 500 is B, with F.S.I. championships to be declared in both categories. Urban Indians will be classified as A category along with Student Residences.

The official playing rules of the Saskatchewan Amateur Athletic Association were adopted by the recreation directors to be followed completely in all sports being carried in the F.S.I. Sports and Recreation Program. Constitutional changes may be made by the Supplementary Board of Directors in accordance with the F.S.I. program.

It is evident by the number of motions passed at the workshop in regards to the holding of provincial playoffs by the F.S.I. Sports and Recreation Department, in more sports to include as many age groups as possible, that the reserves and their recreation programs are advancing and creating more participation by band members.

A motion was passed that should create a lot of enthusiasm and participation within the next year, unanimously by the recreation directors which will see the holding of track and field participation in all age groups — mens and womens — be held in each area. Provincial finals place to be designated by the provincial director to be in 1974 in area four to commemorate the signing of Treaty No. 4.

TRAPPERS

Statistics released by the fur division of the department of natural resources show that last year out of 2,991 registered trappers, 1,583 were treaty Indians, 976 were Metis and 432 were white.

Lebert sweeps track meet

The Saskatchewan Indian Student Residence annual track and field meet was held at the Qu'Appelle Student Residence, in Lebert, on May 28.

The track meet, which is the biggest sports event of the year for the Student Residences, saw participation of track and field teams from Muskowekan, Duck Lake, Gordons, Beauval, Marival, Prince Albert, James Smith and Lebert.

This year the meet was broken down into two divisions, A and B. In the A division competitions were held for the Squirts, Bantams and Pee Wees. Midgets (sixteen and under) and Juvenile (eighteen and under) competed in the B division.

In the A division Lebert walked away with top honors after accumulating 143 points. Muskowekan came in second with 100 points while Duck Lake finished in the third spot with 59 points. The Gordons Student Residence had to settle for a fourth place finish as they ended up with 41 points. There was a tie for the fifth place standing when Beauval and Marival ended up with 26 points each. The last and sixth place was also a tie between the track teams from Prince Albert and James Smith, who each finished with 21 points.

In the B division it was the strong team from Lebert again who amassed a total of 113 points to finish in first place with a comfortable lead of 40 points over the second place finisher James Smith, who came in with 73 points. The Duck Lake team came in a close third, just three points

behind James Smith, with 70 points. There was a ten point spread between the fourth and fifth place finishers, when Marival ended up with 38 points and Prince Albert with 28. Sixth place was occupied by Beauval with 23 points. Muskowekan had to settle for seventh place when they could count only 18 points. The last place finishers were Gordons, who ended up with no points at all.

The individual group winners in each of the two divisions were: Squirt men, Wayne Saulteaux from Lebert with 18 points; Squirt women, Janet Poorman from Gordon with 13 points; Pee-Wee men, Wally Francis from Lebert with 25 points; Pee-Wee women, Anne Anastasie Gunn from Beauval with 10 points; Bantam men, Antoine Silverquille from Muskowekan with 18 points; Bantam women, Debbie Kahapace from Lebert with 23 points; Midget men, Terry Frances from Lebert with 25 points; Midget women, Paula Acoose from Marival with 20 points; Juvenile men, Raymond Desnomie from Lebert with 20 points and Juvenile women, Coleen Taypotat from Lebert with 25 points.

The individual division winners were: Wally Frances from Lebert winning the A side with 25 points while Terry Frances and Colleen Taypotat, both from Lebert, were tied on the B side with 25 points each.

The track meet which termed successful by all who attended, saw the strong track teams from Lebert taking home all the major awards in Both divisions.

FASTBALL TOURNAMENT JUNE 24

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The Winner

Ping pong is a favorite activity at the Prince Albert Indian and Metis Friendship Centre as a recent tournament there proved. The tournament, one of many sponsored throughout the year by the centre, attracted nearly 20 entries. Taking first place was Steven Howe, pictured above, second place went to Irvin Thunderchild, third to Harvey Thunderchild and fourth place to Amos Roberts. For his win Mr. Howe picked up \$5.00, while second won \$3.00, third \$2.00 and fourth place won a glass of draught beer.

Prince Albert
Urban Indian Assoc.
3rd Annual

POW - WOW

June 22, 23, 24



Chief Steve Pooyak of Sweetgrass (right) presenting the trophy to Roy Atcheynum, Sweetgrass' first athlete of 1973. The trophy is awarded annually in memory of Alec Albert, who was better known as "Little Alec" and who was also an all-round athlete. Roy Atcheynum, the 1973 winner excels in hockey, after played for the North Battleford Bohs, and also stars in fastball, winning the provincial fastball championship.

Cote Joins Boxing Assoc.

Boxing is on the rise in Saskatchewan and the latest addition to the Canadian Amateur Boxing Association is Cote Reserve who has high hopes of developing some future Champions. Other new clubs who joined the Canadian Amateur Boxing Association this year were Duck Lake, Saskatoon Friendship Centre and Whitewood.

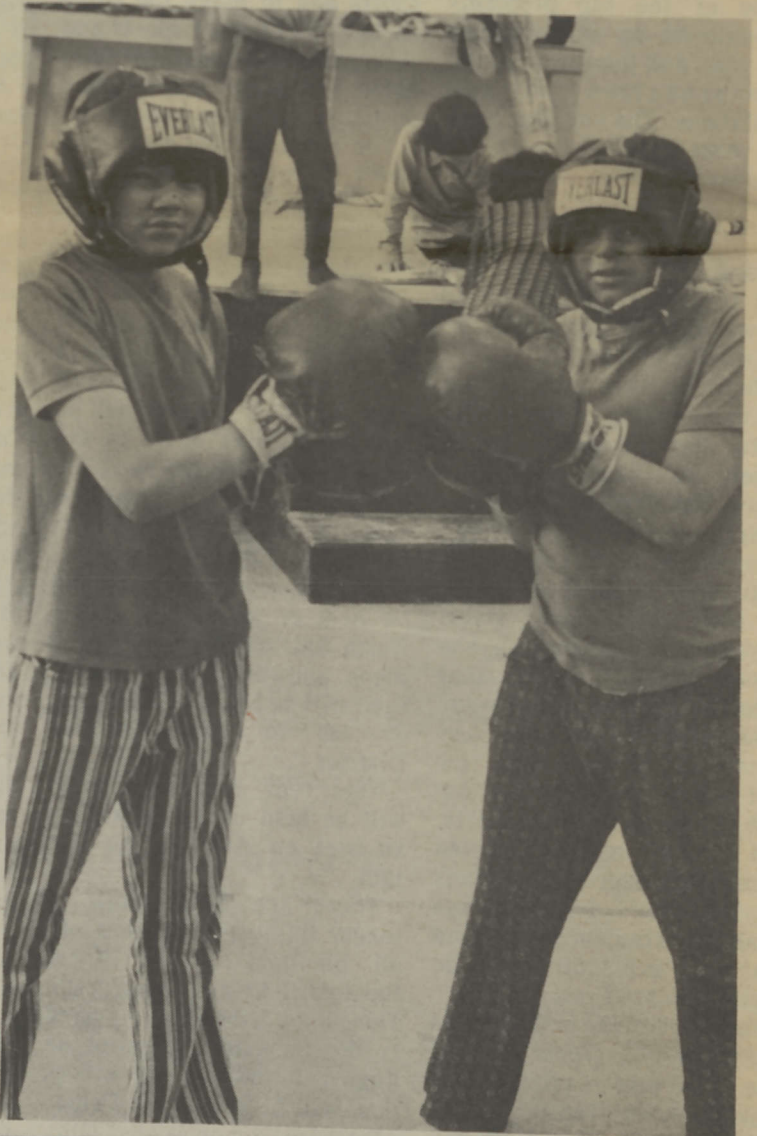
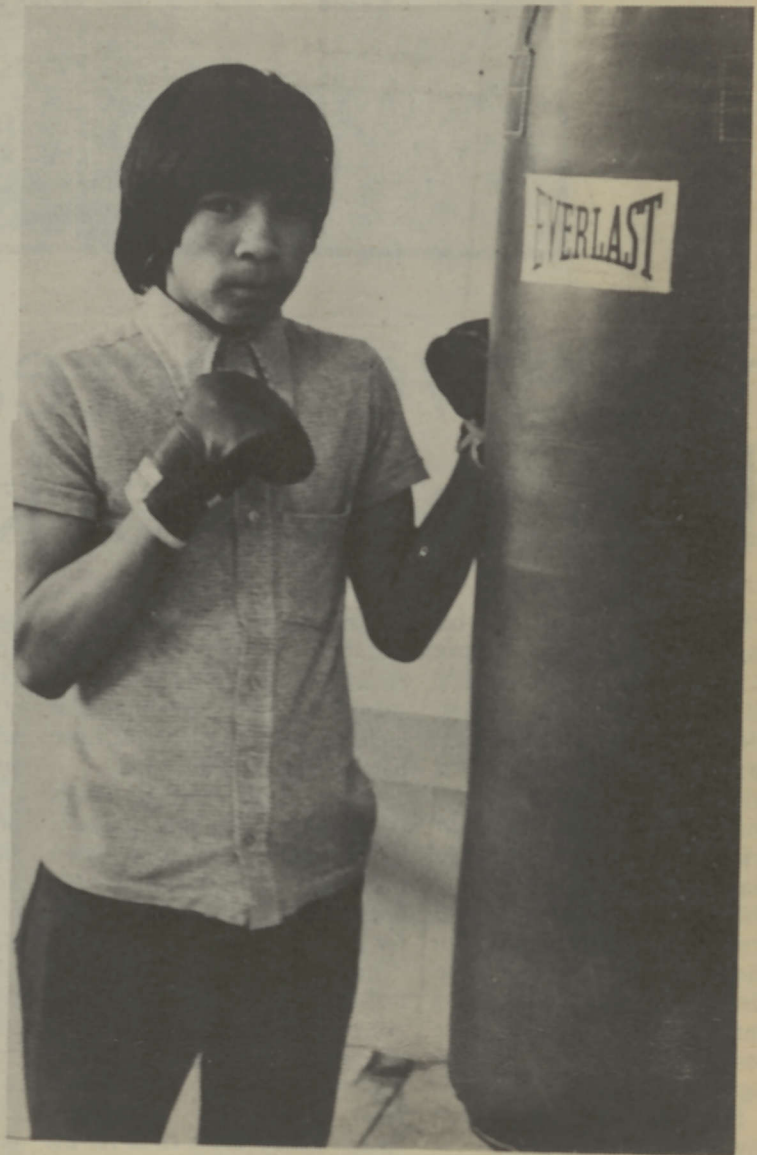
Cote Reserve was inspired by the successful boxing program that is quite evident at the Gordon's Residential School. Mr. Bill Starr the coach of the Gordon's Club is giving tips and advice to Cote on the present activities of all the Clubs in Saskatchewan.

Presently, there are close to fifty enthusiastic boys who are sixteen and under taking part in the Cote Boxing Club. Lloyd Brass and Norman Severight are presently getting the boys into shape for next fall's boxing activities. Carl Fiddler, an ex-pugilist and a veteran from the Canadian Armed Forces will take over training the boys next fall.

The Cote Club has just about everything in the line of equipment. A boxing ring is now under blue print. This ring will be the official recommended C.A.B.A. standard size. It will be portable and to be easily taken apart for storage.

The whole idea of this boxing club that started is the Cote Band is looking forward to the 1974 Saskatchewan Indian Summer Games. Seeing that there are a lot of Indian boxers in Saskatchewan, boxing will also be a feature attraction.

In the near future, Cote will also be hosting a few boxing cards among the Saskatchewan clubs. The support of the local people will determine the success of the Cote Club.



HOCKEY SCHOOL

A hockey school for Indian children between the ages of nine and 14 will be held at the Comuniplex in Prince Albert for two weeks beginning August 1.

The hockey school is being sponsored by the Sports and Recreation department of the Federation of Saskatchewan Indians and will be broken into two, one-week programs.

The age groups will be broken into nine and 10 year olds, 11 and 12 year olds and 13 and 14 year olds. One youngster for each group is being requested from each band in the province.

It will be the responsibility of the parent or band to provide transportation to and from Prince Albert, equipment and spending money for the youngsters while the F.S.I. will provide meals and accomodation.

The Chiefs and councillors will be requested to select the children they wish to attend the hockey school and forward their applications to the F.S.I. in Prince Albert.

MOOSOMIN BAND 2nd ANNUAL BRONCO DAYS

COCHIN, SASKATCHEWAN

JULY 21- 22