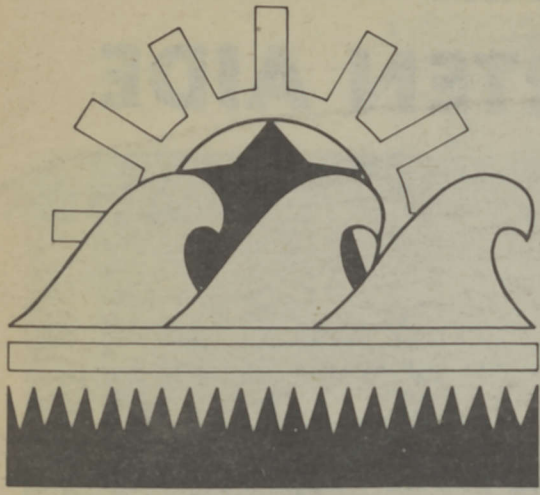


Prov. Library  
Reader's Services Division  
1819 Cornwall Street  
REGINA, Sask.

PRINCE ALBERT  
CANADA  
0.06



# Saskatchewan INDIAN

November 1971

THE SASKATCHEWAN INDIAN VOL. 2, NO. 9

Page 1

## Alberta Indian Group Rejects Ottawa Money



Thomas Opwam assisting Henry Beaudry cut the band of rawhide to officially open the David Whitford Memorial Hall.

The Indian Association of Alberta will refuse further federal money for native programs, president Harold Cardinal said Sunday.

Interviewed on the CBC network program Weekend, Mr. Cardinal, a young Alberta Indian organizer, said the association decided last Thursday it could no longer remain independent while continuing to be financed by Ottawa.

The decision means the end of government-sponsored programs for Indians in Alberta, he said.

That will mean about \$600,000 to \$800,000 that the government would have provided for Indian education centres this year and another \$1 million during the next four years.

It also will mean the end to about \$126,000 earmarked for recreation programs for Alberta Indians.

The decision means the end of the association in Alberta.

Mr. Cardinal said, and that 45 persons currently working for the association will be laid off.

That is "the contribution to winter unemployment" of Indian Affairs Minister Jean Chretien, Mr. Cardinal said.

The decision followed what Mr. Cardinal said was govern-

ment pressure to have Alberta Indians end strikes at schools in St. Paul and Edmonton.

Mr. Cardinal had with him what he said was an official cabinet document listing funds that would be made available in the next four years for In-

### Inside this Issue

Youth page - pages 11 & 12

P.A. Student Residence - pages 8 & 9

Children's page - page 13

George Manual - page 6

People - page 15

## Sweet Grass opens Hall

The Sweetgrass Band officially opened the David Whitford Memorial Hall at the Sweetgrass Reserve on November 11, 1971. The opening ceremony was held on Remembrance Day to honor David Whitford who lost his life during the Second World War.

Activities got underway at 11:00 a.m. with Corporal Ross from the Royal Canadian Mounted Police calling the Roll Call of all Indian War Veterans, including other War Veterans in the midst to come and stand before the flag. The Indian flag raising song was sung by Indian elders, while Mr. Henry Beaudry raised the

flag, as a token of remembrance for the War dead.

Chief Joe Weenie then thanked all the Indian War Veterans, the Royal Canadian Mounted Police, the Indian Affairs officials and the Indian elders for participating in this memorable occasion. Also, in his welcoming speech, Chief Weenie stated that the opening was a great event, one which had been planned for six to eight years. A dream was finally realized and he hoped it would draw the people closer together in their fight for development in the community.

To the delight of everyone present, Mr. Henry Beaudry assisted by Thomas Opwam and Henry Favil, then proceeded to officially open the Hall at 11:30 a.m. by cutting a band of rawhide with a knife.

Mr. Fred Clark, Regional Director of Indian Affairs, praised the Chief and Council and the Band members for doing such a fine job. The construction of the hall exemplified community spirit and cooperation. He, especially, praised the women for the preparation of the Banquet. Mr. Sid Read, District Supervisor of Indian Affairs,

(Continued on Page 2)

## Doctor Raps Housing

Living conditions on Indian reserves and in Metis communities in Northern Saskatchewan have been described by Dr. Frank Scott of Loon Lake as "weeping sores." He made the remark in addressing the annual regional health council meeting held in North Battleford in October.

Dr. Scott, council chairman, described the standard of housing on northern reserves as appalling, saying many homes are no more than a shell with no provision for such necessities as heating and plumbing.

He called on the health council to put pressure on the Department of Indian Affairs to correct the deplorable living conditions.

Delegates later adopted a resolution that representatives from the Department of Indian Affairs and Indian bands be invited to attend the next annual meeting. Another resolution calls for more equitable distribution of health services for Indian and Metis.

## Communication Workers Hold Workshop



From November 7 - Nov. 10, the communication workers for the F.S.I. held a four-day workshop. Among the items brought up at this workshop were, person to person communication, speaking to groups and the structure and function of the F.S.I.

L - R standing: Alpha Lafond, communication worker; Felix Musqua, communication worker; Campbell Brass, communication worker; Howard McMaster, reporter for the "Sask. Indian"; Cy Standing, Executive Member; Ivan McNab, host for Moccasin Telegraph; Alex Kennedy, Executive Member.

Centre row: Clifford Starr, head of communication department; Doug Cuthand, editor, "The Sask. Indian"; John Too-toosis, Senate member; Mervin Dieter, reporter for the "Sask. Indian"; Jack Sikand, Community Development. Front row: Walter Isbester, communication worker; Jake Mike, community development; Sol Sanderson, Special Assistant to Executive; Albert Angus, host for Moccasin Telegraph.

RETURN TO:  
1114-CENTRAL AVENUE,  
PRINCE ALBERT, SASK.

DEC 9 1971

SASKATCHEWAN



# KINDERGARTEN AIDE



the sand box. A tiny stove, cupboards, fridge containing egg and milk cartons, double sinks at which several children measure water or wash dishes, plasticine, colored blocks being strung on a string, a wooden Snoopy to take part and put together again, are all centres of activity. Both teacher and aide move among them to the enthusiastic question, "Teacher, do you know what?"

## This is Community Development

Businessmen are in a great hurry. Past achievements are never any consolation to them. They are committed to ever keep expanding, marketing more products, generating more wealth. This is commendable work, and in the doing of it the businessmen become quite one-track-minded. All materials are used with the sole purpose of meeting their aims. We mean all materials of the earth and the sky, including humans.

Recently, however, a community development worker of the Federation related an incident in his monthly report which indicates that at least the Indians of his area do not share the inspiration and zeal of the businessman for material advancement. A peat moss company has been operating with some success in the Red Earth-Shoal Lake area. It wished to expand its business, and approached DREE for capital assistance. Apparently, DREE was willing to give funds, but required that the company provide a proposal that indicated the involvement of Indians residing in the area. With prompt efficiency, a company official organized a meeting with Indians of two reserves concerned in order to fulfill the DREE pre-conditions. Natives of the reserves showed interest in the matter, and over fifty of them came to the meeting. As the meeting began, the company representative proceeded with his purpose with prompt efficiency. For the satisfaction of DREE, he had come to obtain work-commitment from the Indians. Hence, item No. 1: Hands up all those who wish to work two shifts per day - no hands, embarrassing stillness, and then someone suggested that he might first ask if the men were interested in working at all. Therefore, item No. 2: Hands up those who want to work. Again no response.

The community development worker comments that the company representative was perhaps baffled by the behavior of this special brand of human material. He might have wondered why the Indians did not leap at the opportunity to be part of the process of industrial production. It perhaps could not occur to him that these men were thinking, feeling human beings. They wanted to work, they wanted to improve their economic lot, but they also wished to retain their self-respect, and thus were unwilling to sell their labour for just any kind of work. They wanted to feel the significance of the work. In essence, they wanted jobs, but not if the jobs required them to turn them into robots.

The community development worker had plans to work on this situation. He is sharing his insights with the business concern in question, and hopes to bring about an appreciation of the Indian point of view. He also hopes to develop a new kind of communication between the Indian and the white businessman where not only words from one language are translated into the other, but values and attitudes are also interpreted. In other words, he wishes to effect a true and honest understanding of Indians by the businessmen so that our people may be able to profit economically without having to sacrifice their cultural heritage, and their humanity.

Continued from Page 1

dian programs. It was signed, he said, by D. J. Leach, superintendent of cabinet documents, and was produced by the cabinet committee on social policy.

The document approved in principle the concept of Indian cultural education centres and would establish a five-year renewable program backed by \$10 million for such a program.

Mr. Cardinal said he was unsure how the association received the document, but that it might have been a deliberate leak to show the amount the government was prepared to pay for association programs.

Conversely it might have been leaked to show "the size of the stick" the government held over Indian programs.

Mr. Cardinal said he received the document in September, then sent a telegram to Marc Lalone, principal secretary to Prime Minister Trudeau, Oct. 6 asking why there was a delay in receiving federal funds and suggesting that it was an attempt to break the association.

Mr. Lalone replied Oct. 8 by telegram that the association should not make such ridiculous charges.

Mr. Cardinal said he felt the federal government thought the Indian association was responsible for the strikes at the schools this fall and that it had held up the funds promised in the cabinet document in order to buy off the association.

Mr. Cardinal is the author of *The Unjust Society*, a book describing how the process of politics in Canada adversely affects native peoples.

### Reserve.

After the meal, the Mosquito Singers sang an honorary song, in which everyone was asked to dance. The dance was led by the Indian War Veterans. Following the honorary dance, Mr. Beaudry was thanked with gifts for his participation in the opening ceremonies. A pow-wow concluded the days activities.

Continued from Page 1

thanked the Band for the invitation and he was proud to be part of the opening exercises.

Mr. August Gladue, an Indian elder from the Moosomin Reserve, gave thanks for the food in a Peace-Pipe Ceremony. Over 200 people enjoyed the delicious meal which was served by the women from the

## Community Health

### Workers Help

### People Help

### Themselves

Some years ago a program was begun here in Canada in which a native person living on his reserve was hired to help his people to better health on the reserve.

Here is Saskatchewan these Community Health Workers have had a significant influence on the health of members of their communities. For example, there are instances where attendance at T.B. Surveys and at health clinics has jumped from poor to nearly 100% because of the work of the Community Health Worker.

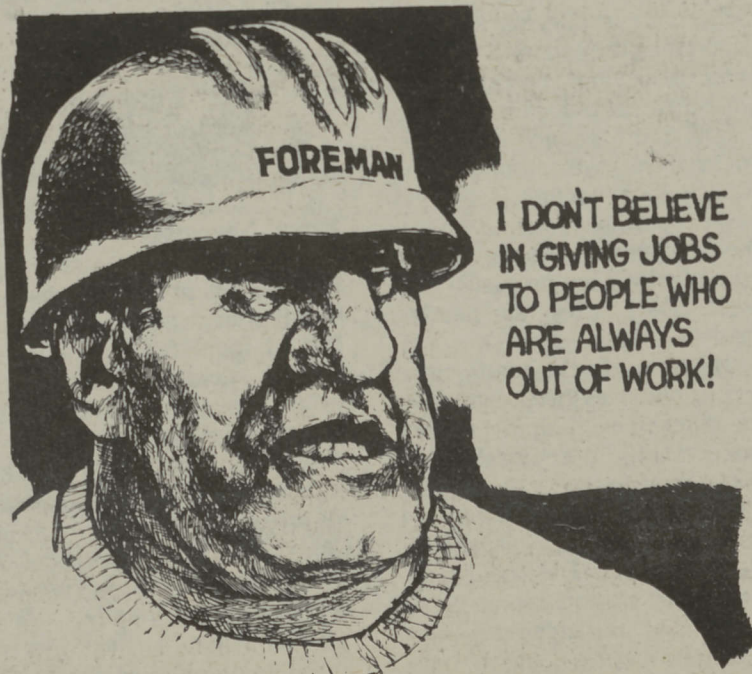
Samples of projects being carried out by Community Health Workers in Saskatchewan include teaching in the schools, conducting education projects on such topics as fire safety, venereal disease, tuberculosis, nutrition, safe water, fly control and immunization among others.

One Community Health Worker has helped to achieve a land-fill garbage disposal pit; another is chairman of the local education committee and is placing emphasis on health; one is giving first aid classes, and at least two others have helped organize recreation clubs on their reserves.

Working as a Community Health Worker provides opportunities for service to one's fellow man in many ways. For example, one Saskatchewan Community Health Worker, Mr. Georges Mercredi created several hand-drawn posters such as the one shown above for use in teaching

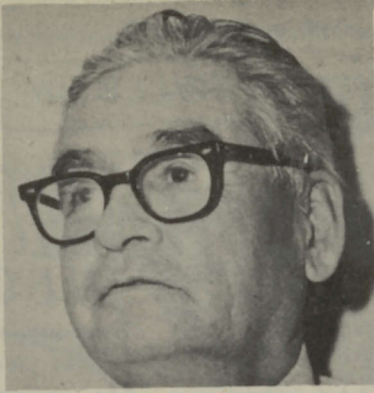
health in his community at Stony Rapids.

Other Community Health Workers and their nurses have held poster-making contests in the schools where Indian children attend with the result that many posters are made for use in proclaiming a health message.





# Last Oak Park



Mervin Dieter

## THE PLANE RIDE

There were two Chiefs with a great concern and love for their people and for this reason they became very knowledgeable of their problems and became very articulate and able spokesmen for their people. Eventually, they were elected to go and attend a conference in one of the larger eastern centres. After much preparation and meetings with other reserves concerning a program, various briefs were made to present to the government involved.

The Chiefs and people of the reserves concerned had a high regard and great pride in their representatives and insisted on nothing but the very best for their journey to the east. So tickets were obtained from one of the air lines. This particular plane was one of the larger passenger type of that day and it had four engines. After having been informed of this, these two Chiefs became very frightened as neither of them had ever ridden on a plane before. They informed their people that they would rather travel any other way but by plane as they believed it was not the safest way to travel. After much argument, they were told by their people they were embarrassing them by this show of timidity by such knowledgeable and brave Chiefs. So it was with much reluctance and reservation that they agreed to go by plane.

The big day finally arrived and they were driven to the Airport by their friends; however, their fear of plane rides was still evident so it was with much show of bravado that they boarded this plane. After having been seated comfortably and as the plane took off they began to assure one another that their people were right and that it was perfectly safe to ride on a plane. After travelling many miles and nearing their destination and their fears somewhat subsiding, the Captain of the plane informed the passengers that one engine had failed but that there was nothing to worry about as they still had three good engines left and these would get them safely down to their destination on time. The Chiefs thus assured began to enjoy their ride; however, it was not too long before the Captain addressed the passengers again that a second engine was out and advised them that the only inconvenience it would cause them was a slight loss of time and that the two engines had a lot of power and would get them safely down. This assurance of safety did not allay the fear in the two Chiefs this time. As they were discussing the possibility of failure on the part of the other two engines, the Captain broke into their conversation by informing them of a third engine failure but very definitely assured them as they are almost over their destination and that one remaining engine had sufficient power to bring them safely down to the ground. Being informed of this all fear of riding on planes returned to these very frightened Chiefs and in their fear one expressed the hope that the other one engine would not fail as he did not want to spend the night up in the sky.

# Kehewin Reserve settles with Government

One of the three reserves in Alberta has settled their demands and sent the children back to school.

Representatives for the Kehewin Reserve in north-eastern Alberta met with Chretien for an hour and a half on Friday Nov. 19 and re positive action to their demands.

Chief Gordon Young, councillor Gus Dion and Chairman of the school committee Mrs. Theresa Gadina were the representatives from the reserve.

Among the list of accomplishments are: a new day school on the reserve to include grades one to three and Kindergarten, as well as the classrooms the school will include a recreation room suitable for basketball, teacher-

ages will follow in the future. The new school will be built by Sept. 1972 on a site of the people's choosing.

The people also received a grant for reserve improvements. The men started to work immediately, clearing brush along the sides of the roads. The people also received assurance of improved approaches to their homes and cisterns to hold fresh water.

The boycott still continues at Saddle Lake and Cold Lake reserves.

After meeting with the delegates from Kehewin Chretien stated that he would visit the Goodfish Lake Reserve and Kehewin Reserve in the near future. Goodfish is about 40 miles west of Kehewin.

In the 1950's the Indian people in the Crooked Lake - Bound Lake area of the Qu'Appelle Valley had a hope for the future. They envisioned a multi-recreational resort on their reserves. Today they are well on their way to realizing their dreams. This winter the Last Oak Development will have in operation two T-bar lifts, an artificial snow-maker, and a ski lodge. Already completed is a good road ready for winter and a maintenance building erected by the staff which includes storage area for park equipment. The Last Oak Slopes are higher than Black Strap Mountain by 100 feet. The longest ski run will be three-quarters of a mile long. There will be seven different runs and a complex of trails adjoining the 2,750 foot lift. The shorter lift will be 1,250 feet long. Although there has been skiing in the park the last two years (using a tow rope and a bombardier for lifts) the official opening of Last Oak Park will take place in December of this year.

In 1965 the federal government had a feasibility study done under ARDA. In 1965-66 came a major study and in 1966, '67 and '68 programs were carried out for training Indian people in park maintenance and related fields. One of the people taking advantage of this training was David Acoose (of the Sakimay Band) who today is manager of the Last Oak Development Corporation. On April 1, 1971 the agreement was signed by representatives of the Federal Government, the Provincial Government, and the corporation. The hope for the future was underway.

The Board of Directors consists solely of Indian people. The Sakimay, Cowesses, Kahkewistahaw and Ochapowace Reserves each have two representatives on the Board of Directors. The Board determines policy and priorities. An advisory committee made up of representatives of the federal and provincial governments and the corporation, oversees the activities of the corporation and rules on the decisions and recommendations made by the Board of Directors. The objectives of the corporation are:

- (1) to ultimately become self-sustaining
- (2) to provide employment for the local people
- (3) to add to the economic base of the Indian lands involved.

There are no white people on the staff, with the exception of the management advisor, Ralph Pilkington, who has experience in the landscaping business and at present is overseeing the building of the golf course. The staff will install the golf course irrigation system, including the trenching, bedding and laying of pipe, and backfilling. By next August a 3,300 yard, nine hole golf course will be completed, with grass greens and tees. Subsequent to 1974 another nine holes will be completed. To quote Mr.

Acoose, "It will be the Waskesieu of southern Saskatchewan."

Not the least of the tasks has been that of finding adequate water wells. The snow-making machine will require 200 gallons of water per minute; the irrigation system for the golf course will require 360 gallons of water per minute. The wells have been found and Shamrock Construction is presently laying pipe for the water line for the snow-making machine.

After March 1972 the corporation will continue the park road program, develop a cottage subdivision on Round Lake, create a campground with showers and office, make beach improvements and build parking lots.

Contingent on the approval of the evaluation committee, plans for the second phase will proceed after 1974. These plans include: another nine

holes on the golf course, slalom steep runs and a third t-bar ski lift, access roads, installation of water and sewer, extension of the campground, additional equipment for maintenance, more landscaping, and the building of a \$250,000.00 Theme Centre, a structure for commercial uses such as conferences.

Local Indian people will be encouraged to take advantage of financial aid available to them for the establishing of businesses. It is foreseen that there will be craft shops, souvenir shops, information services, cabin rentals, boat rentals, a general store, hotel, restaurant and other related services.

There is no limit to the recreational possibilities of the project, given the natural beauty of the Qu'Appelle Valley, the efficient and far-seeing administration, and the backing of the local people.

## Bits and Pieces

We never had it so good - at least according to John Tootoosis. Travelling around the province wasn't always new Fords and paved highways. Once John travelled to John Smith Reserve in the dead of winter. The train dropped him off on a siding and left him standing there. John stood there with his teeth chattering and his feet freezing. A little later on a young man walked up to him. This young man was Dave Knight who now lives in Saskatoon. Dave introduced himself and explained that he was sent to take him to the Reserve.

Dave pointed to a horse tied in the bush and stated that was their transportation. Dave would ride the horse and behind, tied to the horse's tail, was a toboggan. That's where John would ride.

John was game and he sat on the toboggan. At that point Dave took off at a gallop and John was whipped around like a dried leaf all the way to the reserve.

And so the next time you see an FSI worker in a new car, remind him that things could be worse.

The Prince Albert Urban Indians held a Halloween party Friday, October 29th. The party was attended by close to 75 assorted creatures looking even more ridiculous than normally. The best-dressed woman went to Jim Roberts who came dressed as a well-stacked Geraldine Jones (Honey). Olive McArthur captured the prize for the best-dressed man. Her costume of a homeless waif was too much. Other honorable mentions were Phil Parr and his fiancée for most original, Jake Mike and his million dollar belly button for most humorous and Wayne Ahenakew (alias the wolf-man) was the proud winner of the booby prize. Noel Dyck presided at the bar and those who were not properly dressed were severely fined and ridiculed. Poor sports such as Victor Thunderchild and Carole Sanderson were severely dealt with. Proceeds from the party went to the Urban Indian Hockey Club. The party ended around midnight, and the whole rowdy bunch moved on to Sturgeon Lake where a wedding dance was in progress.

There's a rumor going around that before General Custer headed off to the Little Big Horn, he told Indian Affairs officials "Don't do anything until I return." Indian Affairs remained true to their word and haven't done anything since.

On asking one of our reporters how he became such a story teller, he replied that after living over 30 years with the same woman and having done the things that he has done and gotten away with and not develop into a story teller, there has to be something wrong with himself.

On hearing of the arrival of a newborn baby in the neighbourhood, one of the ladies decided to pay her respects to the mother and the new arrival. On arriving at the home of the baby, she found him lying in his crib with his 5-year-old brother adoringly and jealously guarding his new brother. The lady picking up the new baby exclaimed what a cute and beautiful baby he was and asked his older brother if it was possible for him to let her keep the baby, to which the 5-year-old boy replied, "No! Go get fat and have your own baby."



# Indian People and the Law

At the recent Annual Conference of the Federation of Saskatchewan Indians, the proposal for a special Indian police force was put forward.

The proposal was presented by Sol Sanderson, himself a former city policeman in Prince Albert and now Special Assistant to the Executive of the FSI. This special force would not necessarily consist of all Indian constables but would be under the control of the Indian people on the reserve.

The real point is that it matters not whether the person is Indian or White but the type of job he can do. An Indian cop can be just as hard to deal with as a White cop.

Naturally, the R.C.M.P. reacted negatively to this type of proposal. The R.C.M.P. have been policing reserves for years but have always lived on the outside and not worked closely with the Chief and Council.

Also, R.C.M.P. training is so rigid and strict that young constables graduating come out little more than robots rather than compassionate human beings.

Statistics describing our people in jail are outrageous for our number in society. The women's prison in Prince Albert is usually almost 100% Indian and Metis, the provincial jails run from 65% - 75% and the penitentiary in Prince Albert contains an astounding 50%. Five years ago, very few Indian people ever found themselves pulling time in the Penitentiary, now half of

the inmate population are Native people.

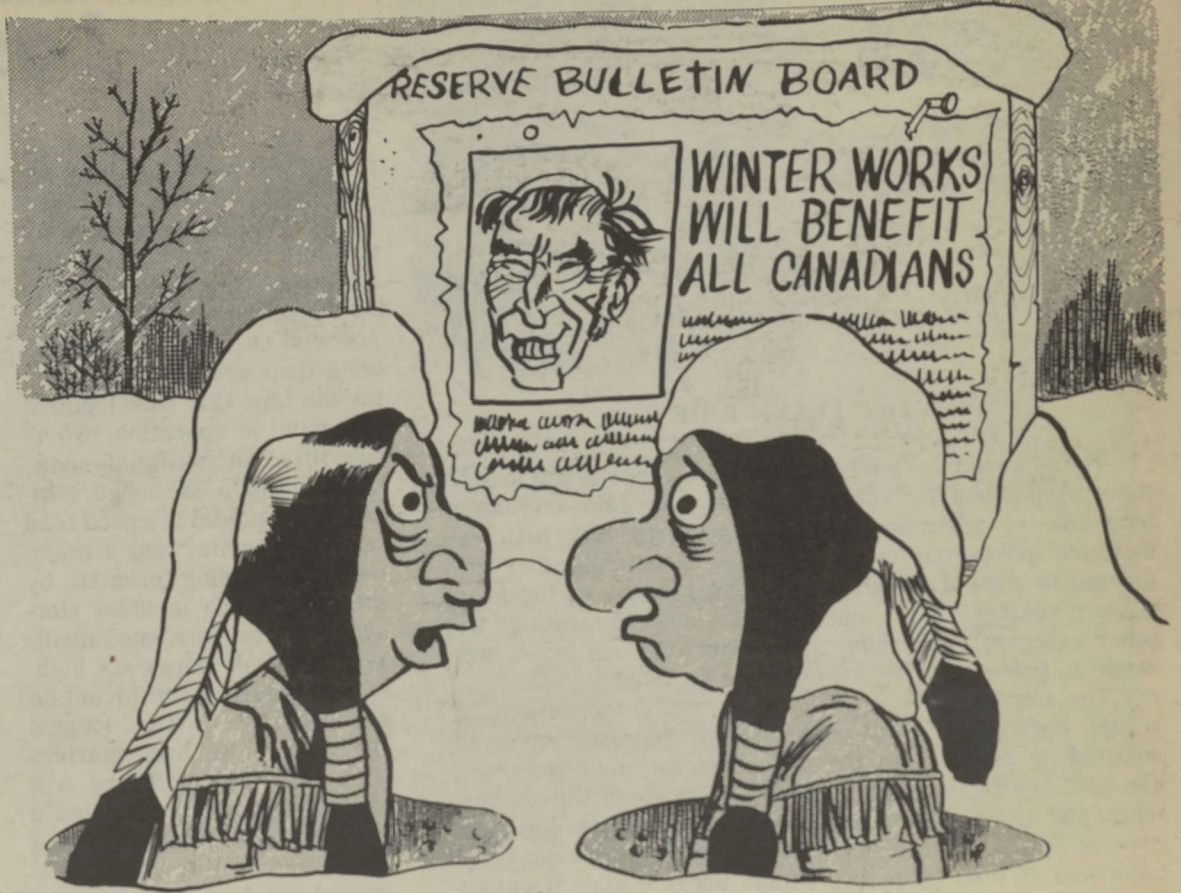
And they are young people, young men under 30, who graduated from boarding school, reform school and provincial jails until now they are in the penitentiary. Those who went to boarding school found the adjustment less harsh.

The crimes our people are charged with are mostly petty crimes such as car theft, breaking and entering and assault are the most common and they are usually committed as a result of alcohol. In fact, 98% of Native crime takes place with alcohol involved.

Indian people in the Penitentiary are generally there for crimes involving violence often resulting in death. This reflects the extent of violence that exists on our reserves.

The very deep-rooted social problems that exist on the reserves must be dealt with before meaningful development is to take place. A special police force is a step in the right direction. The R.C.M.P. has packed the jails with our people. The time has come to put a stop to this mass incarceration and seek out more favorable alternatives.

It should be pointed out that the establishment of a special police force is a short term solution. We must establish positive social programs on reserves, programs that will get rid of the reasons for the arrest in the first place.



WILLARD '71 AHENAKEW

**"I'VE SAID IT BEFORE AND I SAY IT AGAIN— WHITE MAN SPEAK WITH FORKED TONGUE."**

## Development

Within the near future large sums of money will be available for economic development on reserves. But this will require a great deal of planning and organizing if it is to be successful.

For years the Indian people have lived in poverty and deprivation. Reserves have been little more than rural slums with no steady income. Any money earned on the reserve was drained off by local merchants in neighboring towns.

The so-called "Indian Town" exploited Indian people to their own advantage and not put anything back into the reserve.

The reserve economy is a one-way street with money in the form of welfare and pay check going straight out of the reserve to a local town.

The focal point of the F.S.I.

is to straighten and develop the reserve culturally, socially, politically and economically.

In order to exert their influence Indian Affairs has weakened the Chief and Council's position. They have suppressed the culture and made no significant effort to develop reserves.

The F.S.I. on the other hand regards the Chief and Council as the legitimate leaders of the Indian people, has worked for the cultural expression of our people and is now preparing for economic development.

But economic development by itself is no good. Our reserves are afflicted with very deep social problems. A lack of education and constant poverty has produced monumen-

tal problems. Problems that simple economic development cannot solve.

The F.S.I. has gone about the reality of the social problem by first instituting an intensive community development program.

There are limitless possibilities for economic development, summer resorts, cow-calf operation, saw mills etc. However all these possibilities are not involved through every step of the way.

Ideas for economic programs must be discussed so that in the end they come from the people. The people must also own their own business through co-operative principles. Having a few rich Indians exploiting the poor Indians is absolutely not progress.

## Indians Oppose Court Settlement

All Indian and Eskimo organizations now are firmly united in their opposition to settlement of aboriginal rights through the courts.

None of the native organizations is lending active support to the Nishga Indians, who are asking the Supreme Court of Canada to uphold their aboriginal claim to a huge tract of land in British Columbia.

The appeal will be heard later this month.

Taking their cue from the National Indian Brotherhood, the provincial groups want a political settlement such as the one now pending in Alaska.

There now appears a good chance that the United States Congress will approve a

settlement of 40 million acres of land and about \$925 million to Alaskan natives.

Non-treaty Indian groups feel this is the way the question should be settled in Canada and an unsuccessful attempt was made to discourage the Nishga band from going to the high court.

A Supreme Court ruling against aboriginal rights would give the federal government a good poker hand to take into final discussions of Indian claims.

Prime Minister Trudeau has said that the government doesn't recognize the concept of aboriginal rights although he recently promised to review this policy.

Until recently, the Commit-

tee for the Original People's Entitlement, an Inuvik, N.W.T. organization whose membership includes Indians, Eskimos and Metis, planned to present arguments in the Supreme Court backing up the Nishga claims.

That put them on a collision course with Inuit Taperisat, another N.W.T. organization which said there should be no northern court case.

COPE announced it is withdrawing from the appeal and gave as its reason a lack of funds. It is much more likely, however, that COPE leaders finally accepted the view of other native organizations that the courts are not the place to fight the claims.

**The Saskatchewan INDIAN**

The monthly Publication of the Federation of Saskatchewan Indians.

Editor — Doug Cuthand  
Reporter/Artist — Willard Ahenakew  
Reporter — Howard McMaster  
Reporter — Mervin Dieter

Editorial Board —  
John Gambler  
John Ursan  
Cliff Starr

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.



# A Reply to Schumiatcher's Article

Mervin Dieter

Carol Dieter, daughter of Mr. and Mrs. Robert Dieter of Regina, Saskatchewan, exchanged marriage vows with Abie Schwartz of Calgary, Alberta.

Carol was born on the Peepeekisis Reserve, Lorie, Sask. and moved with her family into Regina in the middle 50's and attended school in Regina. On finishing school, Carol worked for the Provincial Government, for the Regina Friendship Centre and then left for Alberta to work in the Peace River area. Carol, coming from a nomadic people, moved again this time to Calgary where she met Abie.

Abie is a business man and an aggressive and enterprising young Jewish entrepreneur. In an article by Dr. Morris Schumiatcher entitled, 'A happy thought for the Indian tomorrow', this could be just as equally true for the Jewish people. This article could just as well have been 'A happy thought for the Jewish people tomorrow' although the economic gap is possibly the greatest between any two cultures in this present day society. The Jewish people have possibly the greatest economic stability while on the other hand the Indian are on the lowest rung of the economic

ladder, although no fault of his own as Dr. Schumiatcher ably put it. A little bit of Abie's practical business acumen could go a long way in removing the Indian from the Welfare rolls and placing him firmly on his own two feet on which he stood before treaties reduced him to this condition of dependance.

Is it not possible that somewhere in this great economic gap lies an answer. The Jews in their long history of trading and bartering which goes back to the biblical days and possibly further and the Indians in their history of living in partnership with nature. Harmonious relationship with nature was not always the order of the day, there were times when the elements of nature became hostile and furious. It then became necessary for the native people to do battle with these elements of nature in order to survive. It was not the treaties, as Dr. Schumiatcher said, that reduced the Indian to a state of dependency. It was the mishandling of the treaties by the bureaucratic and paternalistic handling of policies concerning Indians that wounded them.

The Indian today is not a conquered race or ever was. It was their trust and im-

plicit faith in mankind that they possessed before the signing of the treaties that brought about their present conditions. Being true children of nature living a happy and simple life; however, there were times when diversity and depressions entered their lives but these physical discomforts and physical wounds did not hurt these hardy people. It was the wounding of their spirit by the hypocrisy and bigotry of many of the people charged with the carrying out of the principles of the treaties. It was under this arbitrary treatment that the Indian lay wounded and bleeding but not conquered.

But today the aggressiveness, self-determination and positive action by many of the native leaders and many native people, these wounds are healing and healing fast. It is these actions and marriages like Carol's and others like hers that are providing the salve to help heal these wounds.

Is it possible that Shaw's Irishman, of whom Dr. Schumiatcher speaks of, has something in common with the Indians as the Jews and the Indian in their suffering under prejudice and discrimination. Shaw's Irishmen and the In-

dians were always familiar with and had a love for the colour green and it was not always associated with a piece of paper but for the plants of the earth such as the grass and the trees that Dr. Schumiatcher spoke of.

There is a great possibility that the merging of these two cultures and differing philosophies and backgrounds could bring about a modifying of values and qualities that could have great value to the present day society. Also in this article, Dr. Schumiatcher was not discouraged by the thought that there is nothing very new in Indian intermarriages, yet there has emerged from these alliances a new or very special breed of Canadians with qualities so marked or abilities so outstanding as to found a new rare race of Canadians. I would hate to deprive Dr. Schumiatcher of his pipe dream of a new race of people. This has been tried and failed miserably. The fact is that through many intermarriages in the past, many successful and prominent Canadian citizens emerged and are engaged in such fields as the legal professions, commercial and other fields and have flowing in their veins the blood of the noble Redman.



## LETTERS TO THE EDITOR

Dear Editor;

I have read several issues of "The Saskatchewan Indian" and I must commend you on the quality of your publication, both in the quality of the contents and its pleasing layout and design. As you know, I avidly read Indian publications out of Canada and the United States, and I would suggest that the photography and Mr. Willard Ahenakew's cartoons and artwork are some of the best. I would especially commend you in the startling fact that you and Mr. Ahenakew are the only full-time employees on the paper. This is in contrast to some other Indian monthly publications whose staff number the same as those of many 'city dailies'. Yet those publications do not exceed yours in quality.

It seems I'm very much impressed with Saskatchewan because I would also like to laud the executive staff of F.S.I. for being available to it's membership. On my first and last visit to F.S.I. headquarters in Prince Albert, I noticed that these executive members mixed casually with everyone and actually socialized with us 'common people'. Again, this is in direct contrast to some Provincial In-

dian organizations, one in particular, in which one must make an appointment with the receptionist to make an appointment with a secretary to make an appointment with the President's lieutenant to make an appointment with the President only to find out the President is out having lunch with the Lieutenant-Governor. He's so insulated that one would think that his life was in danger from his membership.

Enough of my haranguing of our elected dignitaries. I do hope that Saskatchewan's elected officials remain plain people like you and I, so that our people in the communities can continue communicating with them and respect them. Too often when our leaders assume office, they immediately don the royal crown and King Kong's boots!

As for your "The Saskatchewan Indian" staff, I trust that you will continue the good work.

Yours sincerely,  
Allen Jacob

Dear Listeners:

The program "North Country Fair", that became very popular last year, is now back on the air. It will be heard every Saturday evening from 6 p.m. to 7 p.m. over CBK Radio 540 on your dial.

We, the hosts, Mrs. Dorothy Francis, Joseph Pelletier and Harry Bird, along with the management of CBK and the University of Saskatchewan, extend this invitation to you

and the members of your Reserve to be steady listeners and to take part in this program.

We would like all your requests and dedications, but more than this we would like your comments on the program, and any information as to what is happening on your Reserve or community - such as dances, talent shows, fowl suppers, etc. We would also like to know about any programs you may be carrying out, such as recreation, community development, health, education or economics development programs that may be of interest to other people in our coverage area.

We will have calendars available by mid-November. These may be obtained by writing to the above address or by asking for them in your requests or dedications.

We will also be having special guests in the studio from time to time, as well as interviews with different people, that may be of interest to the program.

We will strive to make this program as interesting and informative as possible, and with your help, we can reach this goal.

Sincerely yours,  
Harry Bird,  
Program Co-ordinator.

## People who Care

The old Jubilee School resounds with the playing and squabbling of children. Both upstairs and down it is busy and useful and happy. It is home to Mr. and Mrs. Alfred Francis, their daughter and son-in-law, Ruth and Brad Delorme, a granddaughter, and eight foster children. All of the foster children came to them very young, so they are really Mother and Dad to the youngsters. Up until last June there had been the same eleven foster children sharing their home for two years. When three of the children left they were sorely missed. Mrs. Francis (Alice) remembers one Christmas when she had to buy an extra turkey because they had seventeen for the holiday; another family didn't have anywhere to spend Christmas.

Two years ago Mrs. Francis was very ill for four months; her kidneys had stopped functioning. Mr. Francis, with the help of his daughters who lived near, managed to keep things going at home. Mrs. Francis is a great believer in prayer. That, and good medical care made it possible for her to recover.

The eight children who are

with them, all attend the public school in Broadview, kindergarten or nursery school. Three of them are from the Kahkewistahaw Reserve, four from Sakimay, and one from Kinistino. When Mrs. Francis takes the children for a medical check-up, she takes them all at once. The doctor sees them at St. Michael's Hospital in Broadview. Mrs. Francis is well-known there as she has kept foster children for eight years now. This fall Mrs. Francis canned corn, beets, dills and cranberry jelly. There were no saskatoons this year, but last year she did 200 jars of them. When asked how they can do so much, Mr. and Mrs. Francis give such cheerful answers as, "We never have any trouble at night so we get a good sleep", and "We wouldn't be without them now."

Mr. and Mrs. Francis of the Kahkewistahaw Reserve have raised seven natural daughters, the youngest of whom is now twenty-one. Four daughters live close to them, two live in Regina and one in Alberta. One of their daughters, Mrs. Leslie Sparvier, also keeps foster children.



Subscribe to  
The Saskatchewan  
Indian



# An Interview With George Manuel

## President of the National Indian Brotherhood

The Sask. Ind.: Mr. Manuel, one of the most recent issues to come up in the news towards Indian people across Canada has been the decision handed down by the Supreme Court of Ontario to Jeannette Corbiere Lavall regarding her treaty Indian status. This is an old issue but it just recently received special notoriety from the courts in Ontario. What stand is the NIB taking and what stand do you take personally on this matter?

Mr. Manuel: Well the NIB has not discussed this at all so there is no stand taken by the NIB but I have been involved in discussions on this very issue for a number of years and the Supreme Court's decision of course is going to be challenged. The Union of Ontario Indians I think is going to ask that the Federal Government reverse its stand against their decision. My own personal opinion is that they should. Bands across the country differ in their opinion of what should be. Some go for the idea that women should retain their membership in a band on certain conditions, for instance leaving their share of band funds within the capital of that band. Some just simply say, if they marry a white man they should leave.

Because there are many differences of opinion across the country, my own opinion is that there should be enabling legislation provided so the responsibility lies in the hands of the bands of what it wishes to do with the situation like this in conjunction with the person who is being enfranchised through marriage.

The Sask. Ind.: The initial reaction by a lot of white liberals and people across Canada is that this is a good move. It combines equal status for women and the problem of retaining Indian identity. Now what about the other side of the coin when a white woman marries an Indian man, she is able to come into the band and become an Indian under the terms of the Indian Act? How do you feel about this?

Mr. Manuel: I think usually the man's whole life style of living is tied to the Indian reserve, particularly if the guy has grown up there, he hasn't got the educational means to compete in the outside world. His whole cultural background is tied to that community so he has to provide for his wife by making a living in that community. So his wife comes with him. I think that's a choice a white woman or non-Indian woman makes before the marriage and decides that. On the other hand, a white man has already established himself off the reserve and I think when he marries an Indian woman, he's decided he's going to take her away. I think the Indian woman has decid-

ed this is what she wanted. Now of course today the Indian women are saying I want to marry this white man and go away with him wherever his business or home is, but I want to retain my membership into the band. I think it's her prerogative to do this excepting it should be in consultation with her band.

The Sask. Ind.: How do you feel about statements people are saying "let's take this case one step further into the Supreme Court of Canada".

Mr. Manuel: I think they're intervening into the human rights Indian people have regarding the legal status of that particular band and its membership. Indian reserves didn't come as an accident. They came as a result of Treaties that Indian reserves were set aside.

The Sask. Ind.: Let's just talk for awhile about the NIB, I'm sure many of our readers don't fully understand what the National Indian Brotherhood stands for, what it does and what sort of programmes the organization is carrying on right now.

Mr. Manuel: First of all, I would like to give a background history to it. The NIB was already in existence when I got elected and I really don't think I know the history behind why people decided there should be a National Indian Brotherhood. I'm sure the people who brought it into existence weren't very clear, or weren't very certain as to why they wanted it also.

The NIB consists of the Federation of Provincial organizations, every provincial organization in Canada has a membership to the National Indian Brotherhood. While this is the framework in which the Indian Brotherhood exists, many provincial leaders still talk about the NIB as though it was an alien organization or as though it was something apart from them, but the NIB makeup is the same way as the provincial organization's makeup. The Board elected within a provincial organization from the chiefs or from the membership of the Indian communities throughout that particular province. That is the makeup of that board. Now the board gives direction to the President of how it should function and what programs it should undertake and how it should apply that program. Now the NIB makeup is the same way except that the Presidents who are elected within the Province are the Board members to the NIB. Now up to this point there has been no programs as such and I don't think there ever should be. I think the function of the NIB should be to pressure Government for the national needs of Indian people across the country for instance Indian Rights now are demanding that there should be decentralization of resources,

funding for different programs, economic development and education. I think what should happen here is that the provincial organizations really seriously sit down and design a policy in a way in which these resources should be decentralized to whom and how, then it should be the NIB's responsibility to develop a powerful lobbying force at the headquarter level to lobby for whatever the Indian people across Canada want collectively. That's the function, but it's not functioning this way. It's not functioning because there is a lot of education to be done with provincial organizations. I think to a large degree, the NIB is misunderstood as a separate organization way up in Ottawa trying to develop its own bureaucracy. I think that's one of our basic problems today and I think it will continue to be although it's very encouraging in the last month, Alberta and Saskatchewan are beginning to recognize this. Now the question is to sit down and come to terms with each other across the nation.

The Sask. Ind.: You mentioned the NIB as being a lobbying group or force, what are some items at the present time that you are lobbying for?

Mr. Manuel: Let me answer your first question, what is the Brotherhood lobbying for? The Brotherhood up to this point has lobbied crises situations on the crises to crises basis. When any one provincial organization has a problem, there is an immediate resolution in demand to have the NIB to go into that particular area to support that effort. To me that is not a constructive approach to developing a strong lobbying force. It's only plugging holes where the problem develops and may be at the expense of another region. The big job that I have of course is to develop and identify the areas under which we can collectively apply pressure for the benefit of doing away with 80% unemployment on the Indian community across the nation, the 94% dropout rate. We should be drafting and designing a policy which would put the power of education into the hands of the Indian people rather than the government. And we're not doing this, we're doing this individually. The NIB hasn't really applied itself for how it should be functioning. I think this comes from inexperience of how Indian organizations function.

The Sask. Ind.: These problems on the National level, are they created by a region or particular province or just general across country difficulties?

Mr. Manuel: Because a strong central policy in the NIB has to come from all regions, there has to be an agreement



between all the provincial organizations. There is no use for the NIB for instance to develop a policy that nobody is going to support so the policy has got to come from the provincial organizations. If the policy doesn't agree with some of the provinces then the thing that has to happen is to sit down and talk these out. We've all come into an agreement of what policy we're prepared to pursue or support. A lot of people believe that the Brotherhood is a powerful organization, as a President I would say it is not powerful. Until the provincial organizations get behind the Brotherhood on issues of their choosing, not my choosing. I think a very good example is what is happening in Northeastern Alberta. The National Brotherhood was called upon to support the issues, and the demands of the people of that particular area and I think the Eastern groups were prepared to support it unilaterally. I immediately said "are you prepared to support this unconditionally and people asked me what I meant by unconditionally. I told them unconditionally means that you support no matter what happens including even if they take the money that is committed to your region for the same particular problem that exists in Northeastern Alberta. They said no and I said well then on the basis of constructive development, you've got to plan together across the nation of what approach you've got to take. In the past this is what has happened, when pressures came in from one particular region, those needs and demands are usually met at the expense of another region and I think as Indian leaders, we should recognize this and approach it collectively on a national basis so we can set the needs of all of the areas across the country rather than just one region or two or three regions.

The Sask. Ind.: At the Regional meeting this summer of

the NIB, the meeting ended in a walkout by the Alberta delegation. What has happened since this walkout and how do you see your present relationship with the Province of Alberta.

Mr. Manuel: The basic reason for the walkout by Alberta was their resistance against the Indian Rights and Treaties Commission. It didn't want it to exist, it didn't want funding to come through the NIB to the provincial organizations. I think the provinces that supported the continued existence of Indian Rights and Treaties were thinking in terms of not competing for funds from the Federal Government. They were thinking in terms of collectively approaching the Federal Government for funding for this research which would be distributed by the Brotherhood. I think what Alberta was demanding was that they themselves individually apply for funds for research to the Federal Government and that every province across the nation make their own application. I think the people who supported the continuation and existence of the committee were saying the government will have us fighting one against the other. They will be playing us one against the other when we compete for these funds. Let's sit down and design a collective approach in which we together as all the Indians in Canada, will demand research funds which will meet the requirements for staff, equipment etc. to carry out this research. It was a collective approach and I think on the basis it was serious misunderstanding and Alberta didn't want to operate this way and they walked out. But since that time, Alberta has reconsidered this position and has come back into the Indian Rights and Treaties and have submitted their application through the NIB and we have released funds to them to con-

Continued on Page 7



Continued from Page 6

tinue their research.

The Sask. Ind.: How do you feel about the statements made by some people that this dispute in a lot of ways may have had personal overtones between Alberta and the national level and B.C. getting in there for a few digs at the same time?

Mr. Manuel: I think, you know B.C. was one of the organizations that supported the principle of collective movement on the national basis and I think B.C. statement to Alberta's walkout was simply describing a difference between regional structures and national structures and I think they used the Federal Government as a means to illustrate their argument. I think it was a straight forward difference of opinion of how a national organization can apply itself for the benefit of Indian people. I think Alberta has reconsidered this position that Alberta's approach was to me a negative approach and if it had continued and if the rest of the provincial organizations across the country had that stand then there was no need for a National Indian Brotherhood. I was prepared to resign if the situation had gone to that extent. Any man with any common sense would say what is the need of having a NIB if you're not going to design collective stands for common issues on the national basis. And I think research is one of the common issues.

The Sask. Ind.: I understand you hired a special researcher who is skilled in international law. I was wondering how he had viewed other countries that have minorities and

## Indian Gift for P.M.

Prime Minister Trudeau, whose wife is expecting a baby next month, was presented Tuesday, November 9th, with an Indian child-carrying basket, the type that straps on your back.

"Very, very nice," said the Prime Minister. "My wife will be delighted - I'll be carrying it."

The basket was a gift of the British Columbia Centennial Committee and the National Press Club of Canada. It was scheduled to be presented to Mr. Trudeau last Saturday night, November 6th, during a special British Columbia night at the press club, but he was out of town.

Works Minister, Arthur Laing, MP for Vancouver South, made the presentation on Parliament Hill Tuesday, telling the 52-year-old Prime Minister, "It's lucky as hell being young."

Mr. Trudeau said the gift "certainly corresponds with our intention of taking our baby with us wherever we go."

The basket was made by Matilda Jim, 96, of the Mount Curry Reserve.

Mr. Trudeau strapped on the basket for the benefit of photographers.

aboriginal inhabitants that have treaties with the white society that have moved in the past two or three centuries and how they've dealt with them in terms of an Indian Act or something like this? Take for instance the aborigines in Australia or the Maoris in New Zealand.

Mr. Manuel: Well, the lawyer that we have is an East Indian and comes from a part of a third world group. As far as your question of an Act, there is a special Act in New Zealand but the Act in no way

is similar to the Indian Act in Canada. The Act only extends to the rights of lands and beyond that there is no

special privileges and also there is an Act for the Maoris that they have special seat in the House of Commons which we haven't got in this country and only the Maoris can vote for a Maori and so they are

guaranteed four seats in the House of Commons. And these four members of Parliament as representatives of the Maoris can debate on the same basis as the whole parliamentary assembly. As far as the aborigines in Australia are concerned they have reservations which are similar

to the reservations here excepting that they have band funds which basically belongs to all the aborigines in the whole of Australia rather than individual band funds here. Each band has its own fund that belongs to that continent and cannot be expended to

another band in any other area regardless if its within the whole nation and all Aborigines are entitled, which means if there is a poor Aborigine community and there's a rich one, the distribution of funds is equal.

## Boos from Indians for Major's Advice

Mayor Courtney Haddock of Victoria was jeered Thursday when he told delegates to a meeting of the British Columbia Association of Non-Status Indians they should "play it cool" and not be influenced by "unruly elements" among them.

As delegates moved into discussion of human rights, the mayor said: "Militant minorities shouldn't impose on majorities."

He said his ancestors lived in sod huts when they came to Canada and were grateful for assistance Indians gave them.

"But don't be influenced by unlawful elements. There are ways you can gain your objectives without that."

Harry Daniels, Vice-President of the Alberta Metis Association, described Mayor Haddock's actions as "an astonishing performance".

"How can anyone respect white society when a leader comes to one of our meetings and puts on a performance like that?..."

Prime Minister Trudeau announced in the House of Commons recently "that the government has accepted all those recommendations of the Royal Commission on Bilingualism and Biculturalism... (related to) 'the contribution of other ethnic groups to the cultural enrichment of Canada.'"

Mr. Trudeau told the Commons, "there cannot be one cultural policy for Canadians of British and French origin, another for the original peoples and yet a third for all the others."

Replying to Mr. Trudeau, the Leader of the Opposition, Mr. Stanfield, said that "if the effectiveness of the government's action in encouraging the cultural self-fulfillment of the native peoples of Canada can be taken as any kind of an indication of what the practice will be in this broader field, apart from the statement of principles, then there is not a great deal of hope for the various non-French and non-British ethnic groups within Canada."



Len Maracle, executive director of BCANSI, said Mayor Haddock likely didn't know how much he helped the meeting.

"He displayed the type of paternalism we have been hearing for too long. 'You be good little boys, good little Indian boys' is what he was saying..."

## 65% of B.C. Indians Jobless

A survey of British Columbia's 60,000 non-status Indians shows 65 percent of them were unemployed last summer.

Prof. W. T. Stanbury of the University of B.C.'s commerce faculty and Jay Seegal, working on his doctorate in anthropology at the University of Victoria, presented a preliminary analysis of their survey to a conference of the B.C. Association of Non-Status Indians.

# P.M. Announces Multi-Cultural Policy with Bilingual Framework

The official policy statement tabled by the Prime Minister provides several specific programmes open to all ethnic groups.

"The Citizenship Branch will commission twenty histories specifically directed to the background, contributions and problems of various cultural groups in Canada." Multicultural grants will be made to groups whose cultures meet certain requirements:

(1) a desire and effort to continue to develop, a capacity to grow and contribute to Canada, a clear need for assistance.

Almost all phases of the programme will be administered by the Department of Secretary of State or agencies under the same Minister. This parallels the government's programme for phasing out cultural aspects of the Department of Indian Affairs by transferring them to the Secretary of State's Department.

Most of the programmes described extend to European ethnic groups cultural opportunities similar to those avail-

able to Native People under existing programmes.

The National Museum will be founded to purchase artifacts and research folk art. The National Film Board will be encouraged to distribute its foreign language prints inside Canada.

The National Library will administer a programme to provide local libraries with books in languages other than French or English.

No mention is made in the report about increased funding to allow for any of these programmes. Nor is any mention made of how priorities will be established between the needs of the many competing groups.

The statement stresses that "cultural pluralism is the very essence of Canadian identity... no particular culture is more 'official' than another. Canada can afford to be multicultural because 'the sense of identity developed by each citizen as a unique individual is distinct from his national allegiance.'"

## 'Just a Broken Promise'

Indian children have been seriously damaged by the social environment of white education, says Chief Dan George.

The television and movie actor told a press conference at the University of Alberta Tuesday that the closure of reserve schools and the transfer of Indian students to "white schools" is "just another promise that the white man has broken."

"It grieves me to see that our young people are learning a lot more than they should - not from books but from the examples they see."

They have learned to use drugs and liquor at an earlier age, something they never used to do at Indian residential schools, he said.

Chief Dan George said he never approved of the policy

of placing Indian children into public schools.

He added that Indians knew right from wrong long before the white man came. They had prayers to "the Great Spirit" and believed in the hereafter. Yet they were called savages.

Harold Cardinal, president of the Indian Association of Alberta, said the current dispute on reserves in the north-eastern part of the province is not a question of segregation or integration, but rather of parental control over education.

Kahn-Tineta Horn, executive director of the Indian Legal Defence Committee, said her impression of the Alberta reserves was that the problems and conditions are similar to Eastern Canadian reserves.

## Demand Removal of Judge

Indian leaders attending the annual conference of the British Columbia Association of Non-Status Indians demanded Thursday the removal from the bench of Judge George Collins of Sudbury, Ont.

Severe criticism of Judge Collins was voiced by the Indian leaders after Victor Pelletier, a human rights investigator for the federal labour department, read a story published in Toronto Wednesday quoting statements by the

judge in a case before him.

Judge Collins, in suspending sentence in an assault charge against an Indian, was quoted as saying he once saw an Indian child faint in church from malnutrition and asked the Ontario Provincial Police to charge the child's father.

The judge was quoted as saying "the child might have suffered from brain damage and he'll just be another stupid Indian of which we have many."



# History of P.A. Student Residence

## JAMES ROBERTS

All Saints School was opened in Prince Albert in 1948 to replace the All Saints School at Lac La Ronge which was burned in 1947. St. Alban's School was also in existence at the time to replace the Onion Lake School which had suffered the same fate. In 1951, All Saints of Prince Albert and St. Alban's amalgamated to form the Prince Albert Indian School under the direction and administration of the Church of England.

The student population increased with the amalgama-

tion for tarzans and a handy seclusion for puppy lovers. Amateur acrobatics abounded and this required intestinal fortitude for the rafters were thirty feet above a cement floor.

The movies consisted primarily of National Film Board shows and a few rare treats of cowboy and Indian movies.

P.A.I.S. was and is still the only one of its kind in Canada; i.e., it is not one large building like all the other Indian schools. It is located in the old army camp, the original site of the N.W.M.P., on a hill at the very edge of the city of Prince Albert and con-

ing clothes which had to be tolerated until you changed clothes which was once a week.

Breakfast over, the daily morning services at the chapel began. The lucky children with minor ailments were excused from attending service to pay a visit to the dispensary. When the service was over, usually in twenty minutes, the children filed back to their respective dormitories to do their duties such as making beds, sweeping, etc., other students worked in the kitchen and dining rooms.

School began at nine which always started with the singing of "O Canada" followed by roll call which always seemed a little silly since we lined up and were checked out at the dorm before we went to school. The school day ended with the singing of "God Save the King" which later changed to "God Save the Queen" and confused us a bit for we were unaware of the reason for the change.

The provincial school curriculum was followed and Home Economics and Manual Training were added where the boys learned how to make book-ends, doorstops, egg cups, which would be very useful for the home on the reserve. The curriculum must have also stipulated that students work half days in the potato fields for this was part of the daily routine in the fall and spring months. Both recesses were usually spent trying to sneak a smoke, munching on a stolen carrot or turnip, or making diabolical schemes for after four.

usual ritual of lining up for supper. The students, new and old, always knew what meal they were to partake of, e.g., on Monday supper it was bologna, Thursday it was macaroni. Following supper, the older students went to an evening service, depending on the church calendar. The smaller children, junior and intermediates, were sent to bed at 7 p.m. The seniors were in bed by 8 p.m. Spring evenings make for very restless bedtimes and the supervisor had to be on his or her strictest patrol - the sun was still in the sky.

The high-school boys bedtime was 10:30 although at certain times, especially during spring, this was not always strictly adhered to. The "late night" for High-school students was Friday night and bedtime was postponed to 11 p.m.

Saturday was the busiest day in the life of the Residential school. The morning was spent scrubbing the dormitories with some students spending their morning working in the kitchen and dining room.

In the afternoon some of the older students were allowed downtown and those who weren't allowed usually sneaked to town anyway. Younger children with older brothers and sisters could accompany them to town. The younger ones who stayed home were invariably taken for walks through the city streets and to either the Saskatchewan River or Bryant Park. The older ones were usually allowed their free time then.

Once in a while war was

mediate girls. They met every two weeks in the evenings.

The Junior boys and girls belonged to Little Helpers. This group included eight-year-olds and they had mid-week meetings where they were taught hymns, prayers and some handwork. All of the intermediate boys belonged to the Church Boys League with similar activities as the little ones. The intermediates were also Cubs and were very fortunate to have two very conscientious supervisors. After the two men left, the Cubs went out of existence.

All of the senior and high school boys had to belong to the Air Cadets. This was the only All Indian Air Cadet Squadron in Canada. The Squadron won numerous awards in the province and the award won the most times was the Attendance Award.

The high school students initiated a school paper which they published spasmodically usually five or six releases a year. Over the five or six years the paper was in existence, it was censored at least seven times for attacking or questioning the residential school policies.

A surprising note of the school history is that from this unlikely environment emerged a high percentage of leadership qualities that has never been equalled before or since. I have always been of the opinion that this startling occurrence may be directly attributed to the fact that the students had to rely on one another for spiritual



**FASTBALL TEAM - 1958**

**BACK ROW, L - R:** Rev. Bramwell; Jones Baptiste; Sol Sanderson; Stan Wilson; Jim Roberts; Doug Ballentyne; Archie King; Gary AllBright.

**FRONT ROW, L - R:** Joe McKenzie; Walter Ermine; Vernon Bear; Harry Crowe; Len Henderson.

tion from approximately 165 to 485. This was situated on the West Hill of the city in a former army barracks. The children came from the shores of Hudson's Bay; from the hinterland of Churchill there came forty Chipewyans; the Crees poured in from the Hudson Bay Line, from Gillam, Split Lake, York Factory, Churchill and The Pas in Manitoba. From the north-land of Saskatchewan there were children from Lac La Ronge, Stanley Mission, Pelican Narrows, Deschambault Lake, Shoal Lake, Red Earth, Cumberland House and Montreal Lake. The Battlefords area contributed students from Little Pines, Sweetgrass, Red Pheasant and Poundmaker. Students from southern Saskatchewan came from the Kam-sack and Broadview areas, Little Red River, Sturgeon Lake, Sandy Lake, Mistawasis, Muskeg Lake and a few Sioux Indians from the Sioux Wahpaton Reserve comprised the Prince Albert area's yield.

The students were housed in six H-shaped huts, i.e. two wings were joined by the bathroom and washroom areas. The remaining huts housed the eleven classrooms in which grades one to eight were taught. There was also a Home Economics room and a Manual Training Shop. Another hut contained the staff quarters, the office and the hospital. The drill hall, a gloomy cavernous building was used for dances, shows, basketball and volleyball. When there was no supervisor in sight, it also served as a football field, a wrestling ring, a make believe jungle

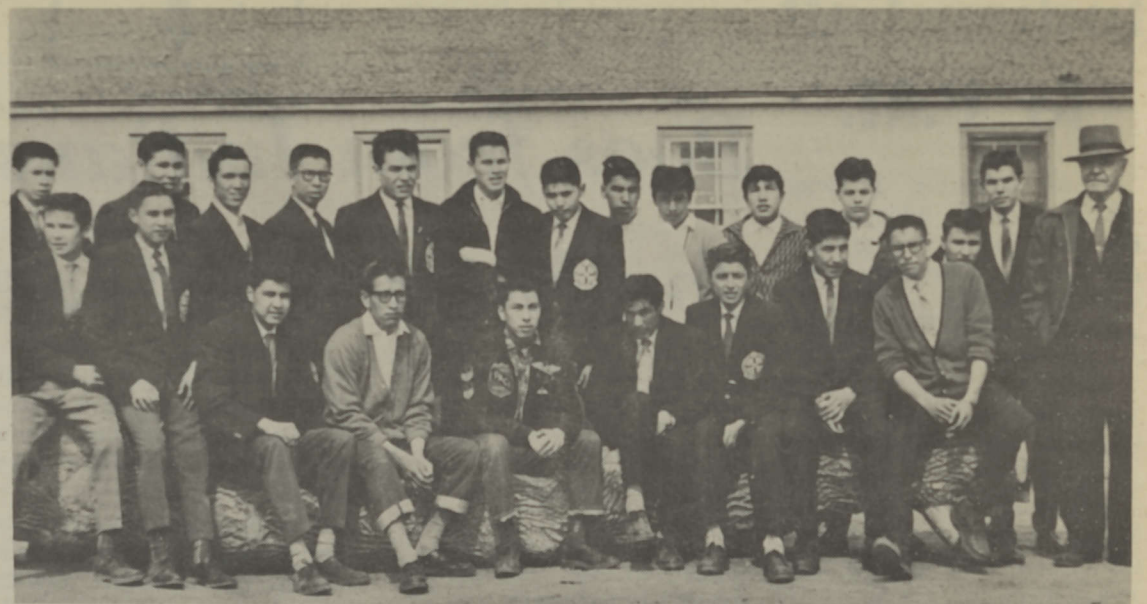
sisted of twelve H-shaped army huts, a drill hall, a Principal's Residence, a laundry, in which all the school's laundry requirements were done; there was a kitchen and off each side a dining room, one side for boys and the other for the girls.

In 1950, there were two boys, Howard Bighead and Percy Bird attending Prince Albert Collegiate; by 1956 the number had increased to forty students. This trend has increased all along the school history.

At one point in the history, the school served as temporary quarters for the population of St. Pat's Orphanage which had been burned. The interlude is memorable in that some of the greatest rock fights between the Orphanage and the Residential School took place at the time.

The Anglican chapel was located in one wing of Hut 22 which was dedicated in 1950 by Bishop Martin, Bishop of Saskatchewan. Attendance to the daily morning services as well as the three Sunday services was compulsory for all students.

A typical day at the Indian School began with the children rising at seven a.m. After everyone had washed and cleaned up, they were lined up to go to their respective dining rooms and sit before their never-changing meal of a bowl of porridge, skim milk and two slices of white bread. During the winter months, every student endured their daily dose of cod-liver oil which was administered by a squirt gun. Sometimes a bad aim resulted in sour smell-



**HIGH SCHOOL - 1961**

**BACK ROW, L - R:** Wayne Ahenakew; Darwin Ahenakew; Cliff Starr; Dan Sasakamoose; Frank Munroe; Ed Blackstar; Stan Stoneland; Lawrence Joseph; Frank Musaskope; Ken-ny Bird; Willard Ahenakew and Mr. J. Cameron. **FRONT ROW, L - R:** Arnold Ahenakew; Mer- vin Nighttraveller; Gerald Bear; Art Fourstar; Val Nighttraveller; Gordon Williams; Wilbur Bear; Henry "Mucker" Kam; Johnny Bear; David Littlecrowe.

During residential school days, there was never any homework. This could have been a factor for the difficulty we experienced with homework in high school days.

The hours from four to five were usually spent playing cowboys and Indians, hunting rabbits and contemplating ways and means to get into the kitchen for an extra bite. The winter months provided the favorite pastimes of skating and going sliding "down the hill" on cardboard. At supper time, there was the

declared between the Manitoba and Saskatchewan students whose population was fairly even. Usual weapons were fists, stones and brooms and the battles were held in the more sheltered areas of the school grounds. Most skirmishes ended in a draw but were perhaps a good way of letting out a lot of frustration.

The girl's activities during the school year included the Girl's Auxiliary of which the usual number was 150 comprising the senior and inter-

and moral comfort that was needed to endure the spartan-like existence. This sterile type of life was so contrary to the warmth and easy going life of the reserve.

Some of the more notable alumni were Solomon Sanderson, Special Assistant to the Chief of the Federation of Saskatchewan Indians, Rod Soonias, Director of F.S.I. Education Task Force, Stan Wilson, Newstart in Manitoba, Lawrence Whitehead, Executive, Manitoba Indian Brotherhood, Jocelyn Wilson, B.Sc.N,



Cliff Starr, Director of Communications, F.S.I., Cy Standing, Executive, F.S.I., Carole Sanderson (Kingfisher), former Guidance Counsellor, Indian Affairs and the list goes on. Of course, one must remember also that approximately one quarter of the male population in the residential school system history yielded bitter inmates of penal institutions.

The punishments that were used to rebellious students varied from staying in bed on a Saturday afternoon to a whipping in front of the entire student population in the dining room. The cruelest form of punishment devised was the shaving of boys heads and wearing dresses for a week and was designed to cure

runaways of their wandering ways.

The foregoing is an abbreviated residential school history from the years 1948 to approximately 1964.

In 1964 a building program was started with four new cottage-type dormitories being built. The cottages were intended to accommodate twenty-four children in family units, boys and girls ranging in ages from six to sixteen years or Grade 9. The very modern buildings are supervised under the guidance of young married families to provide a home-like atmosphere for the students. The daily routine of the present day residence remains much the same.

There are presently eight

new cottages, a new general-services building which includes the cafeteria, administration offices, kitchen and an infirmary. The drill hall was renovated in 1969 and the name was changed to gymnasium.

Four of the H-shaped huts are still used as dormitories and although they have been renovated countless times, they are still the same cold, drafty and hard to keep clean places they were in 1948.

In the early sixties, the integration program was introduced by the Department of Indian Affairs. This brain-child of some bureaucrat in Ottawa has only served to confuse the true identity of the Indian child by starting the brain-washing process at a very

tender age. It has done very little to halt the high drop-out and failure rate of the Indian student. The faint glimmer that it will ease the terrible grade-retardation of Indian students seems to be the only bright speck on the horizon on the integration program.

About the same time, the boarding house program was being introduced. Whatever closeness and whatever leadership qualities being developed in the high school students is stunted or lost in the great assimilation and separation on the students entry into the city.

Material and tangible comforts have improved with the new education program but the understanding, counselling and guidance of the students

still leaves a lot to be desired.

Recent discussions of eventual Indian takeover of the Student Residence have prompted some of the employees of these institutions to change their sterile attitudes and working habits. The children will surely benefit from the changes that are slowly evolving for the institutions must continue to exist and better times must be inevitable.

It is sad to note that most changes have been physical. One of the most notable and saddest physical changes is that with the construction of the New Victoria Union Hospital on the west side of the Residence, the happy rabbit-hunting grounds of the students was annihilated.

## Court Declares Indian Status for Women

On October 8th the Federal Court of Appeal handed down a judgement that declared that an Indian woman who marries a non-Indian man cannot be deprived of her Indian status. Jeannette Corbiere Lavell, born into the Wikwemikong Band on Manitoulin Island, Ontario appealed the decision of the Registrar to a County Court Judge who upheld the Registrar's decision to strike her name from the band list. Mrs. Lavell then appealed the decision to the Federal Court, where it was heard by a panel of three judges.

The Court was unanimous in its Reasons for Judgement which were read by Mr. Justice Thurlow. After first giving reasons why it was a proper case to be heard by the Federal Court of Appeal, Mr. Justice Thurlow went on to give reasons for declaring the Indian Act section which led the Registrar to strike Mrs. Lavell's name inoperative.

He said: "The other question for determination is whether section 12(1)(b) or any other provision of the Indian Act operates to deprive the applicant of the right she would otherwise have to be and remain registered as a member of the Wikwemikong Band of Indians. The applicant is a woman of Indian ancestry and was a registered member of that Band from her birth until December 7, 1970 when the Registrar under the Indian Act struck her name from the Band list. The Registrar took this action because on April 11, 1970 the applicant had married a person who is not an Indian. Her protest to the Registrar was dismissed and this decision was confirmed by Judge Grossberg on a review conducted at her request under the review procedure provided by the statute.

On the face of it section 12(1)(b) appears to justify the Registrar's action for the section provides:

12(1) The following persons are not entitled to be registered, namely

(b) a woman who married a person who is not an Indian, unless that woman is subsequently the wife or widow of a person described in section 11.

tion 11.

Under the Act, however, a male Indian who marries a woman who is not an Indian does not lose his right to be and remain registered on the Band list. Indeed section 11(f) even provides for the registry of his wife as a member of the Band. Other provision of the Act from section 4 to section 17 inclusive throw somewhat more light on the system of Indian registry but the foregoing features of the system appear to me to be ample to point up the problem.

The applicant contends that this legislation is rendered inoperative by the Canadian Bill of Rights since it discriminates against her on the basis of sex in depriving her of her right to the status of an Indian and to continue to be registered as a member of the Wikwemikong Band.

Judge Grossberg in a carefully considered opinion expressed the view that the applicant's marriage gave her the status of a married woman with the same capacities and incapacities as all other Canadian married females and that this is the equality to be assured to her under the Canadian Bill of Rights and not necessarily equality within a group or class of married persons to whom a particular law of Canada applies. He therefore confirmed the Registrar's decision.

As will presently appear I take a somewhat different view of the problem which the Canadian Bill of Rights raises. It is clear that both male Indians and female Indians have capacity to marry and that each has the right to contract a marriage either with another Indian or with a person who is not an Indian. The Indian Act, however, which is a law made by the Parliament of Canada for Indians, prescribes a different result with respect to the rights of an Indian woman who marries a person other than an Indian, or an Indian of another band, from that which is to obtain when a male Indian marries a person other than an Indian, or an Indian who is a member of another band.

This difference in the con-

sequence of such a marriage plainly arises under a law of Canada, i.e., the Indian Act, and in my opinion it constitutes discrimination by reason of sex within the meaning of the Canadian Bill of Rights just as the effect of the statute invoked in the Drybones case was to discriminate against Drybones on the basis of his race.

It is of course clear that the discrimination in that case was between the rights of Drybones, as an Indian to whom the Indian Act applied, and those of other Canadians not subject to the particular provision but nevertheless subject only to the laws of Canada as distinguished from laws of particular provinces of Canada, but that this sort of discrimination is not the only kind within the precept of the Canadian Bill of Rights and does not represent its full scope is emphatically stated in the judgment of Hall, J. in the Drybones case. The learned judge said at page 300: "The social situation in *Brown v. Board of Education* and in the instant case are, of course, very different, but the basic philosophic concept is the same. The Canadian Bill of Rights is not fulfilled if it merely equates Indians with Indians in terms of equality before the law, but can have validity and meaning only when subject to the single exception set out in s. 2 it is seen to repudiate discrimination in every law of Canada by reason of race, national origin, colour, religion or sex in respect of the human rights and fundamental freedoms set out in s. 1 in whatever way that discrimination may manifest itself not only as between Indian and Indian but as between all Canadians whether Indian or non-Indian."

To my mind it makes no difference in the present case whether the matter is viewed as between Indian and Indian or simply as between member and member of the Wikwemikong Band of Indians. In either view the apparent effect of the legislation is, in my opinion, to discriminate by reason of sex. To this extent therefore the case of the ap-

plicant appears to me to be made out.

There is, however, another and perhaps more elusive facet of the problem, that is to say, whether such discrimination by reason of sex abrogates, abridges or infringes the human right of the applicant as an individual, which is recognized and declared by the statute to have existed and to continue to exist, to equality before the law.

The meaning of this expression in the Canadian Bill of Rights was considered in the Drybones case where Ritchie, J. speaking for the majority of the Supreme Court said on page 297:

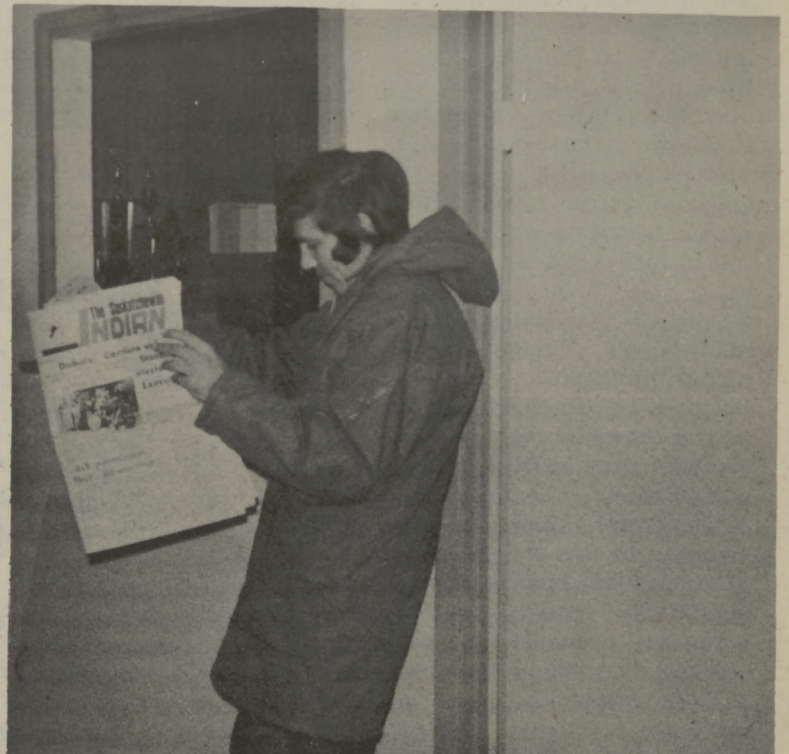
"I think that the word 'law' as used in s. 1(b) of the Bill of Rights is to be construed as meaning 'the law of Canada' as defined in s. 5(2) (i.e. Acts of the Parliament of Canada and any orders, rules or regulations thereunder) and without attempting any exhaustive definition of 'equality before the law' I think that s. 1(b) means at least that no individual or group of individuals is to be treated more harshly than another under that law, and I am therefore of opinion that an individ-

ual is denied equality before the law if it is made an offence punishable at law, on account of his race, for him to do something which his fellow Canadians are free to do without having committed any offence or having been made subject to any penalty."

Later in his reasons Ritchie, J. restated his position and in doing so he said at page 298: "In my view under the provisions of s. 1 of the Bill of Rights 'the right of the individual to equality before the law' 'without discrimination by reason of race' is recognized as a right which exists in Canada, and by ss. 2 and 5 of that Bill it is provided that every law of Canada enacted before or after the coming into force of the Bill, unless Parliament makes an express declaration to the contrary, is to be 'so construed and applied as not to abrogate, abridge or infringe the abrogation, abridgement or infringement' of any of the rights so recognized and declared.

It may well be that the implementation of the Canadian Bill of Rights by the courts can give rise to great difficulties, but in my view full effect

Continued on Page 10



Wild horses could not pry Reg Cote from reading his issues of *The Saskatchewan Indian*.



Continued from Page 9

must be given to the terms of s. 2 thereof.

The present case discloses laws of Canada which abrogate, abridge and infringe the right of an individual Indian to equality before the law and in my opinion if those laws are to be applied in accordance with the express language used by Parliament in s. 2 of the Bill of Rights, then s. 94 (b) of the Indian Act must be declared to be inoperative.

It appears to me to be desirable to make it plain that these reasons for judgment are limited to a situation in which, under the laws of Canada, it is made an offence punishable at law on account of race, for a person to do something which all Canadians who are not members of that race may do with impunity; in my opinion the same considerations do not by any

means apply to all the provisions of the Indian Act."

The last paragraph of this quotation appears to me to show that the Drybones case cannot be regarded as having determined the particular problem which must now be decided but it seems to me that the statutory provisions here under consideration manifestly work a disadvantage to an Indian woman who marries a person who is not an Indian by depriving her of her right to registration as a member of her band or as an Indian and in consequence to the rights of an Indian under the Indian Act.

The provisions are thus laws which abrogate, abridge and infringe the right of an individual Indian woman to equality with other Indians before the law. Though this is not a situation in which an act is made punishable at law

on account of race or sex it is one in which under the provisions here in question the consequences of the marriage of an Indian woman to a person who is not an Indian are worse for her than for other Indians who marry non-Indians and than for other Indians of her band who marry persons who are not Indians. In my opinion this offends the right of such an Indian woman as an individual to equality before the law and the Canadian Bill of Rights therefore applies to render the provisions in question inoperative.

I would set aside the decision of Judge Grossberg and refer the matter back to him to be disposed of on the basis that the provisions of the Indian Act are inoperative to deprive the applicant of her right to registration as a member of the Wikwemikong Band of Indians."

# Army Invites Indians

The armed forces are recruiting Indians and Eskimos to help establish Canadian sovereignty in the Arctic.

"But we already have sovereignty in the north - we, the native people," according to James Washie, President of the Indian Brotherhood of the N.W.T., who wanted to know, "Whose attack are we protecting the sovereignty from?"

Recruiters recently visited five northern communities to sign on northern natives. They were hoping for a total sign-up of one hundred. Nine people responded to the call.

After basic training, the nine will be enrolled in trade programs. Later, they are expected to return to the north. "Right now we want these boys to go back up there because they know their native area," said Lt.-Col. Edward Bondersky.

Maintenance of Canada's independence and sovereignty were given a first place priority in a list of contemporary defence objectives by Prime Minister Trudeau in April, 1969 and embodied in the Defence Department White Paper issued in July this year.

What that may actually mean for northern natives is another government department willing to buy their traditional skills while it tries to convert them to the values and life-style of government service.

Col. Pierre Chasse, director of recruiting and selection told a Globe and Mail reporter, "For rather primitive people, if you want, they're mechanically inclined. They're highly intelligent . . . he has his own culture but he's the sort of man who could become Western very easily, become one of us."

Northerners have become valuable to the armed forces since the headquarters planning types realized that no amount of mechanization could create a "Canadian presence" without people who knew the territory.

"We can learn a hell of a lot from these people. In the long run, we can lean on their ability." Not only do they

know their area, they are known in it and may lure others, who see their own boys walking around in a uniform. The over-all priority is to try and get some of these people in uniform . . . We have been instructed you know . . . by our minister, to try and get some of these northerners," said Lt.-Col. Bondersky.

Col. Chasse gives some indication of why the Minister gave those instructions. "He knows the climate. He's used to it. He's immune - as long as he doesn't get in contact with us. He has a sense of direction. He doesn't use a compass . . . Indian guides can forecast 24 hours in advance what the weather is going to do."

Col. Chase's explanation makes it clear why northern natives are desirable recruits for military expeditions, but he does not explain why somebody with all those talents would want "to become one of us." Or, if he did whether he would continue to be of any use to the armed forces.

Col. Chase did explain that the force being planned for the north would really not provide protection from any outside aggressor.

"It's obvious that we cannot defend the north physically. It's impossible. You need how many troops? Three million

troops. But, we can show our presence."

The question is, to whom does Col. Chasse think we can show our presence? Major-General R. A. B. Ellis, director general of force objectives explains, "There's no compelling reason to occupy territory unless there is some economic advantage for doing so . . . but . . . that doesn't mean we are not going to intensify our training and interest."

Nobody who lives in the north is seriously expected to believe that the hundred troops at a time enlistment programme is a symbolic substitute for the three million needed to guard against an unknown enemy. There seems to be an underlying, and unspoken area of agreement between General Ellis and James Washie.

Both recognize that the value of troops is to protect somebody's economic interests. Both feel they represent the people who hold sovereignty over that north. Both feel they need protection against a possible aggressor who may interfere with the economic interests they represent.

When the President of the Territorial Brotherhood was asked if he would like to see a whole regiment of native troops he said, "Yes, if they are under our command."

## L'p a d l j a

2780'2' d r d l  
d l d r j a' b v. d j c l' b h. v. a. b. a l:  
n y' c d. c' g a. b b v. c' v d. a b v d j:  
c l' a h b. v. h v. h. p n d r' v < v h d r'  
d n p v. n. b' p o r. h b d b v r' p b n' v d n  
v h v < < j n d r' v < a g a r r' p y' v d. b:  
v p' r < < v b. g a v a. b < d' j h.  
v b. o l l v. h v l d. p r q' v < h' a. s. v b.  
p d. v b a v d r' d' e c c v v h b d y' o  
< < b. h. a' d d y' o p o. h b d y' v b. a p.  
o o u < p v d a' o r r' p. o. a' v b' o r  
l l b a o c d. j y' a h d. d c d. h b o c:  
d' r r' a. a l p. h o p a p r n' c' j n a s'  
d c v. h v g h. r c l' v a c' p b. p c r r y'  
v b. q c c v. v g c v. h' o y g. a e v y' b  
a c l' q b: v b. o o j u a' b p a p c l a'  
q b: b a c l' b n c. c p' o l l l l a n. v.  
c p d' v c p' v d y' b l n. v n d h' p d. a b j:  
p u a. d. o r d l l n. v n. o. 7 b. v d n'  
v b. b a c d' a. c h h v. d h b a v d y' b  
l n. v n' n o p' n o p' d n n d e d' d p y:  
p o d' v n. o o l l. r < < v. c r g r c'  
l b h h v b v p d. a. b v. b. s. a'

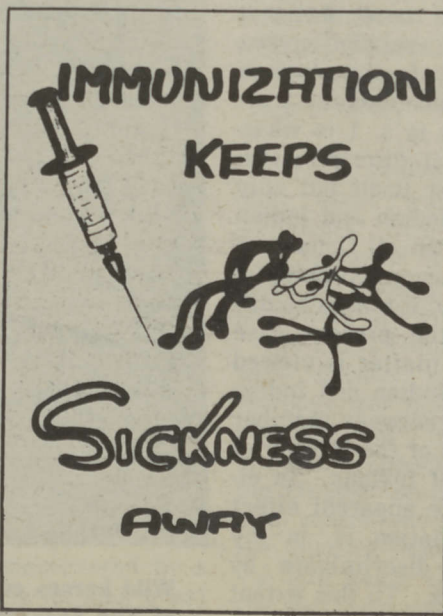
v r b d' v d. j d c c v. o v p p a p r l' l.  
e o < < d. v b. o v d c b p d r' c' a h h'  
d c v g' b b d. h' v c v b b. c p c' o < <  
v b. o v d. d o' b p a r r j r' v d y' d. c. a'  
d. b a a n b v. h' p c. o d a a d' v c d:  
v p' v o c c c a' q. o. v a. d r' b a p  
v j h b. o o h a' d. h o a j c a' d c a v  
v p b h h r h' a h' d. h d c c d o r r'  
v b. o l l v. h v a s' o y g h n p a b o  
d. a h d. h. o n p a b' v r' b n' v d. d.

v b. o a p' o b a v a' v v a d c c d'  
o < < v b. o v d c v d. q. p. o v d n p p y' c h:  
p' v b b a l n y' a l v. h d r' v. h b a o  
l b v p o j a b v. v p a a c o' v h y. p. o. b  
p o r' d. a e r v d'

v b. o v d c b p h o p b' o a b n a' v d c  
v v d r' v v. u. h' v b. a h' a v. v a l g v. c'  
o < < v. h d. p' p b b. c p r j o l l v d y' a  
v d c b a c d c c v. v. h. o o < < d c d y:  
v a' v d c b p a v o' b. h. a' l b o o <  
v v d a e a' v d c d p y' j o d' v b. o l l  
a d v d c d r' b p d a v d h' l b o p o c:  
d j a q. o o l l g a b. h. a' l a o p v. c l:  
d a' v b p c d. a d p' d v. h' v c b v. b:  
h l p r' d p y' d o d' v d. d r' g j o o o p r:  
h. v. r. d. a. e a' d v. h' b d. h h l p'

v b. o h a d o p d h g r b' l a R o n y e  
S c h o o l l b a h. p b. o p r p r n' d h c  
r a c v' o p d j a b v b v. a' b p h o p b:  
v v j c l' a d o r r a e v d j a b p h' l  
b o o p r g h. p n' v d c v v p y' p a p o a l:  
j a b g d' a p. o n n' p c d v. a d. b o r h'  
a h' p r p o. v b. v d c d r' b < < l r b h  
l a o p y' v d a p r' d d. v h' o b. c y' b o p  
d h d. a e a' o h' a v h h' v b. o a' v a q y:  
h' l b o d o p d. o d a e a' v a b n d h b o  
d n v h. a a p' a h. h. v g y l' v b' d l o c  
r j o o o o u p v. 7 2 o' c j a h a' v b.  
v b. o l o' p b v. h p p d a. o

o h Sarah Ratt. Sucker R.





# INDIAN

## YOUTH IN SASKATCHEWAN

### Saskatoon Native Youth Club



The Saskatoon Native Youth Club presently has a membership of around 40 young people. The majority of the members are Indian youth who are going to high school and boarding in the city. The club keeps active by holding meetings every Wednesday, raising funds for the club, sponsoring teen dances at the local Friendship Centre and having a pow-wow club practice every Sunday. The executive of the Youth Club in the above photo are (back row left to right): Erna Gamble - Vice-President, Harold Burns - Entertainment Committee, Linda Opoonechaw - President, Joan Greyeyes - Girls Sports Director. (Front row left to right): Josephine Blackstar - Entertainment Committee, Sandra Bird - Secretary and Thelma Knight - Publicity Director.

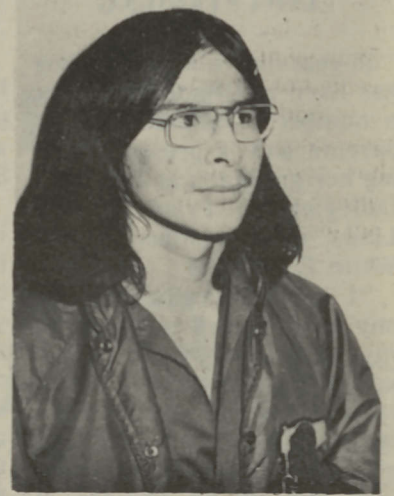
### Indian Youth Opinions on Youth Participation on Reserve Band Councils



GARRY ATIMOYO

21 year old Garry Atimoyo is a member of the Little Pine Reserve. Garry is presently taking Commerce at the University of Saskatchewan in Saskatoon.

"I think it is a good idea that the youth take part in band councils and activities. The impression I got from watching some of these meetings is that it is more or less geared to the older generation. They should be educated in band council level and local government and proceedings like that, so that they do know what is going on when they go into it."



TOM CHALRES

Eighteen year old Tom Charles, a member of the Lac La Ronge Band, is presently taking his grade eleven at Riverside Collegiate in Prince Albert.

"It seems to me that when they have band council meetings on reserves there aren't very many young people that attended these meetings. The adults do most of the talking and decide what is going to happen in the future. I think that the youth should have at least one representative or a couple on the band council to help decide what should be done for the youth. On my reserve there is no recreation or sports planned for the youth or for the older people. When they do want to participate in sports, they have to join a team in town when they could easily organize their own."

### Prince Albert Indian and Metis Youth Club



The Prince Albert Indian and Metis Youth Club is a group of very active young people who keep themselves busy by holding meetings every Tuesday night at the local Friendship Centre, collecting and repairing old toys to sent to children in remote northern Saskatchewan settlements, boys and girls basketball teams, fund raising projects for the club, coffee house every Tuesday night at the Centre and also sponsor teen dances for Indian and Metis Youth in the city. The executive of the Youth Club in the above photo are (back row left to right): Tom McKenize - Boys Athletic rep., Tom Chareles - (President, Craig Bighead - Vice-President. (Front row left to right): Joe Maytowhow - Treasurer, Sol Patt - Dance Committee Chairman, Dena Goulet - Secretary.



BILL ROBERTS

Bill Roberts is 20 years old and a member of the Stanley Mission Band. He is presently completing his grade twelve at the Prince Albert Technical Highschool.

"My opinion, on youth participation on reserve band councils, is that I believe it is time that the youth got involved. They should get involved in band council meetings and start helping out their own people. The time has past that they should just sit back and go to school, thinking nothing of the reserve and letting the old people do everything for them. I strongly believe that they should get involved. They should get involved now so they can get a fresh idea of what they are going to be doing in the future."



THELMA KNIGHT

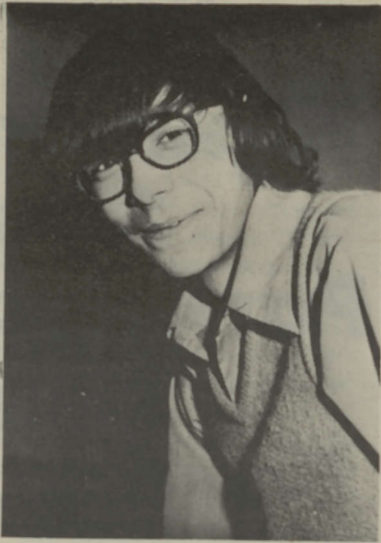
Thelma Knight is 17 years old and is a member of the John Smith Reserve. She is presently taking her grade XI at Mount Royal Collegiate in Saskatoon.

"I moved off the reserve when I was eight years old so. I don't really know anything about band councils and what they do or their exact job. I think it would be a good idea to have Youth representation on the band council because the band Council would then know what the Youth want on the reserve."





LINDA STANDING



JAMES FIDDLER

# "Miowecha" elects new executive

The North Battleford and Battleford Urban Indian Youth known as "Miowecha" have elected their executive for the 1971-72 term. President for this term is Ken Derocher; Vice-President is Ron Derocher and councillors are Sandra Atimayoo, and Bev. Ahenakew.

The club consists of Indian

students from all over North-western Sask. and from the Northern points of Dillon and Patuanak.

The activities of the club are social, educational and recreational. They have Sunday afternoon dance hops and a monthly dance. They put on an annual Valentines Dine-and-Dance which is always a suc-

cess. They also raffle articles during the year.

They have teams in volleyball and the basketball teams compete annually at the Edmonton All-Indian basketball tournament.

The club has also taken educational tours to Edmonton, Duck Lake and Batoche.

15-year-old Linda Standing has lived in Prince Albert for a number of years with her parents and is presently taking her grade ten at Riverside Collegiate in Prince Albert. Linda is a member of the White Bear Band.

"I haven't really attended any band council meetings on my reserve, so I don't know very much about them. I think there should be youth representation on the reserve band councils, because it would give the council an idea of what programs to set up for the youth."

James Fiddler, 17, a member of Waterhen Reserve, is presently taking his grade XI at Bedford Road Collegiate in Saskatoon.

"My opinion is that the Native Youth should be involved in the Band Council because the older people need the younger representatives for the younger people that are on the reserves. They need them for organizing sports and social activities because the younger people know a lot more about these things than the older people and I think they can really help out the Band Council."



LINDSAY WHITEHAWK

Lindsay won the second place prize of \$5.00 in the Sask. Indian Coloring Contest. He wrote The Saskatchewan Indian and expressed how happy he was in being picked the second place winner in the contest.

# Winners of Coloring Contest



Over 100 children entered our coloring contest. To judge them we formed a team consisting of Doug Cuthand, the editor and two secretaries, Emelia Gardiner and Olive McArthur. The winners were David Friday of Kamsack who took first prize of \$10.00; Lindsay Whitehawk from Imvermay, won second prize of \$5.00; third prize was taken by Glen Iron from Canoe Narrows who received a \$3.00 prize.

We wish to thank all the children who entered and hope they enter future contests.

L - R: Doug Cuthand, Editor; and secretaries, Olive McArthur and Emelia Gardiner.

		<p>Subscribe to The Saskatchewan Indian</p> <p>Name .....</p> <p>Address .....</p> <p>.....</p> <p>.....</p>	
<p>This paper is given free of charge to Indian people in Saskatchewan. If you are not from Saskatchewan or not an Indian the subscription rate is \$3.00 per year.</p>		<p>Send to: The Saskatchewan Indian 1114 - Central Avenue Prince Albert, Sask.</p>	



# Children's Page

Color us and you may win a prize



OPEN TO CHILDREN 6 YEARS OLD AND UNDER. ENTRY MUST BE SENT IN BY DEC. 25..... FILL IN YOUR NAME AND ADDRESS BELOW, THEN SEND THIS PAGE TO; THE SASKATCHEWAN INDIAN, ROOM 107, 1114 CENTRAL AVENUE, PRINCE ALBERT, SASKATCHEWAN.

NAME: \_\_\_\_\_ AGE: \_\_\_\_\_  
ADDRESS: \_\_\_\_\_



# SPORTS

## Sturgeon Lake Indians Hockey Team, 1953



The Sturgeon Lake Indians Hockey Team, playing in a league which included teams from Shellbrook, Muskeg, Mistawasis, Duck Lake, Big River, Leask, Camwood, Parkside and Marcelin, won the Shellbrook Elks trophy in 1953. Players in above photo are (back row left to right): Roy Kingfisher, Sammarie Felix, Harvey Kingfisher, Austin Ballantyne, Hubert Long John, Harold Kingfisher, Bernard Daniels, Harold Roberts, Coach B. Turner. (Front row, left to right): N. Daniels, Allen Long John, Harris Wechihin, H. Bird, Lloyd Ermine, Esadore Wechihin and Tom Peters. Wechihin Hubert

### COACH OF THE YEAR AWARD



Howard McMaster from Battleford, who was Player-Coach for the Sweetgrass Aces fastball club, won Coach-of-the-Year honors for 1971. The trophy was presented by the Umpires Association for the North Battleford and District Fastball Association at their annual awards Banquet and Dance held on October 22, 1971 at North Battleford. He was picked over 11 other coaches in the league.

Howard, who has three years of Physical Education from the University of Saskatchewan has been coaching Sweetgrass for the last two seasons. They have won about 95 games and lost 30 during that span, compiling a 55-11 won-lost record during this past year.

This year the Aces won their own league championship in the North Battleford District and capped the season by winning the Western Canadian Native Fastball Championship held in August in Edmonton.

### Organizes First, All-Indian Football Team



Lloyd Brass, Recreational Director for the Cote Reserve. He attended his early schooling in Lebrét and completed his education at St. Paul's in Saskatoon. Lloyd has, with the co-operation of many of the members of his Band, formed the only football league in any reserve in Saskatchewan. The league is fully equipped through themselves and the co-operation of the Chief and Councillors and personal donations from other members of the Cote Band.

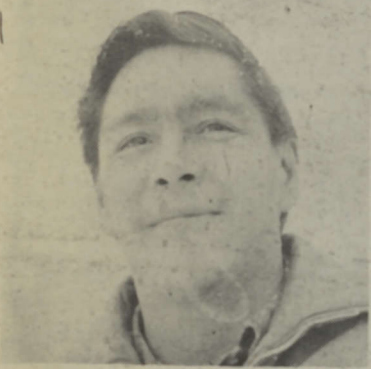
Pictures taken of the team were taken in their well-equipped gymnasium which is used for a variety of social programs, such as fund-raising dances, banquets, etc. and other recreational functions such as basketball, volleyball, table tennis, etc.

Lloyd hopes to inspire other reserves in forming similar teams and activities and organizing an inter-reserve football league.



# INDIAN

## PEOPLE IN SASKATCHEWAN



### CECIL BIRD

Thirty-four year old Cecil Bird is the Recreation Director on the Montreal Lake Reserve. Cecil is also a member of the reserve. He was given the appointment last summer after graduating from the first all Indian Recreational Directors course, the first of its kind ever held in Canada, held at the Duck Lake Indian Residential School.

Cecil stated that "the people on his reserve did not have any kind of recreation whatsoever and that entertainment was geared mostly for the older people, before he

became the Recreation Director." He has now organized a whole new recreation program for the reserve to fit all age groups and has helped set up a recreation committee.

The reserve had its first local sports day last summer and the people are looking forward to having another one next summer.

Cecil organized recreation activities like, movies that are held every Friday night, bingo every two weeks, softball, soccer and is presently busy organizing the building of an outdoor skating rink and the first hockey team on the reserve. The team will be playing in the Northern Indian Hockey League which will consist of eight reserves. The reserves are: Montreal Lake, Little Red Reserve, Sturgeon Lake, Fort a La Corne, Beardy's, John-Smith, One Arrow and the Urban Indian team from Prince Albert.

Cecil is married and has 6 children.

### ALVIN HEAD



21 year old Alvin Head is a member of the Red Earth Reserve in Saskatchewan.

He obtained his elementary education at the reserve and went to high school in Prince Albert and completed his grade 12.

After working on various jobs, Alvin is now employed as the Welfare Administrator and Recreation Director on the reserve.

## PROFILE OF AN ARTIST

Mr. Henry Beaudry of the Mosquito Indian Reserve, who was held Prisoner of War by Nazi Germany during the Second World War, has been painting since 1958.

He specializes in nature scenes as well as old Indian Reserve scenes. His paintings are done on hardboard with temper paints and then varnished. He has sold many of his paintings to travellers from Dallas, Vancouver, England, Italy and Germany as well as selling to business establishments in North Battleford and Saskatoon.

Mr. Beaudry recently held a two-day art exhibit at Howard Kenney Memorial Hall in Battleford, Sask. The show attracted 250 spectators and was under the supervision of Dr. J. Mills of North Battleford.

Mr. Beaudry's paintings are available for sale at any time. Mr. Beaudry is also very



active in promoting Indian culture by participating and encouraging his children to participate in Indian celebrations.

Enquiries may be sent to:  
Mr. Henry Beaudry,  
Box 51,  
Cando, Sask.

# BILL AND CORA GREY



A favorite gathering place for local people, the cafe operates to almost a full house in the latter part of the day.

Bill and Cora Grey - our reporter tells us that Mrs. Grey's pies are the best anywhere.

Bill Cora Grey, formerly from the Carry-the-Kettle-Reserve operates a cafe in Sintaluta, Sask., a town adjoining their home reserve.

It was not long before they developed a real meaningful business relationship with their friends both on and off the reserve. Their cafe is one place where Indians can walk in erect with dignity and a sense of pride and belonging.

Both Bill and Cora are extremely hard working people with a great pride in their heritage.

Cora was educated at the Lebret Indian School. Bill attended his first schooling on the reserve day school then completed his education in Brandon. Bill has been a foreman for the United Grain Growers for the past 15 years. He also operates a 600 acre farm on the reserve.

The cafe operates almost to a full house in the latter part of the day.

## "Feather"



The "Feather" band in action at the Voyageur Room at the Fort Hotel in Fort Qu'Appelle.

The Feathers play to packed house wherever they appear.

The Feather are a versatile band playing music ranging from older time to country and modern rock music. The band has been booked at the Fort Hotel in Fort Qu'Appelle from June and have been there for most of the summer and fall season.

Ray has been involved in music all his life, in his younger days he played at reserve dances and as he grew up and left the reserve to make his own life he took his music with him. He has been in several bands over the years and the present group he began organizing in December 1970. He and the boys have worked hard and have gotten a very versatile group. They have been engaged steadily at the "Voyageur Room" at the Fort Hotel in Fort Qu'Appelle.

Merv and Ray had originally met through very odd coincidence while Ray was visiting his baby son in the hospital Merv was making a "bumper to bumper" acquaintance with his car. Out of this a friendship was made and since Merv has taken an interest in the band.

The Band was formed on their own initiative with the boys each going out and purchasing their own equipment. They have added equipment from time to time and now have quite an impressive array of equipment.

Merv has also offered the use of his van for the band, signs could be made for the window.

Ray Agecoutnay - from Cowessess Indian Reserve near Broadview, schooled at

Marieval and Lebret Indian School, involved in music from early life; now married; three children; working with Saskatchewan Government for past six years as photo-printer; organized the band "Feather" and has had much success with this group. Ray is rhythm guitar and singer.

Jim Agecoutay - from Cowessess Reserve near Broadview, first cousin to Ray; schooled at Marieval and Broadview high school. Jim also involved in music from early life; played at home and does it out of pure enjoyment. Jim is now working in Regina with young people. Jim is the lead guitar and singer.

Bob Cyr - from Pasqua Reserve. Bob was in a CJME band two years ago, a versatile drummer with a very good style. He is now married with two children, lives in Regina. Bob was educated at Fort Qu'Appelle.

Lawrence Herpberger - the bass guitar player Lawrence has grown up with Indians most of his life. His father taught school on reserves and Lawrence has been with our people most of his growing years. He and Bob played together in a CJME band and they are both an asset to the band. As was the former Government policy for Indian employees, 5% of staff, the band feels that now the compliment should be paid back. Lawrence is the 5% for the band. He is now working in Moose Jaw as an accountant.

**Do you have anybody in mind?  
Send us your suggestions and we'll try to  
do a story on them.**



**ADVERTISE IN  
THE SASKATCHEWAN INDIAN**

This newspaper enters over 7,000 Indian homes a month and reaches out to 30,000 Indian people in Saskatchewan.

For further information contact the editor at:

1114 - Central Avenue,  
Prince Albert, Sask.

or

Phone: 764-3411

Advertisements for Indian people or their organizations will be carried free of charge on this page.

**HUNGRY?**

For 60¢ the Indian and Metis Friendship Centre in P.A. offers a noon-time meal of soup and sandwiches.

The address is 1409 - 1st Avenue East.

**NEED HELP?**

That's what NAC house is all about. Contact Chief Andrew Paddy, Native Alcohol Council at St. Walburg, Sask.

**Indian-designed Christmas Cards**

NATIVE ENTERPRISES  
Small Business Management Course II



Our project is well underway for the selling of Indian-designed Christmas cards. They come in 3 samples, in 3 colors of turquoise, orange and pink. We are selling them for 15

cents a card or \$1.50 a dozen; in bulk of 10 dozen or more, \$1.30 per dozen. Phone or write in your orders at Native Enterprises, c/o Saskatchewan NewStart, 154 - 8th Street

East, Prince Albert. Phone 764-5241, extension 238. To ensure early delivery, please phone in your orders before December 10th.

**OTHER INDIAN NEWSPAPERS**

Manitoba Indian News,  
807 - 191 Lombard Ave.,  
Winnipeg 2, Manitoba  
Rate: \$3.00 per year.

The New Breed,  
1935 Scarth Street,  
Regina, Sask.  
Rate: \$3.00 per year.

The Native People,  
11427 - Jasper Ave.,  
Edmonton, Alberta  
Rate: \$3.00 per year.

Akwesane Notes,  
Rooseveltown, N.Y.,  
13683 U.S.A.  
Rate: by donations.

Kainai News,  
Cardston, Alberta  
Rate: \$5.00 per year.

**NATIVE AMERICANS NEEDED  
IN LAW**

Because of the lack of Native American attorneys, we are trying to recruit Native Americans for Boalt Hall, the Law School of the University of California at Berkeley. For admission, one should have a BA or BS degree, and preferably take the Law School Admission Test on December 18 (sign up deadline November 26), and no later than February 12 (sign up deadline January 21). Native Americans interested in applying should write to:

Native American Students Association  
School of Law (Boalt Hall)  
University of California  
Berkeley, California 94720

We will be happy to send you an application for the Law School and for the Law School Admission Test, along with answering any questions.

**Time Table for Holidays at P.A. Student Res.**

PLACE	ARRIVE	DATE	LEAVE	DATE
MONTREAL LAKE	7:30 p.m.	December 21st 1971	11:00 a.m.	January 2nd 1972
MOLONOSA	7:30 p.m.	December 21st 1971	11:00 a.m.	January 2nd 1972
LAC LA RONGE	11:00 a.m.	December 22nd 1971	10:00 a.m.	January 2nd 1972
OTTER LAKE	12:30 p.m.	December 22nd 1971	11:00 a.m.	January 2nd 1972
STANLEY MISSION (via Athabasca Airways)	11:00 a.m.	December 22nd 1971	9:00 a.m.	January 2nd 1972
PELICAN NARROWS	2:00 p.m.	December 22nd 1971	12:00 noon	January 2nd 1972

James Smith) Local children will start to leave the residence after school  
Sturgeon Lake) (4:30 p.m.) December 21st 1971

Little Red)  
Mistawasis) Local children will be picked up January 2nd 1972 starting  
Battleford) at 10:00 a.m. ESCORTS WILL BE PROVIDED ON ALL BUSES